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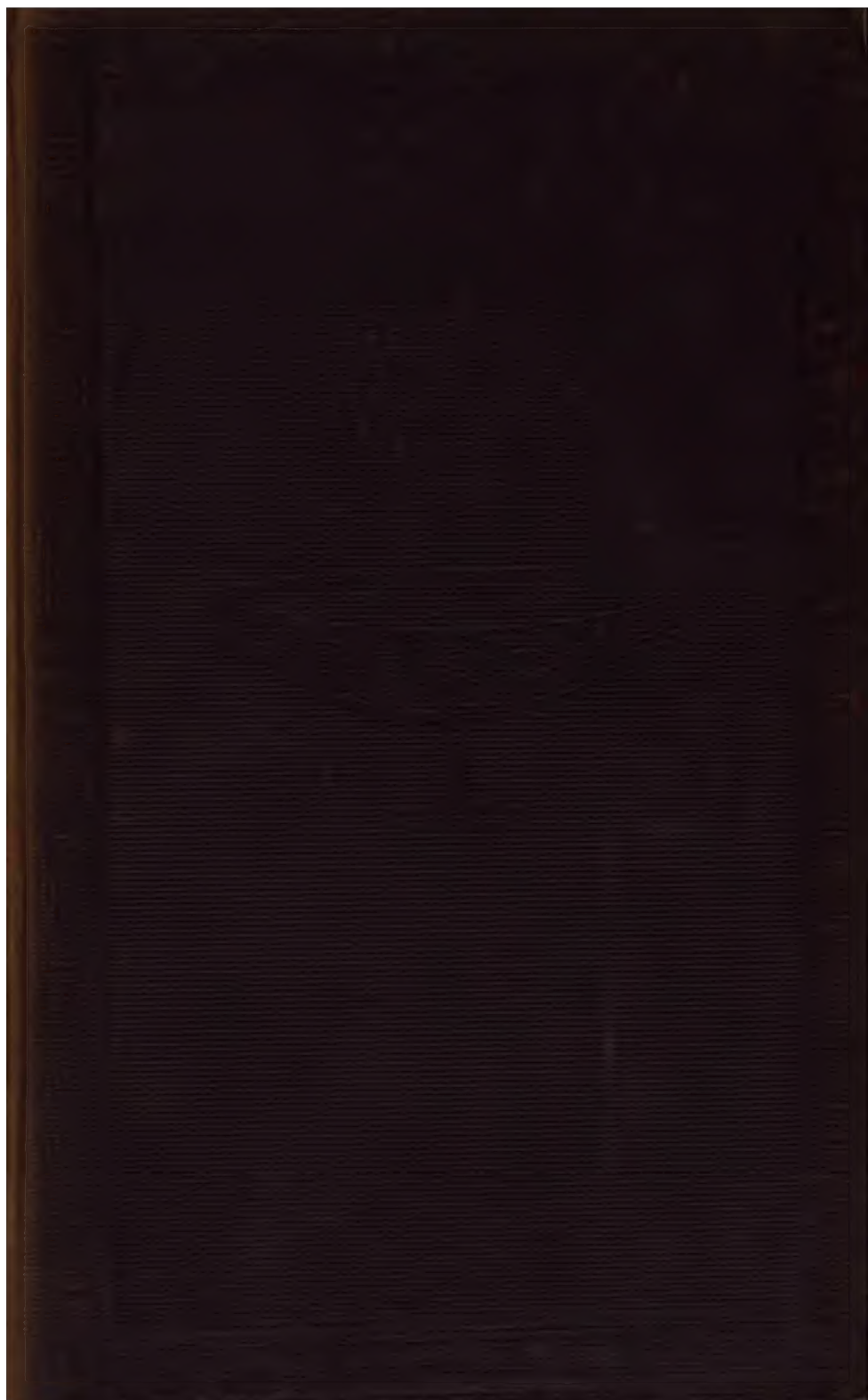
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43. 307

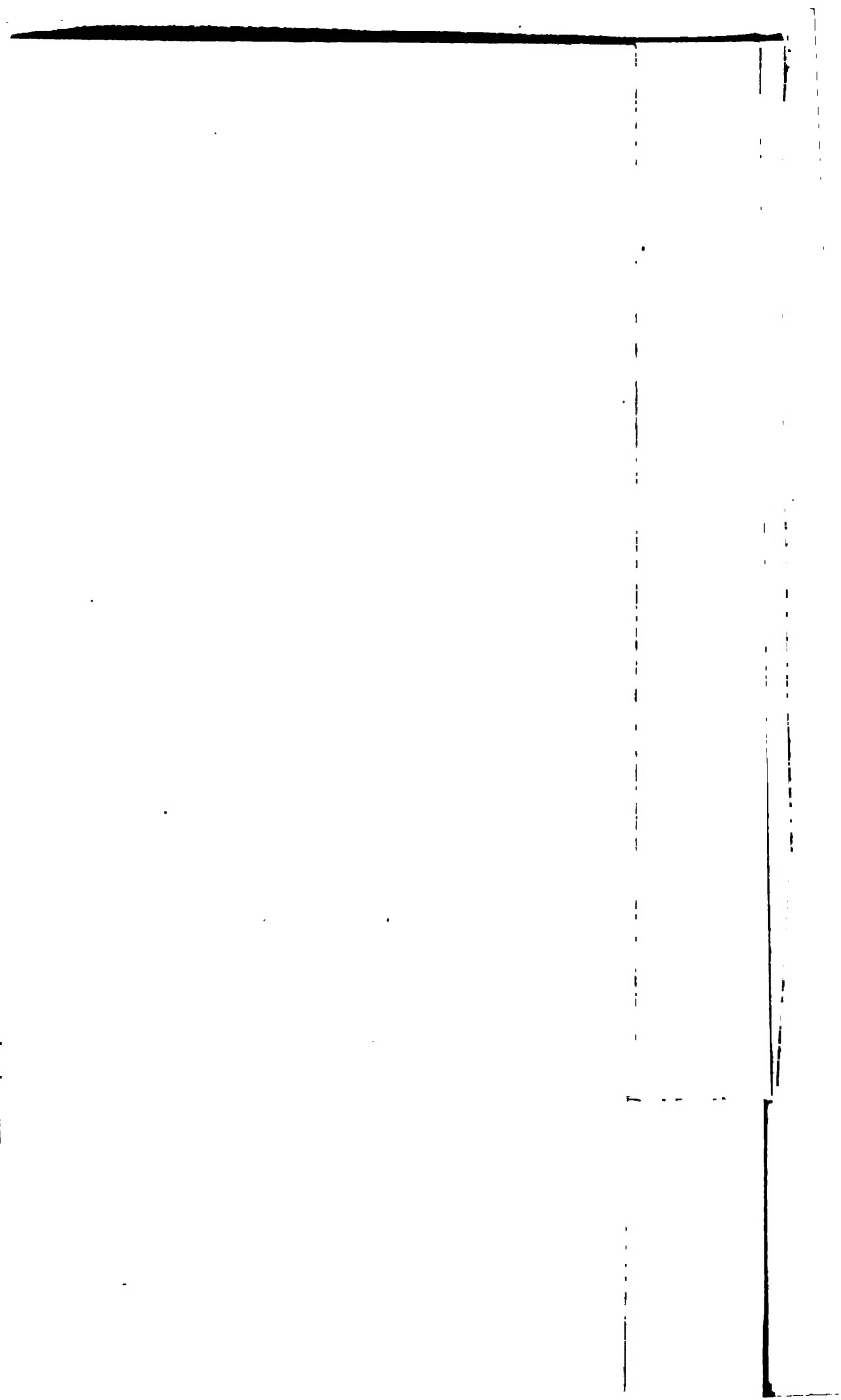












THE  
HISTORY  
OF  
THE PERSIAN WARS,  
FROM  
HERODOTUS.

WITH  
ENGLISH NOTES,  
EXAMINATION QUESTIONS, AND INDEXES.

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BY CHARLES WILLIAM STOCKER, D.D.  
FORMERLY FELLOW OF ST. JOHN'S COLLEGE, AND LATE PROFESSOR OF MORAL  
PHILOSOPHY IN THE UNIVERSITY OF OXFORD.

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SECOND EDITION.

IN TWO VOLUMES.

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1843.



LONDON:  
Printed by A. SPOTTISWOODE,  
New-Street-Square.

TO  
RICHARD STOCKER, ESQ.

OF GUY'S HOSPITAL,

NOT ONLY

AS A SLIGHT TRIBUTE OF AFFECTIONATE ESTEEM FOR

HIS MANY EXCELLENCIES,

BUT

AS A GRATEFUL ACKNOWLEDGEMENT OF

THE IMPORTANT AID RECEIVED IN THE ENSUING PAGES FROM

HIS CHEERFUL AND INDEFATIGABLE ASSIDUITY

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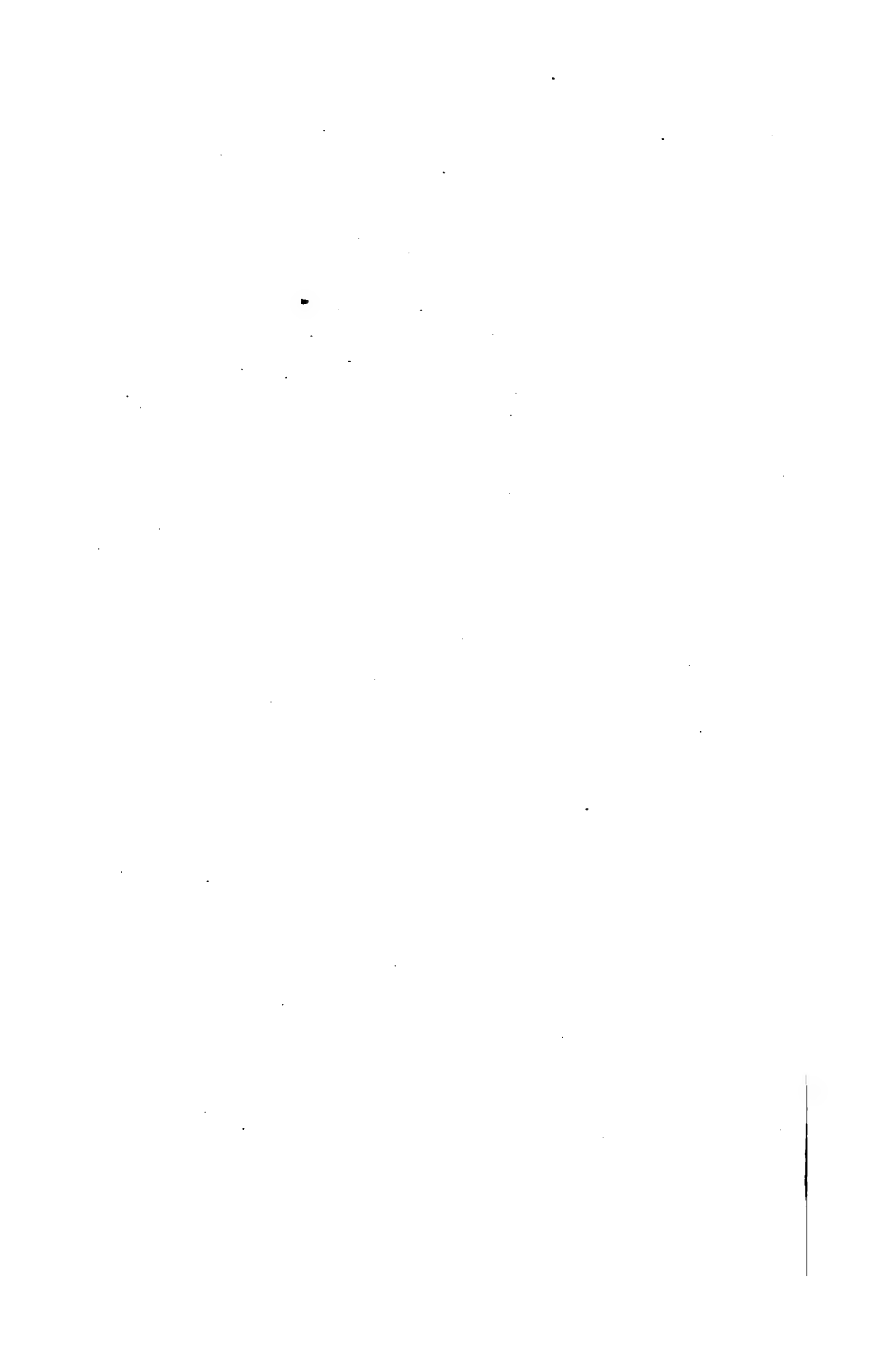
ILLUSTRATIONS ;

THE PRESENT WORK

IS RESPECTFULLY DEDICATED,

BY HIS SON.

JANUARY XVII. MDCCCXXXI.



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## PREFACE.

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ALTHOUGH no one ancient writer, perhaps, is so universally read as Herodotus, almost insurmountable obstacles have as yet stood in the way of the reception of his history into Schools. However much might be done by the caution of the Master to avoid the exceptionable passages, they are so frequent in their occurrence, and so thickly interspersed in the course of the narrative, that to steer entirely clear of them requires a quick eye and a practised hand. The object of the present Editor was, in the first place, to select such portions of the Author as would give the *Continuous History* of the Persian Empire from its foundation under Cyrus till the termination of its second war with Greece by the disastrous defeats of Plataea and Mycale; retaining so much of the collateral history as was essential for the elucidation of the main branch; and omitting all other digressions, episodes, anecdotes, and discussions. When this first point was achieved, the next was to revise what was retained, and to expunge every expression which was in any degree objectionable. In the execution of this part of his task, if the Editor has erred,



he can confidently assert that it is on the side of over-fastidiousness.\*

In the Text, thus refined, the greatest pains have been taken to preserve *consistency*; to render Herodotus (as far as possible) uniform with himself. Of various readings, however, little notice has been taken; the schoolboy has other, more important, subjects to engross *his* attention. The next care was to revise the punctuation and accentuation throughout. The principles of accentuation are frequently referred to in the Notes, and it is believed that this portion of the work will prove peculiarly acceptable and useful to the Student.

In the Annotations it has been the Editor's aim rather to form a digest of what was useful in others than to obtrude his own opinions. He has been particularly anxious never to borrow without acknowledgement; he has therefore subjoined the initials of the authorities from whom the substance of the Notes has been derived; and this he has done even in cases when he found that another

\* "This is not merely the best, but also the only, edition of Herodotus for schools. The licentious anecdotes have been removed without injuring the continuity of the narrative; and students may read the original account, and escape the impurities by which they were previously liable to be disgusted. The notes are selected with care, and concentrated with great ability. The questions are calculated to awaken the attention of the negligent."—*Athenæum*.

"Those passages, which have hitherto prevented this most entertaining historian from being familiarly introduced to schoolboys, have been most judiciously omitted."—*Monthly Review*.

commentator coincided with him in references or observations: in the first few pages this rule has been less rigidly observed.

Whether the Greek quotations are too liberally introduced is a matter of opinion. It has not been done unadvisedly. In the Classes by whom Herodotus is read at Schools, there will be boys of several stages of proficiency and various gradations of capacity: a judicious instructor will know how to equalise the task to the individuals constituting such Classes, by exacting from them an acquaintance with the contents of the Notes proportionate to their attainments and their capabilities. In order to save room, a liberty has been taken in condensing many of the quotations by the omission of words not immediately bearing on the point in question. In quoting the glosses of Hesychius and other lexicographers, still greater license has been used in accommodating the verbs, nouns, &c., so as to correspond precisely in their inflexion with the expressions of our author which they are adduced to illustrate. In citations by the name of Didymus, Pseudo-Didymus is to be understood. It need hardly be observed, that a few of the references are inserted rather for the convenience of the Master than for the use of the Scholar.\*

In a grammatical point of view, it is hoped, the Notes

\* "We do not recollect the whole range of the Classics being brought to bear more effectively on the illustration of an author and of each other, than they are here made to do." — *Literary Gazette*.

will be found to leave little further to be desired. In the Geographical notices nothing more has been given, generally speaking, than the ancient and modern synonymes, the etymologies, the names of celebrated natives, and such particulars as might in no wise interfere with the constant use of Maps, which are essential to the right understanding and true enjoyment of every Historian.

But the most laborious, and yet least ostentatious department of the work, has been to verify and rectify the references to classic writers throughout the mass of authorities from which the Notes are compiled. No one, who has not personally made the experiment, can fairly appreciate the irksomeness and difficulty of such an undertaking, or conceive the immense number of errors which occur in the most valuable standard works, and which are perpetuated from century to century by transfusion from one book to another. After all the pains and time bestowed, there is still much opening for improvement in this respect: the Editor has not always had the same authors or the same editions to consult; he has therefore been often obliged to take references on trust. Should a future edition be called for, he hopes to correct this, with any other deficiencies which may be kindly pointed out.

*Laleham, January, 1831.*

In this SECOND EDITION the Editor has endeavoured to render the work less undeserving of the patronage it has received: (1) by marking the speeches and statements in the Text with double or single inverted commas, according as the construction is direct or (as the Grammarians say) oblique; (2) by condensing the Notes, so as to be able to enlarge their substance, especially with reference to his notes on Livy, Persius, and Juvenal; (3) by altering the abridged References in the Notes, so as to correspond with those adopted in his Edition of Livy now in the press; (4) by adding the Dates, from CLINTON's *Fasti Hellenici*, at the head of each leaf; and (5) by making the Indexes both fuller and more precise in their references.

When, in any chapter of the Text, a small Numeral occurs, without a Note below answering to it, by looking out in the Index the word to which the Numeral is annexed, a reference will be found to some explanatory Note.

When, in the Notes, Italic initials are enclosed in the signs of parenthesis, they refer to that commentator's annotation on the passage immediately preceding the Initials; as (nn.) refer to the notes on that passage generally.

The Editor would not satisfy his own feelings, did he not make this public acknowledgement of the valuable information and suggestions contained in three letters received from —

I. The Rev. THOMAS KIDD, M.A. (of Trinity College, Cambridge;) to whom (when Second Master of Merchant Taylors' School) he was indebted for the rudiments of Greek.

II. The Rev. CHARLES MAYO, D.C.L. (sometime Fellow of St. John's College, Oxford;) Master of Cheam School, his former Schoolfellow and Fellow-Collegian.

III. THOMAS ARNOLD, D.D. (formerly Fellow of Oriel College, Oxford;) the late Regius Professor of Modern History in that University, and Head Master of Rugby School; of whom the Editor feels privileged to speak with a deep and peculiar interest, as his competitor for Rugby, as his successor at Laleham, and as his guest on SUNDAY the TWELFTH day of JUNE, 1842.—

τότε δύο ἔσονται ἐν τῷ ἀγρῷ ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίεται.—γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε, ποῖα ὥρα ὁ Κύριος ὑμῶν ἔρχεται.—τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος, ὃν κατέστησεν ὁ Κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ δίδοναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἔλθων ὁ Κύριος αὐτοῦ εὕρησαι ποιῶντα οὕτως.

Rectory, Draycot-le-Moors, April, 1843.

# ABRIDGED REFERENCES.

<i>A.</i> ANTHON's Lempriere.	<i>BUR.</i> BURGESS.	<i>F.</i> FACCIOLATI.
<i>ABR.</i> ABBESCH.	<i>BUT.</i> BUTTMANN.	<i>FAB.</i> P. FABER.
<i>AD.</i> ADAM.	<i>BY.</i> BENTLEY.	<i>FAR.</i> B. FABER.
<i>ADL.</i> ADLER.	<i>C.</i> CÆVIER.	<i>FB.</i> T. FABER.
<i>Æ.</i> ÆM. PORTUS.	<i>CB.</i> CROMBIE.	<i>FBC.</i> FABRICIUS.
<i>ALB.</i> ALBERT.	<i>CE.</i> CELLARIUS.	<i>FD.</i> ANNA DACIER.
<i>AO.</i> ARNOLD.	<i>C-G.</i> CHOISEUL-GOUF- FIER.	<i>FER.</i> FERRAND.
<i>AP.</i> APETZIUS.	<i>CHR.</i> CHRISTIUS.	<i>FEI.</i> FRITHIUS.
<i>AR.</i> ABNTZEN.	<i>CK.</i> CLARKE.	<i>FI.</i> FISCHER.
<i>ARB.</i> ARBUTHNOT.	<i>CL.</i> LE CLERC.	<i>FN.</i> FREINSHEIM.
<i>AW.</i> ARROWSMITH.	<i>CM.</i> CAMERARIUS.	<i>FNS.</i> FLORENS CHRIS- TIANUS.
<i>B.</i> BAUER.	<i>CND.</i> CHANDLER.	<i>FO.</i> FORSTER.
<i>BÆ.</i> BAEHR.	<i>CO.</i> CORTE.	<i>FON.</i> FONTANINI.
<i>BB.</i> BARBEYRAC.	<i>COO.</i> Bp. COOPER.	<i>FR.</i> FROBEN.
<i>BC.</i> BRUNCK.	<i>CR.</i> CRAMER.	<i>FRA.</i> FRANCIS.
<i>BD.</i> BUDÉ.	<i>CS.</i> CASAUBON.	<i>G.</i> J. F. GRONOVII.
<i>BEC.</i> BECK.	<i>CV.</i> CLUVER.	<i>GAI.</i> GAISFORD.
<i>BEL.</i> BELFOUR.	<i>CY.</i> CORAY.†	<i>GES.</i> GESNER.
<i>BEM.</i> BEMBO.	<i>D.</i> DRAKENBORCH.	<i>GIB.</i> GIBSON.
<i>BEO.</i> BELOE.	<i>D'A.</i> D'ANVILLE.	<i>GIE.</i> GIERIG.
<i>BER.</i> BERGLER.	<i>DAL.</i> DALZEL.	<i>GK.</i> GATAKER.
<i>BEZ.</i> BEZA.	<i>DAM.</i> DAMM.	<i>GL.</i> GLAREANUS.
<i>BF.</i> BLOOMFIELD.	<i>DB.</i> DOBREE.	<i>GM.</i> GERMANUS.
<i>BGS.</i> Bp. BURGESS.	<i>DD.</i> DODWELL.	<i>GOT.</i> GOTTLIEB.
<i>BHD.</i> BERNHOLD.	<i>DDD.</i> DODDRIDGE.	<i>GR.</i> J. GRONOVII.
<i>BHK.</i> BORHECK.	<i>DE.</i> DEVARII.	<i>GRO.</i> GROTIUS.
<i>BK.</i> BEKKER.	<i>DF.</i> DINDORF.	<i>GT.</i> GRUTER.
<i>BKH.</i> BROECKHUIZEN.	<i>DM.</i> DUMESNIL.	<i>GV.</i> GRÆVIVS.
<i>BL.</i> Bp. BLUMFIELD.	<i>DN.</i> DONATUS.	<i>HAA.</i> HAACK.
<i>BLA.</i> BLAYNEY.	<i>D'O.</i> D'ORVILLE.	<i>HAR.</i> HARMER.
<i>BLG.</i> BELLANGER.	<i>DR.</i> A. DACIER.	<i>HDF.</i> HEINDORF.
<i>BLI.</i> BELLON.	<i>DU.</i> DUKER.	<i>HE.</i> HERMANN.
<i>BNS.</i> BARNES.*	<i>DV.</i> DAVIES.	<i>HF.</i> HOFFNER.
<i>BO.</i> Bos, <i>Ellips. Grec.</i>	<i>DW.</i> DAWES, <i>Miscel.</i>	<i>HGV.</i> HOOGEVEEN, <i>de</i> <i>Partic.</i>
<i>BR.</i> BRISSON.	<i>Crit.</i>	<i>HH.</i> HOBHOUSE.
<i>BRI.</i> BRITANNICUS.	<i>DY.</i> DE SACY.	<i>HM.</i> HEMSTERHUIS.
<i>BRO.</i> BRODEAU.	<i>DZ.</i> DOUZA.	<i>HR.</i> HERALDUS.
<i>BRB.</i> BERRY.	<i>E.</i> ERNESTI.	<i>HU.</i> HUTCHINSON.
<i>BRT.</i> BARTHELEMY.	<i>ED.</i> The EDITOR.	<i>HUD.</i> HUDSON.
<i>BRY.</i> BRYANT.	<i>EE.</i> ELMSLEY.	<i>HY.</i> HEYNE.
<i>BT.</i> BOCHART.	<i>EH.</i> ELMENHORST.	<i>JC.</i> JACOBS.
<i>BTH.</i> BOTHE.	<i>EL.</i> ELSNER.	<i>JO.</i> JOHNSON.
<i>BU.</i> BURMAN.	<i>ER.</i> ERASMUS.	
<i>BUL.</i> BULENGER.		

\* The Editor has in his possession the Professor's own copy of "Esther," with many additional autograph notes.

† "No less celebrated for his skill in medicine, than for his profound knowledge of Greek, both ancient and modern."—*LAU.*

- K. KIDD.  
 KN. KUEHN.  
 KOE. KOEN.  
 KU, KUSTER, *de Verb.*  
*Med.*  
 L. LIPSIVS.  
 LAU. LAURENT.  
 LE. LENNEP.  
 LEL. LELAND.  
 LG. LONG.  
 LOB. LOBECK.  
 LP. LEMPRIERE.  
 LR. LARCHER.  
 LS. LEISNER.  
 LTI. LICETI.  
 LW. BP. LOWTH.  
 M. MURET.  
 MA, MATTHE, Gr.  
 Gr.  
 MG. BP. MONK.  
 MI. MITSCHERLICH.  
 MIT. MITCHELL.  
 ML, MUELLER, Dor.  
 MLT. MELETIVS.  
 MNN. MANNERT.  
 MR. MARKLAND.\*  
 MS. MEURSIUS.  
 MT, MITFORD, Hist. of  
 Gr.  
 MTT, MAITTAIRE, *de*  
*Dial.*  
 MV. MUSGRAVE.  
 NE. NEGRIS.  
 NW. BP. NEWTON.  
 NZ. DE LA NAUZE.  
 OU. OUDENDORP.  
 PC, ABP. POTTER, Ant.  
 of Gr.  
 PGR. PINGRE.  
 PK, BP. PATRICK'S  
 Commentaries.  
 PLR. PALAIRET.  
 PM. PAULMIER DE  
 GRENTESMENIL.  
 POL. POOLE.  
 POR. PORSON.  
 PST. PROUST.  
 PV, PETAU, *Ration.*  
*Temp.*  
 PW. DE PAUW.  
 R. RUPERTL.  
 RC. RICHARDSON.  
 REI. REISK.  
 REN, RENNEL, Geogr.  
 of Herod.  
 RH. RHEANANUS.  
 RIC. RICCIOLI.  
 RK. RUHNKEN.  
 RO, ROLLIN, Ab. Hist.  
 ROB. ROBERTSON.  
 ROD. RHODIGINUS.  
 ROU. ROUTH.  
 RPH. RAPHELIUS.  
 RSG. REISIG.  
 RZ. REIZ.  
 S. SIGONIUS.  
 SBL. SCHWEBEL.  
 SD. SCHNEIDER.  
 SDR. SCHMIEDER.  
 SEA. SEAGER.  
 SEI. SEIDLER.  
 SF. SCHEFFER.  
 SFD. SANDFORD.  
 SGN. SCHOETTGENIUS.  
 SH. SCHAEFER.  
 SHA. SHAW.  
 SLZ. SCHULZE.  
 SM. SALMASIVS.  
 SN. SPANHEIM.  
 SNE. SNECANUS.  
 SNI. SONNINI.  
 SP. SPON.  
 SPE. SPELMAN.  
 SR. SCHELLE.  
 SS. SCHLEUSNER.  
 ST. STROTH.  
 STE, H. STEPHENS, Th.  
 L. Gr.  
 STG. STEGER.†  
 STO. STOSCH.  
 STZ. SCHUTZ.  
 SV. SERVIVS.  
 SW. SCHWEIGHAEUSER.  
 SX. DE ST CROIX.  
 SY. STANLEY.  
 SZ. SCHWARTZ.  
 T, TURNEBUS, *Advers.*  
 TB. TAUEMANN.  
 TF. TOWNEFORT.  
 TG. TWINING.  
 TH. THOMASINUS.  
 TO. TORRENTIVS.  
 TP. TOUP.  
 TR. TROLLOPE.  
 TX. The Editor of the  
 Translation published  
 at Oxford, 1824.  
 TY. TAYLOR.  
 U. URSINUS.  
 V. VALLA.  
 VA. VALESIVS.  
 VAI. VAILLANT.  
 VC. VICTORIUS.  
 VG, VIGERUS, *de Idiot.*  
 Gr.  
 VK. VALCKENAEK.  
 WE. WESSELING.  
 WEI. WEISKE.  
 WER. WERFER.  
 WHE. WHEELER.  
 WI. WILKINSON.  
 WLS. WELLS.  
 WN. WENDLER.  
 WO. WOLF.  
 WS. WASSE.  
 WY. WITTENBACH.  
 WZ. WEITZ.  
 Y. VISCOUNT ROYSTON.  
 ZN. ZEUNE.  
 GA. *Glossa Herodotea.*

\* signifies a conjectural emendation in the Text.

† signifies a suspected word in the Text.

= "equivalent to," is put between the Ionic and Attic forms of a word.

s. signifies "see."

f. signifies "and the following line or chapter."

ff. signifies "and the following lines or chapters."

et al. signifies "and the following words."

\* From whom many notes have been borrowed, without acknowledgement, by L.R.

† Probably the author of the article "on Galsford's Herodotus," in the Jena Literary Gazette. See Classical Journal, xl, and lxxix.

# CLIO.

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# ΗΡΟΔΟΤΟΥ

## ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ.

### ΚΛΕΙΩ.

ΗΡΟΔΟΤΟΥ Ἀλικαρνησσοῦ<sup>1</sup> ἱστορίης<sup>2</sup> ἀπόδειξις<sup>3</sup> ἥδε<sup>4</sup> ὥς  
μήτε τὰ γενόμενα<sup>5</sup> ἐξ<sup>6</sup> ἀνθρώπων τῷ χρόνῳ ἐξίτηλα<sup>7</sup> γένηται<sup>8</sup>,  
μήτε ἔργα μεγάλα τε καὶ θωμαστά<sup>9</sup>, τὰ μὲν Ἕλλησι,<sup>10</sup> τὰ δὲ βαρ-

1. Ἀλικαρνησσοῦ] Ionic = Ἀλικαρνασσεύς: in like manner βασιλῆος, &c. by the figure of diction which the grammarians call antithesis. When a proper name is followed by a national name, the article is often omitted; as Θουκυδίδης Ἀθηναῖος, Thuc. i, 1; *MA*, 273. Halicarnassus (now Bodrum, or Tabia) was also the birth-place of Dionysius the historian, and Heraclitus [but s. i, 26, 62]; and was celebrated for the Mausoleum, one of the seven wonders of the world. The other six wonders were, the Temple of Diana at Ephesus (i, 6, 65), the Statue of Jupiter Olympius in Elis, the Colossus of Rhodes, the Egyptian Pyramids (ii, 8, &c.), the Walls of Babylon (i, 178, 82; &c.), and the Palace of Cyrus: see *BELL'S* Pantheon. Others include the Labyrinth (ii, 148), the Tower of Pharos, the Altar of Apollo at Delos (i, 64. *A.*).

2. ἱστορίης] 'of the historical researches.' Ionic = ἱστορίας: so αἰτήν, χάρη, &c. by antithesis.

3. ἀπόδειξις] 'a publication.' Ionic = ἀπόδειξις: s. i, 6, 47.

4. ἥδε] 'this; ἥδε, 'it has pleased; ἥδε, in poetry, 'and.'

5. γενόμενα] has here the force of the perfect; Plato opposes it not only to the present, κοινωνοὶ γενόμενοι τε καὶ γυγνόμενοι, but also to both pre-

sent and future, πάντα τὰ πράγματα, γυγνόμενα, καὶ γενόμενα, καὶ γενησόμενα, Leg. vi, p. 615; 665. *WY*.

6. ἐξ] 'by; ἔξ, 'six.' Ionic in the sense of ὑπὸ, *MA*, 574. as τὸ προσταχθὲν ἐκ τοῦ Κύρου, i, 114; 160, 56; τὰ λεχθέντα ἐξ Ἀλεξάνδρου, vii, 175; so also i, 160, 56; ἐξ Αἰολιδῶν δανέμεν, Pin. P. iv, 127.

7. ἐξίτηλα] from ἐξίεναι, 'liable to extinction:' s. Livy xxvii, 10, 3.

8. γένηται] occurs in Homer with a past signification, as if for γεγένηται, οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσεται, οὐδὲ γένηται, Od. II, 437; and also with a future sense, in a similar passage, Z, 201. *WY*. St Luke i, 20. With οὐ μὴ it is equivalent to οὐ γενήσεται. *DW*, p. 221. *EE*, on Eur. M. 1120.

9. θωμαστά] Ionic = θαυμαστά: so τωῖτό, &c. by antithesis.

10. Ἕλλησι] The dative is used for ὑπὸ with the genitive, *MA*, 392, β. πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον κοινῇ ἐργασμένη ἢ Ἑλλάς· δοκεῖ δὲ μοι, οὐδὲ τοῦτομα τοῦτο ζήτησά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλληνος τοῦ Δευκαλίωνος καὶ πάντων οὐδὲ εἶναι ἢ ἐπικλησὶς αἰτη. . . Ὀμηρος οὐδαμοῦ τοὺς ζήτηκτας ὠνόμασεν· οὐ μὴν οὐδὲ βαρβάρους εἰρηκε, διὰ τὸ μὴδὲ Ἑλληνάς πω ἀντίπαλον εἰς τὴν ὄνομα ἀποκεκρίσθαι, Thuc. i. 4; see *MT*, i, 3, 3; ix, 43, 2.

ἑαροῖσι<sup>11</sup> ἀποδεχθέντα<sup>12</sup>, ἀκλεῖα γένηται· τά τε ἄλλα<sup>13</sup>, καὶ δι' ἣν αἰτίην<sup>14</sup> ἐπολέμασαν ἀλλήλοισι.

(1) Περσέων<sup>15</sup> μὲν νῦν<sup>16</sup> οἱ λόγιοι<sup>17</sup> 'Φοίνικας<sup>18</sup> αἰτίους' φασὶ 'γενέσθαι τῆς διαφορῆς'· τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς<sup>19</sup> καλεομένης θαλάσσης ἀπικομένους<sup>20</sup> ἐπὶ<sup>21</sup> τήνδε<sup>22</sup> τὴν θάλασσαν, καὶ οἰκήσαντας<sup>23</sup> τοῦτον τὸν χώρον, τὸν<sup>24</sup> καὶ νῦν οἰκεῖν, αὐτίκα

11. βαρβάροις] 'foreigners.' Ionic = βαρβάροις: so ναυτίλῃσι = ναυτιλαῖς, &c. by paragege. The Egyptians applied this name to the inhabitants of all other countries, ii, 158. The Greeks regarded other nations (with the exception perhaps of the Egyptians) in the same light; and in this the Romans imitated them, *quo neque noster adit quisquam, neque barbarus audet*, Lucr. v, 37; but excepted the Greeks, *non solum Græcia et Italia, sed etiam omnis Barbaria commota est*, Cic. F. ii, 14; Juv. x, 138.

12. ἀποδεχθέντα] 'achieved,' i, 176, 60.

13. τὰ ἄλλα] accusative governed by κατὰ understood, as οὐδὲς πάντα σοφός, Theog. 898. So χρόνον, i, 1; 1, 32; 34, 72.

14. δι' ἣν αἰτίην] = τὴν αἰτίην δι' ἣν; thus ἐκδύσασθαι, τὸν ἔχον κιθῶνα καταθέσθαι, v, 106; VG, ii, 13. *quibus ipse palia careas, cernere suave est*, Lucr. ii, 4.

15. Περσέων] Ionic = Περσῶν: so καλεομένης, οἰκεῖν, ὠνέεσθαι, ἀποφυγέειν, &c. by dialysis or diæresis.

16. νῦν] 'now,' or 'then,' as a conjunction; νῦν, 'at present,' emphatically, as an adverb of time.

17. λόγιοι] λόγος, 'history,' v, 36; λογοποιός, 'historian,' ii, 143; v, 36; λόγιος, 'one versed in history,' δ' τῆς ἱστορίας ἔμπειρος, Hes. So πλατεῖαι πάντοθεν λογιόισιν ἐντὶ πρόσδοι νῆσων εὐκλέα τάνδε κοσμεῖν, Pin. N. vi, 75; signifying that 'those versed in history will find ample materials, &c.' λόγιοι καὶ δοῖδοι, 'those versed in history and skilled in song,' P. i, 183; N. iv, 51.

18. Φοίνικας] The Persians had perhaps heard of the passage of the Israelites from the Red Sea to the Mediterranean. That the name of 'Phœnicians' was often applied to this people is evident. Herodotus men-

tions their practice of circumcision, ii, 104; and that they came over land and settled in Palestine, vii, 89. Stephanus (in Azoto) speaks of them as οἱ ἐπανελθόντες ἀπ' Ἐρυθρᾶς θαλάσσης φυγάδες.

19. Ἐρυθρῆς] in its widest acceptance, the Sea of Omman (REN, p. 197); extending from the Persian Gulf (s. vi, 20, 11;) to the Arabian Gulf inclusively; in its more limited sense confined to the latter, the θάλασσα Ἐρυθρὰ of the New Testament and Septuagint. *Irrumpit in hac parte geminum mare in terras, quod Rubrum dicere nostri, Græci Erythræum a rege Erythra, Plin. vi, 23; and afterwards peninsula Arabia inter duo maria, Rubrum Persicumque, procurrens*, 28.

20. ἀπικομένους] Ionic = ἀφικόμενους; so ἀπ' ἧς, οὐκ ὥς, &c. by antithesis; εἰσαπικνέεσθαι = εἰσαφικνεῖσθαι, by syncope, antithesis, and dialysis.

21. ἐπὶ θάλασσαν] denotes coming 'by land' to a sea, i, 154; ἐς θάλασσαν coming 'by water.' LR.

22. τήνδε] the Mediterranean; νῆσοι δὲ πᾶσαι, ὅσαι τῆς ἐντὸς θαλάσσης εἰσὶν αἱ τε Κυκλάδες, ἡ Χιόρῳδες, ἡ Ἰδῆς, ἡ Ἐχινάδες, ἡ Τυρρηνίδες, ἡ Γυμνησίαι, ἡ ὅσας ἄλλας ὀνομάζουσιν ἑτέρως, περὶ τε Λιβύην, καὶ τὸ Ἰόνιον, ἡ Αἰγύπτιον, ἡ Μυρτώων, ἡ Σικελικὴν, ἡ ὅσα ἄλλα τῆσδε τῆς θαλάσσης ὀνόματα, App. pf. R. H. 5; ib. 1: s. also iv, 39, 41.

23. οἰκήσαντας] οἰκεῖν, 'to inhabit,' οἰκίζειν, i, 57; 'to colonize,' οἰκηιοῦσθαι, i, 4, 25; 'to claim as one's own,' οἰκοδομεῖν, i, 21; 'to build.'

24. τὸν] Ionic = ὃν; so τὸ λέγουσι = ὃ; τῶν ἦν = ὧν ἦν; &c.; s. i, 39, 5; v, 37, 14; vi, 12; MA, 291. This substitution of the prepositive for the subjunctive article is called by grammarians, antimetabola.

‘ναυτιλίῃσι<sup>25</sup> μακρῇσι ἐπιθέσθαι ἀπαγινέοντα<sup>26</sup> δὲ φορτία<sup>27</sup> Αἰ-  
 ‘γύπτιά τε καὶ<sup>28</sup> Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνεέσθαι, καὶ  
 ‘δὴ καὶ<sup>29</sup> ἐς Ἄργος.’<sup>30</sup> τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχε<sup>31</sup>  
 ἔπασσι<sup>32</sup> τῶν<sup>33</sup> ἐν<sup>34</sup> τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. ‘ἀπικόμενους  
 ‘δε τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο, διατίθεσθαι τὸν φόρτον.  
 ‘πέμπτη δὲ ἡ<sup>35</sup> ἑκτη ἡμέρῃ ἀπ’ ἧς<sup>36</sup> ἀπίκοντο, ἐξεμπολημένων<sup>37</sup> σφί<sup>38</sup>  
 ‘σχεδὸν πάντων, ἐλθεῖν ἐπὶ<sup>39</sup> τὴν θάλασσαν γυναικας, ἄλλας τε

25. ναυτιλίῃσι] ναυτιλίη, ‘a voyage;’  
 ναυτικῇ, ‘navigation,’ viii, 1; ναυπη-  
 γίη, ‘ship-building,’ i, 27; ναυγήη,  
 ‘shipwreck,’ vii, 190; ναυμαχίη, ‘a  
 sea-fight,’ vii, 142.

26. ἀπαγινέοντας] ἀγνέειν is a  
 poetical form of ἀγειν; it occurs fre-  
 quently in Hom. and in Arr. οἱ ἐξ  
 Ἰνδῶν τῆς χωρῆς τὰ ἀγώγμια παρ’  
 ἡμέας ἀγινέοντας, In. 8; λιδανωτῶν  
 τε οἱ ἔμποροι ἀγινέουσι, καὶ τὰ ἄλλα,  
 δσα θυμῆματα ἡ Ἀρδῶν γῇ φέρει,  
 ib. 41; Μάκετα τῆς Ἀραβίης ἔνθεν τὰ  
 κιννάμωμά τε καὶ ἄλλα τοιοῦτότροπα  
 ἐς Ἀσσυρίους ἀγινέεσθαι, ib. 32. He-  
 rodotus, besides the simple form iii,  
 11, 34; uses the compounds ἀπαγι-  
 νέειν, ἐξαγνέειν, vi, 128; ἐπαγινέειν,  
 ii, 2; καταγινέειν, vi, 75.

27. φορτία] φορτίον, which is most  
 used in the plural, is synonymous with  
 φόρτος, which occurs a few lines be-  
 low; ‘cargo’ or ‘freight:’ γόμος, ‘bur-  
 then,’ i, 194; s. i, 39, 7.

28. τε καὶ] This redundant use of  
 τε is very frequent in Herodotus, and  
 is termed polysyndeton; so μεγάλα  
 τε καὶ θωμμάσται, i, 9; inter meque et te,  
 Hor. i Ep. xiv, 19; s. Liv. xxviii, 23, i.

29. καὶ δὴ καὶ] which occurs again  
 in this chapter, denotes a transition  
 from a general statement to a particular  
 instance more in point; ‘and, what is  
 more to our present purpose:’ s. *HGV*,  
 viii, p. 91.

30. Ἄργος] appears to have signified  
 ‘kingdom’ in the Pelasgic language.  
 A. According to Strabo, all the Pe-  
 loponnesus was formerly included  
 under the name. So πολλῇσι νήσοισι  
 καὶ Ἀργεῖ παντὶ Φανάσσειν, Hom. II.  
 B, 108; the same poet often calls the  
 Greeks collectively Ἀργεῖοι.

31. προεῖχε] Ionic = προείχεν, the

final ν before a vowel being dispensed  
 with; s. οἱ βαρβάρουσι ἀποδεχθέντα, λέ-  
 γουσι ἀγαγεῖν, &c.

32. ἔπασσι] that is παντάσσι, παν-  
 τελέως, ‘in all respects;’ (it might be  
 expressed by κατὰ ἅπαντα, i, 34, 72;  
 120, 86); ὁ πᾶσι κλεινὸς Οἰδῖπους κα-  
 λούμενος, Soph. CE. R. 8; ὁ κράτι-  
 στον πᾶσιν Οἰδῖπου κάρη, ib. 40; ἀνάξαι  
 γὰρ πᾶσιν ἐστὶ δυστυχεῖν, CE. C. 1446.  
 Προέχειν governs a genitive of the  
 person, and generally a dative of the  
 thing, as ὁ μὲν δὴ μέγα πλουσιος, ἀνδρ-  
 βιος δὲ, δυῶσι προέχει τοῦ εὐτυχέος  
 μόνουσι; οὗτος δὲ, τοῦ πλουσιου καὶ  
 ἀνολέου πολλοῖσι, i, 32; τῇ δ’ ἐπι-  
 στήμῃ σὺ μου προύχοις τάχ’ ἔν, Soph.  
 CE. R. 1115; Thuc. i, 121; see also  
 the following note.

33. τῶν] πολλῶν is understood; τὸ  
 Ἄργος τοῦτο προεῖχε ποτε τῶν ἐν τῇ  
 Ἑλλάδι χώρᾳ πολέων, Eust. on Dion.  
 Per. 418; s. vii, 148, 59.

34. ἐν] ‘in;’ ἐν, Æolic = ἐν, ‘a  
 thing being;’ ἐν, ‘one thing;’ ‘sent.’

35. ἢ] ‘or;’ than; ἢ, ‘who;’ ἢ,  
 ‘whether;’ ἢ, ‘I or he was;’ ἢ, ‘he said;’ ἢ,  
 ‘he sent;’ ἢ, ‘he may be;’ ἢ, ‘to whom;’  
 ‘he might send;’ ἢ, ‘the;’ ἢ, ‘eight.’

36. ἧς] ‘of which;’ ἧς, ‘thou sentest;’  
 ἧς, ‘thou wert;’ ἧς, ‘thou saidst;’ ἧς, ‘thou  
 sayest;’ ἧς, Ionic = αἷς, ‘to which;’  
 ‘thou mightest send;’ ἧς, ‘thou mayest  
 be.’

37. ἐξεμπολημένων] Ionic = ἐξ-  
 ημπολημένων; so κατεργασμένου for  
 κατεργασμένου, i, 123; ἐξηπόλημαι  
 κάκπεφόρτισμαι πάλοι, Soph. An. 1048.

38. σφί] Ionic = αὐτοῖς; also =  
 αὐταῖς, as τῶν σφί ἦν θυμὸς, i, 1, 50.

39. ἐπὶ] the preposition before its  
 case; ἐπὶ, after its case; also for ἐπ-  
 οῦσι; in like manner μετὰ and μέτα  
 differ.

‘πολλὰς, καὶ δὴ καὶ τοῦ βασιλῆος θυγατέρα· τὸ δὲ οἱ<sup>40</sup> οὐνομα<sup>41</sup>  
 ‘εἶναι,’ κατὰ τὸν τὸ καὶ “Ἕλληνες λέγουσι, ‘Ἰοῦν<sup>42</sup> τῇ<sup>43</sup> Ἰνάχου.<sup>44</sup>  
 ‘ταύτας στάσας κατὰ<sup>45</sup> πρύμνην<sup>46</sup> τῆς νηὸς<sup>47</sup> ὠνέεσθαι τῶν φορ-  
 ‘τίων<sup>48</sup>, τῶν σφι ἦν<sup>49</sup> θυμὸς<sup>50</sup> μάλιστα· καὶ τοὺς Φοίνικας διακελευ-  
 ‘σαμένους<sup>51</sup> ὁρμήσαι ἐπ’ αὐτάς. τὰς μὲν δὴ πλεῦνας<sup>52</sup> τῶν γυναικῶν  
 ‘ἀποφυγέειν, τὴν δὲ Ἰοῦν σὺν ἄλλῃσι<sup>53</sup> ἀρπασθῆναι· ἐσβαλομένους<sup>54</sup>  
 ‘δὲ ἐς τὴν νέα, οἵχεσθαι ἀποπλέοντας<sup>55</sup> ἐπ’ Αἰγύπτου.’ (2) Οὕτω  
 ‘μὲν Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι,’ λέγουσι Πέρσαι, οὐκ ὡς<sup>56</sup> Φοίνικες,

40. οἱ] Ionic = αὐτῇ; also = αὐτῷ; as ἀναθήματά ἐστί οἱ... κρητῆρες οἱ ἀνακείσθαι, i, 14; οἱ, not enclitic, ‘the;’ οἱ, ‘wo;’ οἱ, ‘who;’ οἱ, ‘to himself;’ ‘whither.’

41. οὐνομα] Ionic = ὄνομα; so μούνης; αἰεῖ = αἰε, &c. by parenthesis.

42. Ἰοῦν] = Ἰὼ was perhaps the daughter of Iasus: *LR.* vii, 10, 2: but she is generally represented as the daughter of Inachus; τὰς βουκέρω παρθένου... τῆς οἰστροβιήτου κόρης, τῆς Ἰναχίως, *Æsch.* P. V. 607, 609; *Mos.* ii, 44, 51; *Virg. Æ.* vii, 789, 792.

43. τῇ] θυγατέρα is understood, as νῆον or παῖδα is with τὸν; so Ἰφίγείαν τὴν Ἀγαμέμνονος, iv, 103; Ἀλέξανδρον τὸν Πριάμου, i, 3: the ellipsis is sometimes supplied, as Μανδάνης τῆς Ἀστυάγους θυγατρὸς, i, 111; Ἀστυάγῃ τῷ Κνωξάρῳ παιδί, i, 74; ὁ Κνωξάρης ὁ τοῦ Ἀστυάγους παῖς, *Xen. Cy.* i, 5, 2 and 4.

44. Ἰνάχου] Founder of the kingdom of Argos in the year 1857 B. C. *PV, R. T.* i, 1, 4.

45. κατὰ] ‘by, at, or near:’ Ἔρμος ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην πόλιν, i, 80; s. iii, 10, 28.

46. πρύμνην] ‘the stern,’ was opposed to πρῶρη, ‘the prow,’ i, 194; between them was μέση νηὺς, ‘the waist,’ i, 24; or κώλη, ‘the hold;’ *PC.* iii, 15.

47. νηὸς] declined thus by Herodotus, s. n. νηὺς, vi, 139; o. νηὸς, i, 1; d. νηῖ, i, 2; a. νέα, i, 1; p. n. νέες, vii, 144; o. νηῶν, vii, 194; νεῶν, vii, 184; d. νηοῖ, vii, 144; a. νῆας, vii, 194; νέας, vii, 144.

48. τῶν φορτίων] i. e. τινὰ, or μέρος τι, as Δελφοὶ ἐνέβαλον τῶν ἱερῶν χρημάτων, *Æl.* V. H. xi, 5; or the antecedent may take the case of its

relative, as ἔλλου δ’ οὐ τευ φοῖδα, τεῦ δὲ κλυτὰ τεύχεα δύο, *Hom. Il.* ζ, 192.

49. ἦν] ‘I or he was;’ ‘I said;’ ἦν, ‘I sent;’ ἦν, ‘if;’ ἦν, ‘whom;’ ἦν, ‘his.’

50. θυμὸς] ‘what they had most a mind to;’ σφὶ θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, viii, 116; *est animus*, *Virg. Æ.* xi, 323. ‘I have a mind to it;’ *Shaksp. M. of V.* iv, 1.

51. διακελευσάμενους] ‘encouraging one another;’ οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἔγχεϊριδια, iii, 77.

52. πλεῦνας] Ionic = πλέονας: so Λευτυχιῶν, &c. by crasis.

53. σὺν ἄλλῃσι] ‘with some others;’ σὺν τῇσι ἄλλῃσι, ‘with the rest, or with all the others;’ *LR.* s. i, 2, 73.

54. ἐσβαλομένους] τὰς γυναῖκας being understood; ἐσβάλλεσθαι signifies ‘to put on board by force;’ ἐσβιβάσειν, ‘to embark’ (transitively); vi, 95, 98.

55. οἵχεσθαι ἀποπλέοντας] by the figure of construction called periphrasis: ‘they sailed away;’ so φέγετο φεύγων, ‘he fled away,’ i, 157; *Æsch.* ad *Ti.* p. 35; φέγετ’ ἀποπτάμενος, ‘he flew away,’ *Hom. Il.* B, 71; φέγετ’ ἐξαναρπάσας, ‘he stole away,’ *Eur.* I. A. 71; *MA*, 559, c. Add σὺ φέρων, ‘to bear away,’ i, 111; φερόμενος, ‘to be borne away,’ ii, 29; λαβὼν, ‘to take away,’ *Soph. CE.* C. 1009; *Thuc.* i, 116; ἄγων, ‘to carry away,’ *Xen.* H. i, 1, 18; ἀποδρῶς, ‘to run away,’ vii, 197; *Xen.* H. i, 2, 14; ἀπιών, ‘to go away,’ *Aristid.* O. p. 248, e; πειστών, ‘to fall away,’ *Æsch.* P. 257; ἀποσπᾶσας, ‘to tear away,’ *Soph. CE.* C. 894, &c.; s. ἀποστὰς τῆς, v, 51, 76; vi, 33, 74.

56. ὡς] ‘as; that;’ ὡς, ‘so;’ ὡς, Doric = οὗς, ὠτὸς, ‘an ear.’

‘καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον<sup>57</sup> μετὰ δὲ ταῦτα Ἑλλήνων  
 ‘τινὰς (οὐ<sup>58</sup> γὰρ ἔχουσι<sup>59</sup> τοῦνομα<sup>60</sup> ἀπηγήσασθαι) φασὶ τῆς Φοι-  
 ‘νίκης ἐς Τύρον<sup>61</sup> προσχόντας<sup>62</sup>, ἀρπάσαι τοῦ βασιλῆος<sup>63</sup> τὴν  
 ‘θυγατέρα Εὐρώπην.<sup>64</sup> εἶσαν δ’ ἂν<sup>65</sup> οὗτοι Κρήτες.<sup>66</sup> ταῦτα μὲν δὴ  
 ‘ἴσα σφι πρὸς ἴσα<sup>67</sup> γενέσθαι’ μετὰ δὲ ταῦτα Ἑλλήνας αἰτίους τῆς  
 ‘δευτέρης ἀδικίης γενέσθαι, καταπλώσαντας<sup>68</sup> γὰρ μακρῇ<sup>69</sup> νηὶ ἐς  
 ‘Αἶαν τε τὴν Κολχίδα<sup>70</sup> καὶ ἐπὶ Φᾶσιν<sup>71</sup> ποταμὸν, ἐνθεύτην<sup>72</sup>,  
 ‘διαπρηξαμένους καὶ τᾶλλα<sup>73</sup>, τῶν εἵνεκεν<sup>74</sup> ἀπίκατο<sup>75</sup>, ἀρπάσαι

57. πρῶτον] has a circumflex (which is compounded of an acute accent and a grave), because it is formed by crasis from πρότος, and this by syncope from πρότατος, the superlative of πρότερος; but the two other forms are extinct.

58. οὐ] ‘not;’ οὐδ, ‘of whom.’

59. οὐκ ἔχουσι] ‘they are unable;’ ἔχειν in this sense is, for the most part, followed by an infinitive; and that infinitive is generally of some verb synonymous with λέγειν, i, 123; v, 24, 31; 92, 25. *Habere* bears the same signification, *habere dicere*, Cic. S. R. A. 35; *affirmare habeo*, Liv. xxx, 29, 5; xlv, 22.

60. τοῦνομα] Ionic = τὸ ὄνομα: so τοῦττερον = τὸ ἕτερον, &c by synaesthesia.

61. Τύρον] now Sur, was built, according to the Tyrians, 2300 years before the time of Herodotus, who visited the city in person. The period is reduced to 1270 years by *LR*.

62. προσχόντας] for προσσχόντας by ecthipsis, for the sake of euphony: so προσχόντας, ii, 182; προσχόντες ταῖς ναυσὶν ὑπὸ τὴν ἄκραν, Polyb. i, 29, 2; προστάς, i, 129, 52.

63. βασιλῆος] Agenor, father of Cadmus, Phoenix, and Cilix; probably the first king of Phoenicia. *LR*.

64. Εὐρώπην] The mother of Minos and Sarpedon, i, 173; and also of Rhadamanthus: s. iv, 44. Her abduction occurred 1552 B.C. *LR*.

65. εἶσαν δ’ ἂν] ‘were perhaps;’ the optative with ἂν denotes a conjecture. *MA*, 514, 2.

66. Κρήτες] Crete, once called *Macaris*, is now *Candia*. *A*.

67. ἴσα] *Par pro pari referto*, Ter. Eu. iii, 1, 55. The phrase occurs again in a different sense, ix, 48.

68. καταπλώσαντας] from καταπλᾶν, an Ionic and poetic form of καταπλέν, s. i, 24; the simple form πλᾶν occurs, ib.; the compounds ἀναπλᾶν, i, 78; ἐπαναπλᾶν, i, 212, 83; viii, 9; ἀποπλᾶν, v, 115; διαπλᾶν, vii, 122; ἐκπλᾶν, i, 29; διεκπλᾶν, ii, 29; συνεκπλᾶν, i, 5; ἐπιπλᾶν, viii, 10; παραπλᾶν, iv, 99; περιπλᾶν, iv, 43; προπλᾶν, v, 98.

69. μακρῇ] ships of war were ‘long’ vessels; oval vessels were ships of burthen, i, 163, 74; vi, 48, 84; but in the time of the Argonauts, and even in that of Cyrus, long ships were employed as merchant vessels, i, 163; πλοῖα στρογγύλα, φορτηγῇ δηλονότι; μακρὰ γὰρ τὰ πολεμικὰ ὀνομάζουσιν, Ulp. on Dem. p. 599; *longa nave Jasonem primum navigasse*, Philostephanus auctor est, Pli. H. N. vii, 56; ταύτην δὲ φασὶ πρῶτην ναὺν γενέσθαι μακρὰν, Schol. on Ap. Rh. i, 4: s. *PC*, iii, 14. The date of the Argonautic expedition was 1350 B.C. *LR*. vii, 193, 4.

70. Κολχίδα] now Mingrelia and Gurjel: s. ii, 104. Κολχίς always occurs as a feminine adjective in Apollonius, as Κολχίδα μὲν δὴ γαῖαν ἱκάνομεν, ἥδὲ βέεθρα Φάσιδος, ii, 1281.

71. Φᾶσιν] now Faoz or Rioni; φασιν, ‘they say.’

72. ἐνθεύτην] Ionic = ἐντεῦθεν; so κιθῶνα = χιτῶνα, v, 106.

73. τᾶλλα] τὰ ἄλλα, i, 53. Their object was the recovery of the Golden Fleece; vii, 193.

74. εἵνεκεν] Ionic and poetic = ἔνεκα, by parenthesis and antithesis; εἵνεκα is another form which occurs, i, 17.

75. ἀπίκατο] ‘they had come,’ or ‘were come;’ Ionic = ἀφικνέμενοι, -αι, ἦσαν, pluperfect of ἀφικνέμαι, iv,

‘ τοῦ βασιλῆος<sup>76</sup> τὴν θυγατέρα Μηδείην.<sup>77</sup> πέμψαντα δὲ τὸν Κόλ-  
 ‘ χον<sup>78</sup> ἐς τὴν Ἑλλάδα κήρυκα<sup>79</sup>, αἰτέειν<sup>80</sup> τε δίκας<sup>81</sup> τῆς ἀρπαγῆς,  
 ‘ καὶ ἀπαιτέειν τὴν θυγατέρα· τοὺς δὲ ὑποκρίνασθαι<sup>82</sup>, ‘ ὥς οὐδὲ  
 ‘ ἐκείνοι<sup>83</sup> Ἰοῦς τῆς Ἀργείης ἔδοσάν<sup>84</sup> σφί δίκας τῆς ἀρπαγῆς,  
 ‘ οὐδὲ ὧν<sup>85</sup> αὐτοὶ<sup>86</sup> δώσειν ἐκείνοισι.’ (3) Δευτέρῃ δὲ, λέγουσι,  
 ‘ γενεῇ<sup>87</sup> μετὰ ταῦτα Ἀλέξανδρον<sup>88</sup> τὸν Πριάμον<sup>89</sup>, ἀκηκοῦτα ταῦτα,

140; vi, 9; vii, 153; 157; viii, 46; ἀπύκναιτο ‘they came,’ for ἀφίκοντο, second aorist, i, 15; 152, 93; 169; ἀπ. καται, ‘they are come,’ for ἀφίγμην -οι, -αι -α, εἰσί, perfect, vii, 209. *SW. MA*, 198, 6, b.

76. βασιλῆος] *Æetes*, son of *Sol* and *Perseis*.

77. Μηδείην] *Medea ferox invictaque*, *Hor. A. P.* 123; niece of *Circe*, who also was a celebrated enchantress.

78. Κόλχον] ‘the Colchian king,’ so δ Ἀράβιος, iii, 7; 9; δ Ἀρμένιος, *Xen. C.* ii, 4; 12; δ Ἀσσύριος, *ib.* 4; 5; δ Ἀνδρς, *ib.* 1; 5; *Her. i.* 80; vi, 37; δ Πέρσης, vii, 116: s. i, 163, 82; *Liv. iv.* 10, 1; xiv, 48, i.

79. κήρυκα] In the primitive times all embassies were performed by heralds, who were accounted sacred and inviolable, not only as being under the especial protection of Mercury, but because they were public mediators, without whom all intercourse and hopes of reconciliation between enemies must be at an end; *PC*, i, 15. κήρυκες, *Διὸς ἑγγελοι ἡδὲ καὶ ἀνδρῶν*, *Hom. Il. A.* 334: s. i, 3, 95.

80. αἰτέειν] ‘to demand;’ ἀπαιτέειν, ‘to demand back.’ *Legati ad res repetendas missi*, *Liv. i.* 22.

81. δίκας] ‘redress, satisfaction, compensation.’

82. ὑποκρίνασθαι] Ionic = ἀποκρίνασθαι; the latter form, however, occurs twice, v, 49; viii, 101; and the former is met with in other authors, as *ἐρωτῶντες, εἰ δ’ αὐτοὶ μὴ ὑποκρίνονται*, *Thuc. vii.* 44. ὑποκρίνεσθαι τὸ ἀποκρίνεσθαι οἱ παλαιοὶ καὶ ὑποκριτὴς ἐντεῦθεν, δ ἀποκρινόμενος τῷ χορῷ, *Suid.*

83. ἐκείνοι] If, as the Persians said, all the people of Asia constituted a single body, each member was bound not only to resent the insults offered

to other members, but to repair the wrongs of which they were the authors, i, 4. *LR*.

84. ἔδοσαν] In indirect speech the indicative is much more used by the Greeks than by the Latins; and, in quoting a person’s words, ὥς is frequently put with the indicative, and the same tense employed as the speaker himself would have adopted. A Latin writer, instead of *dederunt*, would say *deditis*: *MA*, 507, 3. in like manner *δοῖ* is used, as *δοῖ οὐ δώσει δίκας*, i, 3.

85. ὧν] ‘consequently,’ Ionic = ὅν: ὧν ‘of which,’ = Ionic τῶν; ὧν ‘being,’ = Ionic ἐὼν.

86. αὐτοὶ] A noun or pronoun, before an infinitive, is put in the accusative: unless it denotes an object occurring in the sentence on which the infinitive depends; and then it is put in the same case; or, if the object stood as the subject of the verb in that sentence, it need not (unless used emphatically) be repeated with the infinitive: *MA*, 535. But in the present instance the nominative is substituted for the accusative, as if οἱ δὲ ὑποκρίναντο had preceded. *STG.* s. i, 34, 66; vi, 67, 21.

87. γενεῇ] *Herodotus* reckons to a generation about twenty-three years, i, 7; or thirty-three, ii, 142. *LR*. The elopement of *Helen* took place 1193 B.C. *Liv. xxvii.* 10, 2.

88. Ἀλέξανδρον] commonly called *Paris*; he obtained the name *Alexander*, ‘averting ill from man,’ from his exploits, while a shepherd, against the wild beasts on *Ida*.

89. Πριάμον] He was originally named *Podarces*: after *Hercules* had sacked *Troy*, he was ‘ransomed’ by his sister *Hermione*, and hence called *Priam*.

‘ἐβελῆσαι οἱ ἐκ τῆς Ἑλλάδος δι’ ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστά-  
 ‘μενον πάντως<sup>90</sup>, ὅτι οὐ δώσει δίκας· οὔτε γὰρ<sup>91</sup> ἐκείνους διδόναι.<sup>92</sup>  
 ‘οὕτω δὲ ἀρπάσαντος αὐτοῦ Ἑλένην<sup>93</sup>, τοῖσι Ἑλλήσι δόξαι πρῶτον  
 ‘πέμψαντας<sup>94</sup> ἀγγέλους<sup>95</sup>, ἀπαιτεῖν τε Ἑλένην, καὶ δίκας τῆς ἀρ-  
 ‘παγῆς αἰτέειν. τοὺς δὲ, προῖσχομένων<sup>96</sup> ταῦτα, προφέρειν σφί Μη-  
 ‘δείης τὴν ἀρπαγὴν, ‘ὥς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδόντες<sup>97</sup> ἀπαι-  
 ‘τεύντων, βουλοῖατό<sup>98</sup> σφί παρ’ ἄλλων δίκας γίνεσθαι.’ (4) Μέχρι<sup>99</sup>  
 ‘μὲν ὦν τούτου<sup>100</sup> ἀρπαγὰς μούνας<sup>1</sup> εἶναι παρ’ ἀλλήλων· τὸ δὲ

90. ἐπιστάμενον πάντως] ‘firmly believing;’ ολόμενον, Hesych. The difference between ἐπίστασθαι and εἰδέναι is marked in the following passage, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλείστον, . . . ἐπίστασθαι μὲν γὰρ ὡς Βουκόλου τοῦ Ἀστυάγεος εἴη παῖς, i, 122; 156, 30; Soph. Aj. 281; E. 913; 916; *satis sciebat*, Liv. i, 22.

91. οὔτε γὰρ] equivalent to καὶ γὰρ οὐ, *SW*.

92. διδόναι] ‘it did not appear to be their custom to give, as they never yet had given; they did not make a practice of giving.’

93. Ἑλένην] daughter of Jupiter and Leda, wife of Menelaus, and queen of Sparta; s. ii, 113.

94. πέμψαντας] The direct construction is ἔδοξε τοῖσι Ἑλλήσι (σφέας) πρῶτον πέμψαντας ἀγγέλους ἀπαιτεῖν &c. that is, πέμπειν ἀγγέλους ἀπαιτησόμενους. The accusative pronoun before the infinitive mood is sometimes expressed, as ἔδόντο αὐτοῦ, τῷ δεῖν μιν πείθεσθαι, vi, 35, 98; i, 156, 29; and also in Latin *licet, me id scire*, Plau. Ps. i, 1, 14; but it is more frequently understood, as *παρεὼν αὐτῷ βασιλεῖα γενέσθαι*, i, 129, 62; *expedit, bonas esse, vobis*, Ter. Ht. ii, 4, 8. Examples, where a dative only occurs, will be found i, 36, 79; but in such passages the text is often doubtful, and EE attributes many of the dative participles to early copyists. Sometimes both cases are used almost indifferently, as ἀνάγκη ὑμῖν ἔχειν, ἡμᾶς δὲ στερηθῆναι, Thu. iv, 20: s. vii, 12, 43; 128, 30; Liv. xxiv, 44, n; VG, vi, 1, 2. MA, 535, obs.

95. ἀγγέλους] Menelaus and Ulysses, i, 2, 79.

96. προῖσχομένων] put absolutely, instead of προῖσχομένοις, to agree with σφί. Instances of anacoluthia, in the use of participles, are common; s. i, 3, 94; so ἀπαιτούτων just below; and ἦν ἀνθρώποις ἔρις, διδόντων μὲν &c. Luc. Dem. enc. MA thinks *SW* understood προῖσχομένων and τοὺς δὲ as referring to the same persons, but this would seem to be a mistake; see the note of the latter (quoted by GAI, iii, p. 9), as well as his Latin version, *illos vero hisce, postulata sua exponen- tibus*; s. i, 35, 85; 90, 67.

97. ἐκδόντες] equivalent to ἀποδόντες; ἀπὸ πατρὶ φίλῳ δόμεναι Φελικώπιδά κούρην ἀπριάτην, ἀνάπουνον, Hom. Il. A, 98; ἀποδοῦναι, 134; which is also expressed by δόμεναι πάλιν, 116; and ἀποδοῦναι ὀπίσω, i, 15.

98. βουλοῖατα] Ionic = βούλονται: so ἔβουλέατο = ἐβόλοντο, &c. by antithesis.

99. μέχρι] ‘up to; until; till the time,’ i, 7; the same as ἔχρι, which is formed from it by aphæresis and antithesis. They both frequently take s before words beginning with a vowel.

100. τούτου] to agree with χρόνου understood: so ἀπὸ τούτου twice in this chapter, τοῦ λοιποῦ, i, 11, &c.

1. μούνας] Ionic = μόνας, ‘only;’ μονάς, ‘unity.’

2. τὸ] The neuter article, governed by κατὰ understood, is often prefixed to other parts of speech; VG, i, 19, 3. as τὸ πάλαι, i, 5, 36; τὸ ἐνθεῖνεν, i, 9; τὸ ἀνέκαθεν, i, 170, 41; τὸ παραντικά, ‘immediately,’ vi, 106; τὸ μέχρι, iii, 10. The expressions ἐξ ἐκείνου and τὸ δὲ πρὸ τούτου are opposed to each other in like manner by Thuc. ii, 15.

‘ἀπό τούτου Ἑλληνας δὴ<sup>3</sup> μεγάλως<sup>4</sup> αἰτίους γενέσθαι. προτέρους  
 γὰρ ἄρξαι στρατεύεσθαι ἐς<sup>5</sup> τὴν Ἀσίην<sup>6</sup>, ἣ σφέας ἐς τὴν Εὐρώπην  
 τὸ μὲν νυν ἀρπάζειν<sup>7</sup> γυναῖκας, ἀνδρῶν ἀδίκων<sup>8</sup> νομίζειν ἔργον<sup>9</sup>  
 εἶναι<sup>10</sup>, τὸ δὲ ἀρπασθισέων<sup>11</sup> σπουδὴν ποιήσασθαι<sup>12</sup> τιμωρέειν,  
 ἀνοήτων<sup>13</sup> τὸ δὲ μηδεμίαν ὥρην<sup>14</sup> ἔχειν ἀρπασθισέων, σωφρόνων<sup>15</sup>  
 δὴ<sup>16</sup> γὰρ δὴ, οἷ, εἰ<sup>17</sup> μὴ αὐταὶ<sup>18</sup> ἐβουλέατο<sup>19</sup>, οὐκ ἂν<sup>20</sup> ἥρπα-

3. δὴ] ‘without doubt;’ *HGV*, vi, 1. ‘certes’ in early English writers, as “Certes ye bene too much to blame,” Spenser, *F. Q.* viii, 13. “Certes our authors are to blame,” Butler, *Hud.* i, 2; 11. Or rather ‘now,’ from ἤδη.  
 4. μεγάλως] and in Ionic μεγαλωστί, ii, 161, (as νέως, νωστί), the same as σφόδρα.  
 5. ἐς] ‘into;’ ἐς, ‘send thou.’  
 6. Ἀσίην] one of the three grand divisions of the earth, was named, according to the Greeks, from Asia the wife (or wife of Iapetus, and mother) of Prometheus; according to the Lydians, from Asias, a king of Mæonia, iv, 45. The A in Ἀσία is short (Dion. Per. 9), in Ἀσις long (ib. 138). There was also a marshy district of Lydia, bearing the same name, in which the A was long, Hom. *Il.* B, 461: s. Virg. *Æ.* i, 384; G. i, 383.

7. ἀρπάζειν] Infinitives are used as substantives, with an article, for any case but the vocative, without the article, for any case but the dative or vocative; as διακρίναι, ἀπολλύναι, ἀπόλλυσθαι, for the genitive, i, 11; δεήσασθαι, for the accusative, i, 9. When a sentence is said to be the nominative case to a verb, it will be found that the infinitive in such a sentence is the real nominative; as τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν, i, 91 (s. i, 4, 16): this is equivalent to τῆς πεπρωμένης μοῖρας ἀποφυγή, of which words ἀποφυγή only would be the nominative to ἐστί.  
 8. ἀδίκων] ‘of unjust;’ ἀδικῶν, = Ionic ἀδικέων, ‘wronging.’  
 9. ἔργον] This substantive is often omitted in such phrases; as *opus* is in Latin, though Virgil expresses it, *factam extendere factis, hoc virtutis opus*, *Æ.* x, 468; s. *Æ.* vi, 129.  
 10. εἶναι] ‘to be; to be going;’ εἶναι, ‘to send,’ second aorist.

11. ἀρπασθισέων] is put by enallage of case or the figure antiptosis, as if governed by σπουδὴν, for ἀρπασθισαί, which τιμωρέειν would require, as τιμωρέων τῷ πατρὶ, i, 103: *STG.* or ὥστε may be understood before τιμωρέειν; *SW.* and αὐταῖς after it.  
 12. σπουδὴν ποιήσασθαι] is opposed to μηδεμίαν ὥρην ἔχειν, s. iii, 155, 2; *Soph.* *CE.* C. 385; *Theoc.* ix, 20; οὐ φροντίζειν, *Suid.* with which the following phrases correspond, λόγον οὐδένα ἔχειν, i, 62; 115, 38; or ποιεῖσθαι, i, 4; or ποιεῖν, *Theoc.* iii, 33; λόγον οὐκ ἔχειν οὐδένα, *Æsch.* P. V. 239; οὐ λόγον τινὸς ἀξιοῖν, *Theoc.* xiv, 48; οὐκ ἐν λόγῳ τιθέσθαι, *Tyrt.* ἐν οὐδεμῇ μοίρῃ ἔχειν ii, 172, 7; μοῖρας ποιεῖσθαι μηδαμῶς, *Soph.* *CE.* C. 277; ἐς διλιγυρίαν (i.e. διλίγην ὥραν) τραπέσθαι, *Thuc.* ii, 52; ἐν διλιγυρίᾳ ποιεῖσθαι, *Thuc.* iv, 5; διλιγυρίας ἔχειν, *Lys.* *Isæ.* &c. πρῆγμα οὐδὲν ποιεῖσθαι, vi, 63; παρ’ οὐδὲν δέσθαι, *Æsch.* Ag. 221; παρ’ οὐδὲν ἄγειν, *Soph.* An. 34; ἐντροπήν ἢ φροντίδ’ ἔχειν, *CE.* C. 299: s. vii, 150, 70 and 71. *VK.* ED.

13. ἀνοήτων] Horace, in speaking of the same expedition, uses a similar epithet, *stultorum regum et populorum*, i Ep. ii, 6; *feminarum curam gerere, desperare est otium*, P. *Syr.*  
 14. ὥρην] ‘care;’ ὥρην, ‘an hour;’ ὥρα, ‘he was seeing,’ i, 11: ὥρη is not met with in the later Attic writers, nor in the best of their imitators, Aristides and Lucian. *VK.*  
 15. σωφρόνων] ‘of sensible, discreet, sober men;’ σωφρονῶν, ‘being in one’s right senses.’  
 16. δὴλα] put for δῆλον by enallage of number, and again iii, 35; so likewise ἀδύνατα, i, 91, 82; (s. i, 4, 7;) κάλλιστα and γενναυτάτα, i, 37; βιώσιμα, iii, 109; χαλεπὰ, ix, 2, 9. This change is most common in verbals whose termination is -έον. *MA*, 443,



‘ζοντο. σφέας μὲν δὴ, τοὺς ἐκ τῆς Ἀσίης,’ λέγουσι Πέρσαι, ‘ἀρ-  
 ‘παζομένων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, Ἑλληνας  
 ‘δὲ Λακεδαιμονίης<sup>21</sup> εἵνεκεν γυναικὸς στόλον<sup>22</sup> μέγαν συναγεῖ-  
 ‘ραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην, τὴν Πριάμου δύναμιν  
 ‘κατελεῖν. ἀπὸ<sup>23</sup> τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικὸν<sup>24</sup> σφίσι  
 ‘εἶναι πολέμιον.’ τὴν γὰρ Ἀσίην, καὶ τὰ ἐνοικέοντα ἔθνεα βάμβαρά,  
 οἰκειεύνται<sup>25</sup> οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἡγνῆται  
 κεχωρίσθαι.<sup>26</sup> (5) Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ<sup>27</sup>  
 τὴν Ἰλίον<sup>28</sup> ἄλυσιν εὐρίσκουσι σφίσι εἶσαν τὴν ἀρχὴν τῆς ἔχθρης<sup>29</sup>  
 τῆς ἐς τοὺς Ἑλληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσῃσι  
 οὕτω<sup>30</sup> Φοῖνικες. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι<sup>31</sup> ἐρέων, ὥς  
 οὕτω ἢ ἄλλως κως<sup>32</sup> ταῦτα<sup>33</sup> ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον  
 ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἑλληνας, τοῦτον σημῆνας προεβή-

1. s. iii, 61, 100. *frater ut pelago jactetur, nota tibi*, Vir. *Æ.* i, 671.

17. εἰ] ‘if;’ εἰ, ‘thou art; thou art going; go thou;’ εἰ, ‘be thou; thou wert going.’

18. αὐτά] This insinuation of the Persians agrees with the words of Agamemnon, ἐλθὼν ἐκ Φρυγῶν Λακεδαιμόν, ἔρῳν ἐρώσαν φχετ’ ἐξαναρπάσας Ἑλένην, Eur. *l.* A. 71.

19. ἐβουλάτο] s. i, 3, 98. The Greeks use the indicative of the imperfect or aorist, twice, in the premises with εἰ, in the conclusion with ἄν, where the Latins would use the preterpluperfect subjunctive, twice, *MA*, 508, *b.* s. i, 42, 31; Liv. xxviii, 33, 3.

20. ἄν] the indefinite particle; ἄν, Doric, = ἦν, ‘whom.’

21. Λακεδαιμονίης] Lacedæmon or Sparta, the capital of Laconia, is now Palæo Chori near Misitra. *A.*

22. στόλον] ‘armament.’

23. ἀπὸ] The omission of καὶ or τε, by the figure a syndeton, is frequent in Herodotus; so παρὰ τούτων, i, 7.

24. Ἑλληνικὸν] ἔθνος being understood, which is sometimes expressed; as ἀνεκρίθη τοῦ βαρβαρικοῦ ἔθνους τὸ Ἑλληνικόν, i, 60; and in the present instance τὰ ἔθνεα βάμβαρά immediately follows.

25. οἰκειεύνται] Ionic = οἰκειούνται, i, 23; so ἐμεῦ, &c. τὴν Ἀσίην πᾶσαν νομίζουσι ἐκείνων Πέρσαι εἶναι καὶ τοῦ

αἰεὶ βασιλεύοντος, ix, 116, 31; s. vii, 8, 61.

26. κεχωρίσθαι] Infinitives, in -θαι, of the perfect are circumflexed, if their penultima is naturally long, κεκλήσθαι, i, 32; otherwise they are paroxytones, κεχωρίσθαι, as are second aorists, ἐπιθέσθαι, i, 1: all others are proparoxytones, διατίθεσθαι, i, 1; unless contracted, χρᾶσθαι, i, 172.

27. διὰ] ‘through;’ Δία, ‘Jove,’ accusative.

28. Ἰλίου] s. Τροία, in *A.*

29. ἔχθρης] a paroxytone; and so λέπρην, i, 138; being substantives; but ἐχθρὸς and λεπρὸς are oxytones, as are most adjectives in -ρος.

30. οὕτω] γενέσθαι is understood from what precedes. *SW.*

31. ἔρχομαι] ‘I am not going to say:’ so ἔ. φράσω and λέξω, ii, 11; vi, 109; ἔ. μηχανέων τὸν λόγον, ii, 35; ἔ. σημανέων, iv, 99; ἔ. ἐννέπων, Pin. N. vii, 102; the same as μέλλω or ὀρμῶμαι with an infinitive. *STG.* *MA*, 559, *c.* ἔ. ἐπιχειρῶν σοι ἐπιδείξασθαι, Plat. *Phædo*, 49, 112: s. i, 90, 71.

32. κως] Ionic = πως, by antithesis; so ὅκως, i, 8; ὀκοτέρην, i, 11; κοτέ, i, 55; κόσσοι, κω, i, 153; &c.

33. ταῦτα] The redundant use of demonstrative pronouns is a favourite pleonasm with our author. *STG.* ἐκ τῶν λιθοτομέων, ἐκ τούτων... πρὸς τὸ Διεύκην καλεόμενον ὄρος, πρὸς τοῦτο, ii, 124; vii, 147, 46; 221, 25.

σομαι ἐς τὸ πρόσω<sup>34</sup> τοῦ λόγου, ὁμοίως μικρὰ<sup>35</sup> καὶ μεγάλα ἄστεα ἀνθρώπων ἐπεζίων. τὰ γὰρ τὸ πάλαϊ<sup>36</sup> μεγάλα ἦν, τὰ πολλὰ αὐτῶν μικρὰ γέγονε· τὰ δὲ ἐπ' ἐμεῦ<sup>37</sup> ἦν μεγάλα, πρότερον ἦν μικρά. τὴν ἀνθρωπότητα ὧν ἐπιστάμενος εὐδαιμονίην οὐδαμᾶ ἐν τῷτῳ<sup>38</sup> μένουσαν<sup>39</sup> ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.

(6) Κροῖσος ἦν Λυδὸς μὲν γένος<sup>40</sup>, παῖς δὲ Ἀλυάττεω<sup>41</sup>, τύραννος<sup>42</sup> δὲ ἐθνέων τῶν ἐντὸς Ἄλυος<sup>43</sup> ποταμοῦ· ὃς ῥέων ἀπὸ μεσαμβρίας<sup>44</sup>, μεταξὺ Σύρων<sup>45</sup> καὶ Παφλαγόνων<sup>46</sup>, ἐξίει<sup>47</sup> πρὸς βορῆν<sup>48</sup> ἄνεμον ἐς τὸν Εὐξείνιον<sup>49</sup> καλεόμενον πόντον. οὗτος ὁ Κροῖσος, βαρβάρων πρῶτος τῶν<sup>50</sup> ἡμεῖς ἴδμεν<sup>51</sup>, τοὺς μὲν κατεστρέψατο<sup>52</sup>

34. τὸ πρόσω] μέρος may be understood. s. iv, 123, 100.

35. μικρὰ] μικρὸς after words ending in s, otherwise συμκρός. *MA.*

36. τὸ πάλαϊ] s. i, 4, 2.

37. ἐπ' ἐμεῦ] 'in my time.' ἐπὶ, 'in the time,' i, 15; 56 twice; 65, 91; 94; 130, 73. *VG.* ix, 4, 9. In this sense ἐπὶ is generally prefixed to proper names and substantives denoting office, age, or government. *SS.* s. i, 34, 64.

38. ἐν τῷτῳ] ἐν τῇ αὐτῇ καταστάσει, according to the sense in which κατάστασις occurs repeatedly in Polybius.

39. μένουσαν] The instability of human felicity is a favourite theme of the tragedians; τὰ θνητὰ τοιαῦτ' οὐδὲν ἐν ταῦτῳ μένει, *Eur. Ion* 969: s. also i, 32.

40. γένος] i, 70, 42; for κατὰ τὸ γένος. γενεή occurs in the same sense; οὐ καθαρὸς χεῖρας ἔων, Φρυγὲ μὲν γενεῇ, i, 35; and in this sentence there is a similar ellipsis (of κατὰ τὰς) before χεῖρας: ἡλικίην, i, 26; πλῆθος, i, 153, 3.

41. Ἀλυάττεω] Ionic genitives of the first declension, and Attic cases in -ως and -ων, of the fourth and second contracted, are exceptions to the general rule that the last syllable of proparoxytones is short; Ἀμφιδάμων, i, 46.

42. τύραννος] is used here as synonymous with βασιλεὺς: "Αὐτὸς γένος, πολλῶν βασιλεῦ," i, 85; and τύραννος Σαρδίων and βασιλεὺς Σαρδίων, in i, 7; are equivalent to each other: rex an tyrannus *Lydiæ Cræsus fuit*, *Aus.* viii, 4, 19.

43. Ἄλυσ] derived by some from ἄλς 'salt'; now Kizil-Ermak 'red river.'

44. μεσαμβρίας] Doric and Ionic = μεσημερίας, which is formed from μεσημερία by syncope of ε and parasyntesis of β; as γαμβρός for γαμερός.

45. Σύρων] Cappadocians, i, 72, *LR.* called Λευκοσύροι to distinguish them from the Μελαυσόροι, who dwelt beyond Mount Taurus. *SS.* Strabo was a Cappadocian. *A.* v, 49, 44.

46. Παφλαγόνων] Paphlagonia is now Penderachia.

47. ἐξίει] from ἐξίειν by syncope for ἐξίειν, another form of ἐξίέναι, 'to send out'; so Ἡρακλῆος, i, 7; vii, 143, 10; αἰτέο, i, 90; ἀνίει, iv, 28, &c. s. i, 1, 3; 39, 9; v, 63, 3; ἐκδιδοῖ has the same meaning, i, 80; 189, 76; and τὸ ἐνωτοῦ ὕδωρ or ῥέεθρον is understood; λίμνη, ἐς τὴν ποταμὸν δύο εἰσιέσι τὸ ὕδωρ, vii, 109; ἐσθάλλει οὗτος ἐς τὸν Εὐφράτην ποταμὸν τὸ ῥέεθρον, i, 179; ἐξείσι ἐς τὴν θάλασσαν, ... ἐσθάλλει ἐς τὴν λίμνην, *Thuc.* i, 46. "Timavus raves, And thro' nine channels disembogues his waves," *Dryden, Æn.* i, 354.

48. βορῆν] 'the north wind'; βορην, 'food,' i, 119.

49. Εὐξείνιον] The Greeks at first called the Black Sea Πόντος Ἀξείνιος, which name being ominous as meaning κακός, *Schol.* on *Ap. Rh.* ii, 550; or ἐχθρός, *ναύταισι*, *Æsch.* *P. V.* 752; was changed by mariners to the contrary signification Εὐξείνιος, s. vii, 158, 2; *Liv.* xxviii, 28, 5. *BT.* *Ph.* iii, 9. *PK.* on *Gen.* x, 3.

50. τῶν] and again i, 14; 29; for

Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ φίλους προσεποιήσατο.<sup>53</sup> κατεστρέψατο μὲν Ἰωνάς<sup>54</sup> τε καὶ Αἰολέας<sup>55</sup>, καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι.

(26) Τελευτήσαντος Ἀλυάττεω, ἐξεδέξατο<sup>56</sup> τὴν βασιλῆην<sup>57</sup> Κροῖσος ὁ<sup>58</sup> Ἀλυάττεω, ἐτέων ἑὼν<sup>59</sup> ἡλικίην πέντε καὶ τριήκοντα ὅς δὴ<sup>60</sup> Ἑλλήνων πρώτοις ἐπεθήκατο<sup>61</sup> Ἐφεσίοισι.<sup>62</sup> ἔνθα δὲ οἱ Ἐφέσιοι, πολιορκέμενοι ὑπ' αὐτοῦ, ἀνέθεσαν<sup>63</sup> τὴν πόλιν τῇ Ἀρτέμιδι<sup>64</sup>, ἐξάψαντες ἐκ τοῦ νηοῦ<sup>65</sup> σχοινίον ἐς τὸ τεῖχος. ἔστι<sup>66</sup> δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἣ τότε ἐπολιορκέετο, καὶ τοῦ νηοῦ ἑπτὰ στάδιοι.<sup>67</sup>

τὸς: the relative, when it should have been in the accusative, being often put in the genitive or dative according to the case of its antecedent: so *πρώτων ἀνθρώπων τῶν ἡμεῖς ἴδμεν*, i, 23. *MA*, 473.

51. ἴδμεν] Ionic or Doric = ἴσμεν, and this by syncope for ἴσμεν.

52. κατεστρέψατο] This verb occurs in the same phrase, i, 27; ii, 182; *STG*. s. vii, 51, 85.

53. προσεποιήσατο] Instead of this middle verb, St Luke uses the active with a pronoun, *ποιήσατε ἑαυτοῖς φίλους*, xvi, 9: s. iii, 66, 42.

54. Ἰωνας] s. *IONES* and *IONIA*. *A*.

55. Αἰολέας] The Æolians and the Dorians were so called from Æolus and Dorus, two sons of Hellen. There were also Dorians in Greece.

56. ἐξεδέξατο] is used in the same sense without *τὴν βασιλῆην*, as *ἐξεδέξατο Σαδνάττης ὁ Ἀρδυος καὶ ἑβασίλευσεν ἔτεα δυνάδεκα*, i, 16.

57. βασιλῆην] is originally an adjective, the feminine of *βασιλῆος*, and agreeing with *ἀρχὴν* understood; s. i, 30, 34; 130, 66. Ionic = *βασιλείαν*, 'a kingdom,' from *βασιλεύειν*; *βασιλεία*, 'a queen,' from *βασιλεύς*.

58. ὅς δὴ] 'the'; and in Ionic, 'he'; δ, in Ionic τὸ, 'which'; ὅ, 'seventy.'

59. ἑὼν] Ionic = ὦν; so *εἰούσα*, &c. by prothesis.

60. ὅς δὴ] 'and so he.' *HGV*, vi, 6. or 'who then.'

61. ἐπεθήκατο] 'set upon,' iv, 128, 30: it often includes the notion of suddenness, but this is sometimes expressed, as *ἐπιθεμένων ἀπροσδοκῆτως* (-τοῖς, v. l.), Thuc. ii, 33: s. ix, 116, 32.

62. Ἐφεσίοισι] Ephesus, anciently Alope, Ortygia, Morge, Samornion, and Ptelea; now Tigena, *SS*. or Hagiasoulouk, *LR*. a corruption of *ἅγιος θεολόγος*, a title of St John the Evangelist. *A*. It was the birth-place of Parrhasius and Heraclitus, *LAU*. (but s. i, 1); and one of the seven Christian churches, *Revelations* ii, 1.

63. ἀνέθεσαν] This was done by the advice of Pindarus, nephew of Croesus, who had revolted from his uncle, *Æl. V. H. iii*, 26. The object of such consecration was to detain the gods, who were supposed to desert a town previously to its capture (s. viii, 41, 66). *Πολυκράτης τὴν Ῥήνειαν ἐλὼν, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ, ἀλώσει θήσας πρὸς τὴν Ἀἴλον*, Thuc. iii, 104. *LR*.

64. Ἀρτέμιδι] so called from restoring persons to health, *ἀπὸ τοῦ ἀρεμέας ποιεῖν*, Strab. xiv, p. 942. *LR*.

65. νεοῦ] The original architect of this temple (i, 1, 1) was Ctesiphon; but it was often destroyed and rebuilt. Its site was between the old town and the sea. *LR*.

66. ἔστι] *MA*, 302, 2. The ellipsis may be supplied by the words *τὸ διάστημα*. *SW*. *τὸ μεταξὺ διόστημα*, Polyb. iii, 37, 4.

67. στάδιοι] and *στάδια* in the plural, *στάδιον* in the singular, 'a furlong,' or eighth part of an ancient mile, which was considerably shorter than the English mile. The following passages are important as they give the measures of length: *ἐκατὸν ὀργυιαὶ δίκαιαι* [Liv. xxviii, 42, 4;] *εἰσι στάδιον ἐξάπλευρον ἐξαπέδου μὲν τῆς ὀργυιῆς μετρεομένης καὶ*

πρώτοις μὲν δὴ τούτοις ἐπεχείρησε ὁ Κροῖσος· μετὰ δὲ<sup>68</sup>, ἐν μέρει<sup>69</sup> ἑκάστοις Ἰώνων τε καὶ Αἰολέων, ἄλλοις ἄλλας<sup>70</sup> αἰτίας ἐπιφέρων. τῶν μὲν ἐδύνατο μέζοντας παρευρίσκειν, μέζονα<sup>71</sup> ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων. (27.) Ὡς<sup>72</sup> δὲ ἄρα<sup>73</sup> οἱ ἐν<sup>74</sup> τῇ Ἀσίῃ Ἕλληνας κατεστράφατο<sup>75</sup> ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἔπενόεε, νέας ποιησάμενος, ἐπιχειρεῖν τοῖσι νησιώταις<sup>76</sup> ἐόντων δὲ οἱ πάντων ἐτοίμων ἐς τὴν ναυπηγίην, οἱ μὲν Ὑβάντα ὡς<sup>77</sup> λέγουσι τὸν Πριηνέα<sup>77</sup> ἀπικόμενον ἐς Σάρδεις,<sup>78</sup> οἱ δὲ Πιττακὸν<sup>79</sup> τὸν Μυτιληναῖον<sup>80</sup>, εἰρομένου Κροίσου εἴ τι εἴη νεώτερον<sup>81</sup> περὶ<sup>82</sup> τῇ

τετραπήχεος, τῶν ποδῶν μὲν τετραπαλάστον ἐόντων, τοῦ δὲ πήχεος, ἑξαπαλάστου, ii, 149; ἡ δὲ δὲ ἡμερησίῃ ἀνὰ διηκόσια στάδια συμβέβηται μοι, iv, 101; νῆς ἐπίπαν μάλιστα κη κατανύει ἐν μακρημερίῃ ὀργυίας ἑπτακισμυρίας, νυκτὸς δὲ ἑξακισμυρίας, iv, 86; ὅσοι μὲν γεωπεῖναι εἰσι ἀνθρώπων, ὀργυῖσι μεμετρήκασι τὴν χώραν ὅσοι δὲ ἦσαν γεωπεῖναι, σταδίοισι οἱ δὲ πολλὴν ἔχουσι, παρασάγγησι οἱ δὲ ἄφθονον λίην, σχολοῖναι. δύναται δὲ ὁ μὲν παρασάγγης τριήκοντα στάδια [vi, 42, 49;] ὁ δὲ σχολῖνος ἑκάστος, μέτρον ἔδον Αἰγυπτίων, ἑξήκοντα στάδια, ii, 6; ἡ ἄουρα ἑκατὸν πήχεων ἐστὶ Αἰγυπτίων πύλην ὁ δὲ Αἰγυπτίος πῆχυς τυγχάνει ἴσος ἔδον τῷ Σαμίῳ, ii, 168; stadium centum viginti quinque nostros efficit passus, hoc est, pedes sexcentos viginti quinque, Pli. ii, 23.

68. μετὰ δὲ] Where time is implied, τοῦτο or ταῦτα is understood, i, 11; v, 24, 22; μετὰ δὲ ταῦτα occurs, i, 2. So πρὸς δὲ is used, und. τοῦτο or τούτοις, i, 71; 156, 34; ἐν δὲ, i, 185; ἐπὶ δὲ, viii, 93; post, Vir. Æ. i, 140.

69. ἐν μέρει] 'in turn.' Hence the phrases ἕκαστος ἀμείβεσθαι πρὸς ἕκαστον ἐν μέρει, Æsch. Eu. 583; εἰπεῖν and ἀνταποῖν ἐν μέρει, 193; 433; εἰπεῖν ἀκοῦσαι τ' ἐν μέρει, Eur. H. 183. The article τῷ is added, Or. 446; Arist. R. 32; Thuc. iv, 11. It is expressed in Latin by *in vicem*, Liv. i, 40; *ordine*, i, 32; *in orbem*, *suam cuiusque vicem*, *per omnes*, iii, 36; *in partem*, Hor. Ep. ii, 39; *vicissim*, Virg. E. iii. 28; *item*, Lucr. ii, 576.

70. ἄλλας] 'other'; ἄλλας, 'sausage.'

71. μέζονα] αἰτιώματα, uud.

72. ὡς] 'when' 'after that.' HGV, i, 31.

73. ἄρα] 'therefore,' HGV, i; ἄρα, 'pray!' ἄρα, in Ionic ἀρή, vi, 63; 'a votive prayer.'

75. κατεστράφατο] = κατεστραμένοι ἦσαν, i, 141, 78.

76. νησιώταις] 'islanders'; ἡπειρώτης, 'an inhabitant of the continent,' i, 171.

77. τὸν Πριηνέα] If a word is put in apposition with a substantive, in order to define it more accurately, but without a copula, then this word will have an article, but the substantive will in general be without one. MA, 273. Priene, one of the twelve Ionian cities, now Palatia. LR.

78. Σάρδεις] Ionic = Σάρδιαι or Σάρδεῖς; as Πίσις, iii, 7, 20; 71, 70. MA, 80, obs. 4. The capital of Lydia, anciently called Tarna and Hyda, Did. on H. Il. E, 44; T, 385; now Sart. LR. One of the seven Christian churches, Revelations iii, 1. Cræsi regia Sardis, Hor. i Ep. xi, 2.

79. Πιττακὸν] Pittacus was elected Ἀπομνήτης of Mytilene (an office similar to that of Dictator, Dionys. A. R. 336, 35), and was eminent as a legislator, Arist. P. ii, 10; iii, 10.

80. Μυτιληναῖον] Mytilene, now Castro, was the capital of Lesbos.

81. νεώτερον] 'any news.' The comparative is sometimes used for the positive: so ἥδιον for ἡδὺ, ii, 46. MA, 457, 3. Those, who first used comparatives absolutely, really made some comparison, though they suppressed the object of it; afterwards a similar form of expression was retained,

‘Ἑλλάδα, εἰπόντα τάδε, καταπαῦσαι τὴν ναυπηγίην’ “ὦ βασιλεῦ  
 “νησιῶται ἵππον<sup>83</sup> συνωνέονται<sup>84</sup> μυρίην<sup>85</sup>, ἐς Σάρδεις τε καὶ ἐπὶ σε  
 “ἔχοντες ἐν νῆ<sup>86</sup> στρατεύεσθαι.” Κροῖσον δὲ, ἐλπίσαντα λέγειν  
 “ἔκείνον ἀληθέα, εἰπεῖν” “Αἱ γὰρ<sup>87</sup> τοῦτο θεοὶ ποιήσεαι ἐπὶ νόον  
 “νησιώτῃσι, ἔλθειν ἐπὶ Λυδῶν παῖδας<sup>88</sup> σὺν ἵπποισι.” Τὸν δὲ  
 “ὑπολαβόντα φάναι” “ὦ βασιλεῦ, προθύμως μοι φαίναται εὐχασθαι  
 “νησιώτας ἵππενονμένους λαβεῖν ἐν ἡπείρῳ, οἰκότα<sup>89</sup> ἐλπίζων”  
 “νησιώτας δὲ τί δοκέεις εὐχέσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα<sup>90</sup>  
 “ἐπύθοντό<sup>91</sup> σε μέλλοντα ἐπὶ σφίσι ναυπηγέσθαι νέας, λαβεῖν

while the thing, to which the comparison was made, was forgotten. *RZ*, de in. ac. *VG*, iii, 2, 11; or, taking it as put for the superlative, ‘what might be the latest news.’ s. i, 30, 42; 210, 73; iii, 62, 6.

82. *περὶ*] So *περὶ* Ἰταλίην, i, 24. The Greeks use *περὶ*, instead of *ἐν*, with the name of a country, when they do not speak of any particular cities or definite part of the land. *STG*. ‘any where on the coast of;’ and i, 24; ‘somewhere on the coast of; about the coast of,’ *Thuc.* ii, 47; *περὶ* πᾶσαν, ‘all round the coast of,’ *Th.* vi, 2.

83. ἵππων] ‘horse, cavalry,’ here and frequently elsewhere (i, 80, 71) is put for ἵππεῖς, *Æsch.* P. 320. In like manner τὸ ἵππικόν, i, 80, 71; and ἵπποσύνη, vii, 141; ἡ κάμηλος, i, 80; (i. e. ἡ τῶν καμήλων τάξις, *Xen.* C. vii, 1, 22; ‘the camel train, the troops mounted on camels;’) ἄσπις for ἀσπισταί, v, 30, 56; ὄψις for ὁρμάτα, ii, 136; αἰχμὴ for αἰχμηταί, *Pin.* O. vii, 35; δεραπήνη for δεράποντες, i, 199; v, 21; vii, 55, 8; 83; 184; δεραπέλα, *St Matthew* xxiv, 45; (i. e. τὸ πλῆθος τῶν οἰκετῶν, *Poll.* O. iii, 75;) φῶς for πεφωτισμένοι, *Ephesians* v, 8; περιτομή for περιτετμημένοι, *Galatians* ii, 9, &c.; δημοτικὴ for δημόλικη, *Hom.* II. E, 326; τὴν φυγὴν and τοὺς φυγάδας are used as synonymous, *Xen.* H. v, 2, 9 f; civitas for cives, *Hor.* iv O. ii, 51; *E.* xvi, 18; 36; *agrestium fuga spoliatiue et vulnerati*, *Liv.* iii, 69; *nobilitas for nobiles*, *Liv.* ii, 56; *duodecim secures for duo prætores cum duodecim lictoribus*, *Cic.* p. L. M. 12; *servitus crescit nova*, *Hor.* ii O. viii, 18; *vicinia for vicini*, i *E.* xvii, 62; s. *Liv.* xxi, 55;

xxviii, 2; *Juv.* xiv, 154 n. The same idiom is very common in English. *HU.* *SS. MA*, 429. *BL. ED*.

84. συνωνέονται] ‘are collecting by hire.’ *Liv.* xxiii, 13, marg.

85. μυρίην] μύριος, ‘ten thousand, a myriad;’ μυρίος, ‘infinite,’ i, 126, 34; ii, 148.

86. ἐν νῆ] ἐν νῆφ, i, 10; ‘in contemplation;’ ποιεῖν ἐπὶ νόον, ‘to put into one’s head;’ here, and i, 71.

87. αἱ γὰρ] ‘(that would be highly satisfactory to me) for I wish;’ *Doric* = εἰ γὰρ: εἰ γὰρ γένοιτο δ τι ἐγὼ σοι ἐν καιρῷ ἂν γενοίμην αὐτὸν χρήσιμος, *Xen.* C. vi, 1, 38. *HGV*, i. εἰ may be derived from εἴη, and σι from σιτ, both in the sense of ‘would that,’ and in that of ‘if.’

88. Λυδῶν παῖδας] by periphrasis for *Λυδοὺς*; so παῖδες Ἰώνων, v, 49. Similar expressions are used by *Hom.* O. A, 546; *Æsch.* P. 408; *Eur.* *Sup.* 1223; *Pin.* I. iv, 62; *Dion.* P. 31, &c.; *Jul. Mis.* p. 132, &c. Instead of παῖδες, υἱες is used *Il.* A, 162, &c.; *Dion.* P. 77, &c.; *κοῦροι*, *Il.* A, 473, &c. *MA*, 430. *BL*.

89. οἰκότα] ‘what is natural.’ *Ionic* = *οἰκόντα*. All participles in -εις, -ους, and -ως are oxytones.

90. ἐπεὶ τε τάχιστα] ‘as soon as ever.’ *VG*, vii, 6, 1. τε with ἐπεὶ, i, 66, 99; δς, iii, 83; δσος, i, 126; iv, 120, 94; and ολος, i, 29, 27; has not generally a copulative signification. *STG.* s. *HGV*, τε, 15; and *VG*, viii, 7, 1. Thus *que* loses its copulative sense in *itaque, namque, quisque, ubique, uterque*, &c.

91. ἐπύθοντο] ‘they ascertained,’ ἤκουον, ἠρώτων, ἐμάνθανον, *Hesych.*

“ἀρώμενοι<sup>92</sup> Λυδοὺς ἐν θαλάσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ<sup>93</sup>  
 “οἰκημένοι<sup>94</sup> Ἑλλήνων τίσωνται σε, τοὺς σὺ δουλώσας ἔχεις;”<sup>95</sup>  
 ‘Κάρτα<sup>96</sup> τε ἡσθῆναι<sup>97</sup> Κροῖσον τῷ ἐπιλόγῳ<sup>98</sup> καὶ οἱ προσφυνέως<sup>99</sup>  
 ‘γὰρ δόξει λέγειν, πειθόμενον παύσασθαι τῆς ναυπηγίης.’ καὶ οὕτω  
 τοῖσι τὰς νήσους οἰκημένοισι Ἴωσι ξεινίην<sup>100</sup> συνεθήκατο.

(28.) Χρόνον δὲ ἐπιγινόμενον καὶ κατεστραμμένων σχεδὸν πάντων

ἄλλων μῦθον ἀκούων πυθάνομαι, Hom. Od. B, 314.

92. ἀρώμενοι] ‘praying,’ GAI. MA. ἀειράμενοι, ‘setting sail,’ SW. STG. αἰωρεομένους, ‘out at sea,’ TP, Ep. Crit. ἀράμενοι, ‘grappling with you,’ REI. αἰωρεύμενοι, ‘elated,’ WER. Herodotus commenced as if the sentence would run thus: τί δοκέεις εἶχεσθαι ἄλλο, ἢ λαβεῖν ἀρᾶσθαι Λυδοὺς ἐν θαλάσῃ (which was the reading in the editions by STE.); in this however the ἀρᾶσθαι was superfluous (PW and LR omit it); but his train of thought being broken by the intervening words, he wrote ἀρώμενοι, as referring to the nominative case of the verb ἐπύθοντο. MA, 611, III.

93. ἡπείρῳ] All land is either continent, χέρσος, or island, νῆσος: a peninsula, χερσονήσος, is that which partakes of the nature of both, vi, 34, 86: ἡπειρος for ἄπειρος, ‘not bounded’ (that is, by sea), is an adjective agreeing with χέρσος, which is understood as a substantive; though χέρσος itself is originally an adjective, iv, 123, agreeing with γῆ. STO. So continens in Latin is used by itself as a feminine substantive, though terra is sometimes expressed, viii, 16, 64; and, in English, ‘main,’ for ‘main land.’

94. οἰκημένων] for οἰκούντων, here and twice below: in vii, 22, 97; the participle is used in its proper passive sense, δ’ Ἀθως ἐστὶ ὄρος μέγα τε καὶ σὺνομαστόν, οἰκημένον ὑπὸ ἀνθρώπων, immediately after ὠρυσσον οἱ περὶ Ἀθῶν κατοικημένοι. MA, 496, 6. s. iii, 136, 49; ix, 66, 41.

95. δουλώσας ἔχεις] ‘holdest enslaved.’ Δεδούλωκας would have nearly expressed the same meaning, except that ἔχεις denotes the possession, and δουλώσας the manner in which one acquired at the possession; so εἶχε καταστρεφόμενος, i, 28, 100; MA, 559, b. s. i, 37, 87; ἄλλας πόλεις ὅφ’ αὐτῇ

ἔχει δουλωσαμένη, Pla. R. P. i, 22; Liv. xxi, 40, 5.

96. κάρτα] though in use with other writers, STE suspects to be Ionic, from its frequent occurrence in our author. It is the same as πάν, σφόδρα, μάλα, μάλιστα, Th. L. G. 11097. καρτερῶς, λίαν and opposed to μετρίως, iii, 80. SW.

97. ἡσθῆναι] first aorist from ἡδεσθαι, i, 56.

98. τῷ ἐπιλόγῳ] ‘with the rejoinder, or repartee, or drift of these words.’

99. προσφυνέως] ‘appositely; apropos.’

100. ξεινίην] μετὰ δὲ, ἢ τε διαλλαγῇ σφι ἐγένετο, ἐπ’ ᾧ τε ξείνους ἀλλήλοισι εἶναι καὶ ἐνμμάχους, i, 22. As there is nothing in the manners of modern times which at all resembles the ancient customs respecting ‘hospitality,’ the most remarkable particulars are here collected. The barbarous disposition to consider all strangers as enemies gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families with which they were connected by the ties of hospitality. This connection was esteemed sacred, and was under the particular sanction of Ζεὺς ξένιος. The same word ξένος, which had originally denoted ‘a barbarian’ and ‘an enemy’ (ix, 11), then became the term to express either ‘a host’ or his ‘guest.’ When persons were united by the tie of hospitality, each was ξένος to the other; though, when they were together, he, who received the other, was properly distinguished as ξενόδοκος. In Eur. Al. 559; and in Plato, we find mention of ξενῶνες, ‘apartments appropriated to the reception of such visitors;’ hospitale cubiculum, Liv. i, 58. The bond of hospitality might subsist, (1) between private individuals;

τῶν ἐντὸς<sup>1</sup> "Ἄλυσος ποταμοῦ οἰκημένων" πλὴν γὰρ Κιλικίων<sup>2</sup> καὶ Λυκίων<sup>3</sup> τοὺς ἄλλους πάντας ὑπ' ἑωυτῷ<sup>100</sup> εἶχε καταστρεψάμενος ὁ Κροῖσος· εἰς<sup>4</sup> δὲ οἶδε, Λυδοὶ<sup>5</sup>, Φρύγες<sup>6</sup>, Μυσοὶ<sup>7</sup>, Μαρνανδυνοὶ<sup>8</sup>, Χάλυβες<sup>9</sup>, Παφλαγόνες, Θρήκες<sup>10</sup>, οἱ Θυνοὶ τε καὶ Βιθυνοὶ<sup>11</sup>, Κᾶρες<sup>12</sup>, Ἴωνες, Δωριεῖς, Αἰολεῖς, Πάμφυλοι.<sup>13</sup> (29.) Κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένου<sup>14</sup> Κροίσου Λυδοῖσι, ἀπικνέονται ἐς

(2) between private persons and states ; (3) between different states. 'Private hospitality' was called *ξενία* ; 'public,' *προξενία*. Persons, who, like Glaucus and Diomedes, ratified their hospitality in war, were called *δορυξένοι*, Hom. II. Z, 215-236. This connection was in all cases hereditary, and was confirmed by gifts mutually interchanged ; which, at first, were called *σύμβολα*, Eur. M. 613 ; afterwards, when reduced to a kind of tickets instead of presents, *ἀσπραγμοί*, *tesserae hospitales*, Plaut. Poen. v, 2, 87 ; 92. Everything gave way to this connection. Admetus could not bear the thought of turning away his *ξένος*, Hercules, even when his wife was just dead ; and is highly praised for it, Eur. Al. Hospitality might, however, be renounced by a solemn form of abjuration ; and yet, after that, might be renewed by a descendant. Thus, between the city of Sparta and the family of Alcibiades, *προξενία* had subsisted : his grandfather had solemnly renounced it ; but he, by acts of kindness, revived it again, Thuc. v, 43 ; vi, 89. s. FEI, Ant. Hom. iii, 13 ; PC, iv, 21 ; TH, de Tess. Hosp. BEO. BNS, on Eur. Al. 613 ; MT, ii, 4 ; TR, on Hom. II. Z, 14 ; 215.

1. ἐντὸς] From this circumstance, some have designated as Lydia all the country within the Halys ; *Halys amnis, qui Lydiam terminat*, Curt. iv, 11, 5. LR.

2. Κιλικίων] formerly Hypachæans, vii, 91. Cilicia is now called Tis-Weleith, 'the Stony Province,' A. or Carmania. SS.

3. Λυκίων] originally Solymi, and the country Milyas. LP appears mistaken in saying they were conquered by Croesus king of Lydia.

4. εἰς] 'they are ;' εἰσι, 'he is going ;' 'they are going.'

5. Λυδοὶ] Herodotus seems to have named these first, because Croesus was their king (by inheritance) though not by conquest ; SW. and he might wish not to omit the name of any subject nation. STG. Homer calls them *Μήγρονες*, II. B, 864 ; 866 ; and elsewhere.

6. Φρύγες] from *φρύγειν*, 'to scorch,' according to Eust. and others ; BT, Ph. iii, 8 ; or from the Briges of Thrace, vii, 73 : now German. SS.

7. Μυσοὶ] from *μυσός* (in Lydian) 'a beech,' STE, Th. L. G. cxlii, or from Mæsia in Europe, A. as *Punicus* from *Pani*.

8. Μαρνανδυνοὶ] with *ν* long, Æsch. P. 933 ; Βιθυνία ἐκτίσθη ὑπὸ Φουλικος ἢ πρὶν Μαρνανδόνην, Eus. Ch. i, p. 28.

9. Χάλυβες] Strabo calls them Chaldæi ; their country is now Keldir : s. CHALDÆA and CHALYBES. A.

10. Θρήκες] The Asiatic Thracians, who migrated from Europe ; vii, 75 ; *Thyni Thracæ erant quæ nunc Bithynia fertur*, Claud. xi, 247. WE. Xenophon speaks repeatedly of Asiatic Thrace, H. i, 3, 2 ; iii, 2, 2 ; A. vi, 2, 11 ; ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι ib. 4, 1.

11. Βιθυνοὶ] Bithynia, till colonized by Thracians, was called Bebrycia. LR.

12. Κᾶρες] anciently named Leleges, i, 171 ; the province is now Aidenelli. LR.

13. Πάμφυλοι] Mopsopia was afterwards called Pamphylia, from *πᾶν* 'all,' and *φύλον* 'tribe,' in consequence of the various Greek tribes that settled there ; A. now Monteseli. SS.

14. προσεπικτωμένου] 'having gained them in addition.'

Σάρδεις ἀκμαζούσας πλούτῳ<sup>15</sup> ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισαί<sup>16</sup>, οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες<sup>17</sup>, ὡς ἕκαστος<sup>18</sup> αὐτῶν ἀπικνέοιτο<sup>19</sup> καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους<sup>20</sup> κελεύσασι<sup>21</sup> ποιήσας ἀπεδήμησε ἕτεα δέκα, κατὰ Θερσίης πρόφασιν<sup>22</sup> ἐκπλώσας, ἵνα<sup>23</sup> δὴ<sup>24</sup> μὴ τινα τῶν νόμων ἀναγκασθῇ λῦσαι, τῶν<sup>25</sup> ἔθετο.<sup>26</sup> αὐτοὶ γὰρ οὐκ οἶοι τε<sup>27</sup> ἦσαν αὐτὸ ποιήσαι

15. πλούτῳ] *Craesus, cujus opes et divitiæ insignes ea tempestate erant*, Just. i, 7. Πλούτος is derived by Eust. from πολύ έτος 'many a year'; see St Luke xii, 16; 19; as ὅλος may be from ὅλος βίος 'whole life'; s. i, 32, 11; 82, 100; Arist. E. i, 10.

16. σοφισταί] οἱ πεπαιδευμένοι, Schol. Pin. I. v, 36; Thuc. iii, 38. This appellation was not originally a term of reproach, ii, 49; iv, 95; but became so afterwards, Schol. Arist. N. 330; from the mercenary practices of the professors of philosophy. *LR. illos septem, quia Græcis σοφοί, sapientes a nostris, et habebantur et nominabantur*, Cic. T. v, 3. The seven were Solon, Thales, Pittacus, Bias, Cleobulus, Myson, and Chilo: *BRT*, J. A. intr. Some insert among the number Epimenides, or Periander, *Pla. R. P. i, 9* (nn.), or Lasus, vii, 6, 34.

17. ἐτύγχανον ἐόντες] 'happened to be.'

18. ὡς ἕκαστος] 'just as each of them individually chanced to come;' i, 114; ix, 49. ὡς ἕκαστος would have been sufficient without αὐτῶν ἀπικνέοιτο. Each of them went to Sardis alone, and of his own accord, without having concerted it with the others. Thuc. i, 3; 15; 67; 89; 98; 113, &c. *WY. pro se quisque*, *SH*, on *BO*, 356. *VG*, viii, 10, 17 (*SEA*, p. 211): s. i, 6, 69; iii, 14, 73; vi, 31, 64.

19. ἀπικνέοιτο] The optative is used because the action signified was not limited to a precise point of time, but often repeated by several persons, or in several places, ὅπως ἀπικοιτο, κατέλεγε, vii, 6, 119 twice. In such cases the imperfect, as it denotes the repetition of an action, is usually put in the other member of the sentence. *MA*, 521.

20. νόμους] 'laws; νόμοις, 'provin-

ces,' i, 192; 'settlements,' v, 102. Solon not only enacted laws, but also remodelled the constitution of Athens, abolishing the oligarchy, and adopting democratical institutions, *Arist. P. ii, 10; PC, i, 26; MT, i, 5; 4*.

21. κελεύσασι] 'at their own request.'

22. κ. θ. πρόφασιν] 'under a pretext of seeing the world, and making his observations on mankind; mores hominum multorum videndi et urbes, *Hor. A. P. 142*.

23. ἵνα] 'in order that.' ἵνα in this sense requires μὴ as a negative. *HGV*, i, 1, 3; s. iii, 150, 73; vi, 100, 24. When a present tense precedes it, the subjunctive should follow; but, after a past tense, the optative (ἀναγκασθῇ) should be used. *MA*, 519, 4. The most correct Attic writers observe this distinction; others neglect the latter part of the rule, iii, 150; vii, 206. Herodotus sometimes after a past tense uses both moods together, as ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσι Ἑλλήσι μὴδὲ φυγέειν ἐξῆ, ἀλλ' ἀπολαμφθέντες δοῖεν τίσιν, viii, 76; ἐβουλεύσαντο μετανασθῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι καὶ οἱ ἱππείες σφέας μὴ σινωίωτο, ix, 51. *HE*, n. 350, on *VG*. ἵνα, 'that'; ἵνα, 'a nerve.'

24. δὴ] 'really; in fact.' *HGV*, vi, 1; s. i, 129, 63; also i, 26, 60.

25. τῶν] i, 6, 50; τοὺς is used just below.

26. ἔθετο] δέσναι νόμον is said of the legislator, who proposes the law, δέσθαι νόμον of the people, who enact it, or agree to receive it from the legislator: ἐπὶ τῶν νόμων λέγεται, ὡς ἔθηκε μὲν ὁ νομοθέτης, ἔθετο δὲ ὁ δῆμος, *Harp. KU*, de *V. M.* ii, 10, and *prf.* δέσναι λέγουσι τὸν νομοθέτην τὸν νόμον δέσθαι δὲ τὸν δῆμον, ἡγουν δέξασθαι καὶ κυρῶ-



'Αθηναῖοι ὀρκίοισι γὰρ μέγαλοισι κατεῖχοντο 'δέκα<sup>28</sup> ἔτα χρήσεσθαι 'νόμοισι, τοὺς ἄν'σφι Σόλων θῆται.'<sup>29</sup> (30.) Αὐτῶν δὲ ὧν<sup>30</sup> τούτων καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπῆκετο παρὰ<sup>31</sup> Ἀμασιν<sup>32</sup>, καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξενίζετο<sup>33</sup> ἐν τοῖσι βασιλῆσιν<sup>34</sup> ὑπὸ τοῦ Κροίσου μετὰ δέ, ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου, τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς<sup>35</sup>, καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε καὶ ὀλβια. θηησάμενον<sup>36</sup> δέ μιν τὰ πάντα καὶ σκεψάμενον, ὥς οἱ κατὰ καιρὸν ἦν<sup>37</sup>, εἶρετο ὁ Κροῖσος τάδε<sup>38</sup> "ᾤξεινε Ἀθηναῖε, "παρ' ἡμέας γὰρ<sup>39</sup> περὶ σέο λόγος ἀπῖκται πολλός, καὶ σοφίης

σαι, Moschop. π. 2. p. 10. The Attic writers observed this distinction; others neglected it, as in the present instance. *LR*.

27. οἷός τε] οἷός τε εἰμι, 'I am able; 'οἷός εἰμι, 'I am wont; *MA*, 479, obs. 2. *VG*, iii, 8, 9. The expression is equivalent to τοιοῦτοι ὥστε δύνασθαι; Thucydides uses it for δυνατός; as πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷα τε φέρειν, εἰς δὲ ἑκαστος τὰς ἐκείνης ἀδύνατος, ii, 60; δυνάμεις οὐδὲν οἷός τε οὔσαι ποιεῖν, Dem. Ph. i, p. 55: §s. i, 27, 90; v, 49, 35. οἷος, 'such; 'οἷος, 'alone; 'οἷος, εἷος, 'of a sheep.'

28. δέκα] 100 years according to later authority, cited by *PC* and *LP*.

29. θῆται] Since κατεῖχοντο is in a past tense, the optative without ἄν should have been used; but there seems to be a transition from indirect to direct construction (i, 2, 84), *MA*, 527; and obs. 1; in which the words would be χρησόμεθα τοῖς νόμοις ὅς ἂν Σόλων θῆται. Similar passages occur i, 47 twice; 82; 119; ii, 30; 121, 5; iii, 31; 52; 53; 84; 133; 147; iv, 154; 196; 201, &c. *STG*.

30. δὴ ὧν] 'well then,' 'so then,' i, 8; 34. δὴ is used for μὲν δὴ, and is answered by ἀπικόμενος δέ: ὧν marks the resumption of the narrative, which was interrupted at αὐτοὶ γὰρ. *HGV*, iv, 2; vii.

31. παρὰ] with an accusative, answers to the question, 'whither?' *MA*, 588, c.

32. Ἀμασιν] ii, 178.

33. ἐξενίζετο] s. *PC*, iv, 21. οὐ φθίνει Κροῖσου φιλόφρων ἀρετὰ, Pind. P. i, 184.

34. βασιλῆσιν] agrees with οἰκίοισι understood; compare i, 26, 57; 35; ii, 150.

35. κατὰ τοὺς θησαυροὺς] 'through all the treasure-chambers.' *Liv*. xlix, 8, 4.

36. θηησάμενον] Ionic = θεασάμενον: i, 10; iii, 24; iv, 87.

37. ὥς οἱ κ. κ. ἦν] 'according to,' or 'as suited, his convenience.'

38. τάδε] To denote what follows, Herodotus most frequently uses this word, and but seldom τοιάδε, i, 8; Thucydides—τοιάδε, sometimes τάδε, and ὥδε; Xenophon—all these, and sometimes τασούτων. With a reference to what precedes, Herodotus generally uses ταῦτα, sometimes τοιαῦτα; Thucydides—τοιαῦτα, and often τασαῦτα; Xenophon—besides these, ταῦτα, and οὕτως; Homer—ὥς, and sometimes ὥς τοιαῦτα. τάδε προστιθεῖσι τούτοις, i, 20; ἐρωτῶσι ταῦτα, λέγει τάδε, i, 67; ἀκούσας ταῦτα, ἔλεγε τάδε, i, 121; πυνθόμενος ταῦτα, εἶπε τάδε, i, 155. Exceptions occur, v, 2, 3; vi, 39, 26.

39. γὰρ] as a causal conjunction, often precedes the proposition of which it assigns the reason, and is then equivalent to ἐπεὶ, 'since; *D*. hence it occurs at the beginning of a speech, as here; i, 8; and Hom. Il. Ψ, 890. Longinus, 23, considers it an instance of hyperbaton; consequently he retains the common meaning of γὰρ, and, in construction, transposes the clauses. Another way of solving the difficulty is by putting γὰρ with its clause in a parenthesis, as ἀλλ' (οὐ γὰρ αὐδῶν ἡδὲ) ἔα με, Soph. OE. C.

“εἵνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφῆων γῆν<sup>40</sup> πολλὴν θεωρήσας  
 “εἵνεκεν ἐπελήλυθας· νῦν ὦν ἵμερος ἐπείρεσθαι μοι ἐπῆλθε<sup>41</sup>, εἰ  
 “τινα<sup>42</sup> ἤδη<sup>43</sup> πάντων εἶδες ὀλβιώτατον;” Ὁ μὲν, ἐλπίζων εἶναι<sup>44</sup>  
 ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα· Σόλων δὲ, οὐδὲν ὑποθω-  
 πεύσας<sup>45</sup>, ἀλλὰ τῷ ἐόντι χρησάμενος<sup>46</sup>, λέγει· “ὦ βασιλεῦ,  
 “τέλλον<sup>47</sup> Ἀθηναίων.” (31.) Ὡς δὲ τὰ κατὰ<sup>48</sup> τὸν Τέλλον προετρέ-  
 ψατο<sup>49</sup> ὁ Σόλων τὸν Κροῖσον, εἶπας<sup>50</sup> πολλὰ τε καὶ ὀλβία, ἐπειρώτα<sup>51</sup>,  
 ‘τίνα δευτέρον<sup>52</sup> μετ’ ἐκείνον ἴδοι;’<sup>53</sup> δοκέων πάγχυν<sup>54</sup> δευτερεῖα<sup>55</sup>

624. [s. ii, 116; 120; 139; iv, 83, 9; ix, 109; vii, 4, 17. STG.] The placing the cause before the effect is the more natural structure, though less usual, i, 24; 27, &c; Hom. Il. B, 803; H, 73, &c; Thuc. iii, 70; 107, &c. SW. MA, 613, vii; 615. In English the conjunction ‘for’ is sometimes put elliptically, instead of ‘for that,’ in the preceding clause of a sentence, thus: “But, for his great Creator would the same, His will increased;” Fairfax, T. J. D. i, 18; that is, “ἀλλὰ, τῷ γὰρ Θεῷ τῷ αὐτῷ τοῦτο ἐν-δανε, Βουλομένῳ μᾶλλον οἱ ἐγένετο,” or “Βουλομένῳ οἱ καὶ τὸ κάρτα ἐγένετο;” s. i, 121, 93; 166, 2; iv, 83, 9; vii, 4, 17.

40. γῆν] γῆν πολλὴν θεωρήσας, iv, 76; and with tmesis of the preposition, ἐπὶ πολλὴν γαῖαν ἐληλυθώς, Hom. Il. O, 80. πλείστην γῆν ἐπεπληνισμένην ἱστορίων, Democ. in Eus. P. E. x, 4. WE.

41. ἐπῆλθε] Other compounds of ἔρχομαι occur in the same sense, and with an accusative, as ἐσῆλθέ με λογι-σάμενον κατοικτεῖραι, vii, 46; ἱμερός μ’ ὑπῆλθε λέξαι, Eur. M. 56; WY. φρίκης αὐτὸν ὑπελθούσης, vi, 134, 70; Soph. E. 1118. WE.

42. εἰ τινα] = ὅν τινα: s. i, 27, 81. The εἰ is superfluous except in as much as it gives to τινα the force of τίνα. *acquis me vivit hodie fortunatio?* Ter. Eu. v, 9, 1.

43. ἤδη] ‘already; as far as you have yet seen:’ the perfect ἐπελήλυθας denoting not only past action, but the continuance of it, as κατὰ νόκτα πεπλάνημαι, Anacr. iii, 13. ἤδη, ‘de-lightis;’ ᾔδην, ‘I knew; he knew;’ ἤδη, ‘it may delight.’

44. εἶναι] As καλεῖσθαι sometimes signifies ‘to be,’ so εἶναι signifies ‘to be called.’

45. ὑποθωπεύσας] from δάπτειν, whence also δάψω, iii, 80; εἴ τις ὑμᾶς ὑποθωπεύσας λιπαρὰς καλέσειεν Ἀθήνας, εἴρητο πάν ἄν, Arist. A. 614.

46. τῷ ἐόντι χρησάμενος] the same as ἀληθείᾳ λόγῳ χρειώμενος, i, 14; STG. ‘keeping or adhering to the plain truth.’

47. Τέλλον] called Τέλλως by Tzetz. Ch. i, 30; viii, 197. WE. See the story of Gyges and Aglaüs, Spect. 610.

48. τὰ κατὰ] for κατὰ τὰ περὶ τὸν Τέλλον: s. i, 95; 155, 22; ii, 113; iv, 154.

49. προετρέψατο] is variously interpreted; ‘egged on,’ by STÉ. V. WE. LR. BHK. STG. ‘admonished,’ by SW. ‘disconcerted,’ by WN. and SH. παρώρμησε ἐπὶ τὸ ἐπερωτᾶν.

50. εἶπας] ‘by saying;’ the last syllable is long (in Doric -ας): εἶπας, ‘thou saidst;’ contracted from ἔειπας. Ionian writers do not use εἶπων, Greg. de Dial.

51. ἐπειρώτα] ‘further asked him.’

52. δευτέρον] for δεύτερον, a comparative formed from δεύειν, DAM. therefore it is a proparoxytone.

53. ἴδοι] ‘he had seen,’ MA, 501.

54. πάγχυν] ‘fully,’ i, 54; iii, 157, 15; the Ionic and poetic form of πᾶν. Appian uses the former, R. x, 24; and the latter, C. ii, 2; unless this should be πάγχυν ἐλπίσας. SW. ED.

55. δευτερεῖα] τὸ παθεῖν εὖ, πρῶτον ἄθλων· εὖ δ’ ἀκούειν, δευτέρα μοῖρα, Pind. P. i, 191.

γῶν<sup>56</sup> οἶσθαι. ὁ δὲ εἶπε· ‘Κλέοξιν τε καὶ Βίτωνα.’ (32.) Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοις. (33.) Ταῦτα λέγων τῷ Κροίσῳ οὐ κως<sup>57</sup> οὔτε ἐχαρίζετο<sup>58</sup>, οὔτε λόγον μιν ποιησάμενος<sup>59</sup> οὐδενός ἀποπέμπεται<sup>60</sup>, κάρτα δόξας ἀμαθής<sup>61</sup> εἶναι, ὃς<sup>62</sup>, τὰ παρόντα ἀγαθὰ μετεῖς<sup>63</sup>, τὴν τελευτήν παντὸς χρήματος ὁρᾷν ἐκέλευε.

(34.) Μετὰ<sup>64</sup> δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι<sup>65</sup>, ὅτι ἐνόμισε ἑωυτὸν<sup>66</sup> εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.<sup>67</sup> αὐτίκα<sup>68</sup> δὲ οἱ εὐδοντι ἐπέστη<sup>69</sup> ὄνειρος, ὃς οἱ τὴν ἀληθινήν ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὔτερος μὲν διέφθαρτο<sup>70</sup> ἦν γὰρ δὴ κωφός<sup>71</sup> ὁ δὲ ἕτερος, τῶν ἡλικίων μακρῶ τὰ πάντα<sup>72</sup>

56. γῶν] γε οὖν, ‘at least therefore.’ HGV, ii.

57. κως] Although he had said nothing personally offensive, yet there was a something, in what he did say, which mortified the king.

58. ἐχαρίζετο] eis χάριν ἔλεγε. STG.

59. ποιησάμενος] The construction would be less harsh, if it were ἐποίησατο οὐδενός ἀποπέμπεται ὢν, &c. STG.

60. ἀποπέμπεται] which is here passive, occurs in the middle voice, in Περικλῆος ἐξ ὀφθαλμῶν μιν ἀποπέμπεται, iii, 52. GAI.

61. ἀμαθής] ‘rude, ill-bred; perverse.’ ἀλλόκοτος ἔδοκει εἶναι τῷ Κροίσῳ, καὶ ἔγροκος, Plu. V. v, p. 93. WE.

62. ὃς] even without a demonstrative preceding it, is put for ὅτι; as is ὅστις also, σοὶ δ’ ὄνειδος ἔεται, ὅστις οὐκ ἤμυνας, Eur. I. A. 906; MA, 480, obs. 1: so οἱ ποιοῦσι, i, 71; οἱ ἔχουσι, ii, 14; ὃς ἀπύκται, iii, 14; STG. s. iii, 21, 11; vi, 2, 8; vii, 52.

63. μετεῖς] ‘slightly setting aside;’ περὶ οὐδενός ποιησάμενος. STG.

64. μετὰ] The preposition might have been suppressed, and the genitive absolute Σόλωνος οἰχόμενον employed: μετὰ τούτων ἐξαναχθέντα Δῆλος ἐκινήθη, vi, 98, 13; μετὰ Πάτροκλον θανόντα, Hom. Il. Ω, 575. Ἐπὶ with a genitive is often used (i, 5, 37); sometimes with a dative, i, 170, 39; ii, 22; viii, 94; ix, 77; and even ἐπὶ with an accusative, i, 51. MA, 565.

65. εἰκάσαι] ὅς ἐπεικάζει, ix, 32,

91; ἀπεικάζει, Soph. Tr. 141; σάφ’ εἰκάσαι, CE. C. 16; and with a pronoun ὥστ’ ἐπεικάζειν ἐμέ, Tr. 1222. In the above instances δεῖ, ἔξεστι, πάρεστι, εἰκός or δίκαιόν ἐστι may be understood: the ὥς is sometimes omitted, with εἰκάσαι, CE. T. 82; with ἐπεικάζειν, CE. C. 152; but the phrase occurs elsewhere more fully, ἐπεικάζει δίκαιον ἦν, Æsch. S. 259; ὥς ἐπεικάζει πάρεστιν, Ch. 963. It is of much the same import here as that passage, ἀρ’ οὐκ ἀπ’ ὤμου ταῦτα δαίμονός τις ἂν κρίνων ἐπ’ ἀνδρὶ τῷδ’ ἂν ὀρθοίη λόγον; CE. T. 829. WE. ED.

66. ἑωυτὸν] The accusative put for the nominative; νομίζουσι αὐτοὶ ἑωυτοὺς εἶναι αὐτόχθονας, &c. i, 171; ἐμέ φημι ἔμμεναι, Hom. Il. N, 269. MA, 535: s. i, 2, 86.

67. ὀλβιώτατον] irritare est calamitatem cum te felicem vocas, Publ. Sy.

68. αὐτίκα] haud ita multo post Tiberio Atinio somnium fuit, Liv. ii, 36.

69. ἐπέστη] This verb is used to denote sudden apparitions, v, 56; vii, 12; 14; of angels, St Luke, ii, 9; xxiv, 4; Acts, xii, 7; of the Lord, Acts, xxiii, 11: SS. s. i, 111, 93; iv, 203, 17; ὑπερστὰν, vii, 17.

70. διέφθαρτο] i, 38; Liv. xxviii, 34, i.

71. κωφός] i, 38; 47; οὐ φωνέων, i, 85; ἀφωνος twice i, 85. According to Galen, it has the sense of ἀμαυρός, ἀσθενής, in Hippoc. ἀναίσθητος, ἀσθενής;

πρῶτος· οὐνομα δέ οἱ ἦν Ἄτυς. τοῦτον<sup>73</sup> δὴ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ ὁ ὄνειρος, ὡς ἀπολέει<sup>74</sup> μιν αἰχμῇ σιδηρῇ βληθέντα. ὁ δὲ ἐπεὶ τε ἐξεγέρθη καὶ ἐωυτῷ λόγον ἔδωκε<sup>75</sup>, καταρβώδης<sup>76</sup> τὸν ὄνειρον, ἄγεται<sup>77</sup> μὲν τῷ παιδί γυναικα· ἐωθότα δὲ στρατηγέειν<sup>78</sup> μιν τῶν Λυδῶν, οὐδαμῇ<sup>79</sup> ἔτι ἐπὶ τοιοῦτο<sup>80</sup> πρῆγμα ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται<sup>81</sup> ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας, ἐς τοὺς θαλάμους<sup>82</sup>

οὔτε λαλῶν, οὔτε ἀκούων· ἐννέδς, Hes. It is derived from κῶπτω: sometimes τὴν γλῶσσαν is understood, κοφθεὶς καὶ ἀφαιρεθεὶς τὴν ὄψα, μὴ φθεγγόμενος, ἄλαλος; sometimes τὰ ὄτα, ὁ τὴν ἀκοὴν βεβλαμμένος. Eustathius says it originally signified 'dumb,' afterwards 'deaf.' See D.A.M. SS. SW. *filius Cræsi regis, quum jam per ætatem fari posset, infans erat, ei quum jam multum adolevisset, item nihil fari quibat: mutus adeo et elinguis diu habitus est*, Gell. v, 9: L.R. s. i, 38, 3; 85, 4.

72. τὰ πάντα] s. i. 1, 13 and 32.

73. τοῦτον] Either (1) κατὰ is understood, 'as regards this Atys,' or (2) the accusative is put absolutely, or (3) the following μιν is redundant, as in τὸν ἕνα λέγουσι... αὐτοῦ μιν καταχρησασθαι ἐαυτὸν, i, 82. The passages which follow are similar in construction, τοὺς ὀνειροπόλους... τοὺτους ἀνεσκολόπισε, i, 128; Θασίους... ἐκέλευέ σφεας, vi, 46; αὐτὸν ἐκείνον... φρόνει νιν ὡς ἤζοντα, Soph. Tr. 287; τὸν πόνον... ἀπέδειξε αὐτὸν, Thuc. ii, 62. MA, 426, obs. 1.

74. ἀπολέει] for ἀπολέσει, by syncope. The future indicative is often used in indirect speech, especially after ὥς, i, 3 (s. i, 2, 84); i, 13; ii, 13; iii, 143; iv, 125; 137; φυλάσσειν ἔχρι οὐ τελευτήσει, i, 117; ἀπαγγέλλειν ὅτι πρότερον ἤξει ἢ βουλήσεται, i, 127; εἰπεὶν διαρβεῖν ὅτι παρῆσταί, Xen. C. i, 4; 8. STG.

75. ἐ. λ. ἔδωκε] 'considered it over in his own mind.' λόγον διδόναι has various significations, 'to give an answer,' iii, 50; 'to give an account,' viii, 100; but its present sense is the most usual, i, 97; 209, 63; ii, 162; iii, 25; 45; iv, 102, 57; v, 68; 75; viii, 9; Andoc. de M. p. 17; διδόντας ἑαυτοῖς

λόγον εἶτε ποιῆσαι βέλτιον εἴη τὸ προστεταγμένον, εἶτε μὴ πολυπραγμανεῖν, Plut. M. xxx, p. 419, c; and with the pronoun omitted, V. xxxiii, p. 704, c; and sometimes with λόγους instead of λόγον, iii, 76, 5; vi, 86, 1; 138: W.E. SW. s. VG, iii, 6; vii, 12, 39.

76. καταρβώδης] 'Ἀρβωδέειν is an Ionic and poetic form of ὀρβωδέειν. The κατὰ adds intensity, as *de* in Latin.

77. ἄγεται] generally means 'takes to himself' (*uxorem ducit*), ἐς τὰ οἴκτα (i, 59) being understood; but it is applied here to the person contracting marriage for another, as *υἱεὶ ἤγατο κόρην*, Hom. Od. Δ, 10; ἄξομαι ἑμφοτέροις ἀλόχους, Φ, 214.

78. στρατηγέειν] στρατηγὸν εἶναι. Verbs, derived from substantives, and susceptible of resolution into a substantive and the substantive verb, govern a genitive; so *ἐτυράννευε* (τύραννος ἦν) Ἀθηναίων, i, 64; βασιλεύειν (βασιλέα εἶναι) Αἰγύπτου, ii, 137; Βαβυλῶνος ἐπιτροπεύσαντα (ἐπίτροπον ὄντα), vii, 62; MA, 337; προστάς (προστάτης ὢν), i, 59, 9; πολεμαρχέειν (πολεμαρχὸν εἶναι), vi, 109, 87; ἤρχον (ἄρχοι ἦσαν), i, 130, 74; which expressions are used as synonymous, Hom. Il. B, 819; 846. See also Liv. xxii, 13, c. For exceptions, s. MA, 338, obs.

79. οὐδαμῇ] 'no whither,' 'nowhere,' οὐδαμᾶ, 'never,' i, 56, 99. SW.

80. τοιοῦτο] 'of the like dangerous nature.' STG.

81. χρέονται] Ionic verbs end in -έω rather than -άω, as φοιτέοντας, i, 37; ἐπειρωτέοντας, i, 47; ὀρέω, i, 111; 206, 35; πλανέονται, ii, 41; κοιμέονται, ii, 95; MTT, 120, v. ἐκτέτο, viii, 112; ἐκπηδέειν, viii, 118, 39; VK, viii, 140, 8.

συνένησε<sup>85</sup>, μή τί οἱ<sup>84</sup> κρεμάμενον τῷ παιδί ἐμπέσῃ. (35.) "Ἐχον-  
τος<sup>85</sup> δέ οἱ ἐν χερσὶ<sup>86</sup> τοῦ παιδὸς τὸν γάμον, ἀπικνέεται ἐς τὰς  
Σάρδεις ἀνὴρ συμφορῇ<sup>87</sup> ἐχόμενος καὶ οὐ καθαρὸς<sup>88</sup> χεῖρας ἔων,  
Φρύξ μὲν γενεῇ, γένεος δὲ τοῦ βασιλῆτου. παρελθὼν<sup>89</sup> δὲ οὗτος ἐς τὰ  
Κροίσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίον ἐδέετο κερῆσαι.  
Κροῖσος δέ μιν ἐκάθηρε.<sup>90</sup> Ὁ μὲν δὴ δίαταιν εἶχε ἐν Κροίσου.<sup>91</sup>

82. δαλάμους] ἡ γυναικῆ, v, 20, is properly opposed to ἀνδρῶν, iii, 77, 16; as 'bower' and 'hall' are to each other in English poetry and romance; but δαλάμους is so used here and iii, 78. It is also synonymous with ταμεῖον (Hes.), μυχός, or θησαυρός, i, 30: οἶκημα is a more general term, i, 9; ii, 86; 148; as is μέγαρον in Homer, though restricted to 'a sacred edifice' by Herodotus, i, 47; v, 77, 74; vi, 134, 66; who likewise uses παστὰς as 'a saloon,' or 'hall,' ii, 148; 169. The present passage derives illustration from δαλάμους ... ἐνθα κειμήλια κείτο φάνακτος, χαλκός τε, χρυσός τε, πολυκμητός τε σιδηρός· ἐνθα δὲ τόδον ἔκειτο παλίντονον, ἥδὲ φαρέτρη λοδδκος, πολλοὶ δ' ἔνεσαν στονόεντες διστοί, Od. φ, 8, &c. s. DAM.

83. συνένησε] κατανέειν also signifies 'to pile up,' but without including the notion of 'collecting,' vi, 97.

84. οἱ] on account of the following dative τῷ παιδί, to which it refers, is put for αὐτοῦ; and οἱ ἐν χερσὶ, 35, for ἐν ταῖς χερσὶν αὐτοῦ: MA, 392, h. ἡμῶν ἐν τῇ χώρῃ, i, 36; s. i, 35, 85; vii, 16, 54.

85. ἔχοντος] STG finds fault with V, for having rendered this passage as if it were ἔχοντι δέ οἱ, interim, dum nuptias filii parat Cræsus, and connects the words οἱ τοῦ παιδὸς; but the construction is ἔχοντος δὲ Κροίσου οἱ ἐν χερσὶ τὸν γάμον τοῦ παιδὸς, as εἰρομένου τοῦ Καμβύσεω ὑπεκρίνοντο αὐτῷ, iii, 31; s. i, 35, 84; and 3, 96. To the examples there given may be added from SH, οἱ ἤκουσε θεὸς εὐχαμένσιοι, Hom. Il. II, 531; οἱ ἦτορ χαίρει δερκομένης, Apoll. Rh. iv, 169. BO, 33. s. i, 126, 38.

86. ἐν χερσὶ] 'in hand.'

87. συμφορῇ] for ὑπὸ συμφορῆς.

88. καθαρὸς] 'clean;' ὁ καθαρὸς χεῖρας προνέμων, Æsch. Eu. 308. The

metaphor is taken from the custom of washing the hands before sacrifices. BL. ἐνθάμην ἐν ἀδάοις τὰς χεῖρας μου παροιμία, Suid. Pilate, before condemning our Lord, washed his hands and said ἀθῶς εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, St Matthew, xxvii, 24. Synonymous with καθαρὸς are δσιος καὶ εὐαγῆς, Solon's Laws; ἀγνός, and ἀθῶος, with which the genitive φόνου or αἵματος is understood, if not expressed, as ἀγνός φόνου, Lucian. The use of ἀπὸ by the Sacred Writers is redundant, though Demosthenes has καθαρὸς ἀπὸ, p. 1371. Bene et puris manibus vivere, Hor. i S. iv, 67; and integer vixit scelerisque purus, i O. xxii, 1; VR, Ph. S. xix. SS. Hom. Il. Z, 266; Virg. Æ. ii, 718.

89. παρελθὼν] ὡς ἔταν ἀνδρ' ἄτη πυκνὴ λάβη, δστ' ἐνὶ πάτρῃ φῶτα κατακτείνας, ἄλλον ἐξίκετο δῆμον, ἀνδρὸς ἐς ἀφνειοῦ, Hom. Il. Ω, 480; Eur. O. 505; I. T. 941. WE.

90. ἐκάθηρε] He first cut the throat of a sucking-pig, and rubbed the hands of the suppliant with its blood; he next employed lustral waters, invoking Jupiter Expiator. Whatever had been used in the rite was then carried out of the house; after which he burnt cakes, pouring forth water at the same time, with invocations to appease the Furies and propitiate Jupiter; Apoll. Rh. iv; Hom. Il. A, 313. The lustration of an army is mentioned by Xen. A. v, 7, 19; of the Macedonian troops by Liv. xl, 6; 13; Q. Curt. x, 9. LR. SS.

91. ἐν Κροίσου] οἰκίαις, 'at Cræsus's.' The ellipsis, after a preposition, of οἶκος or δῶμα is very common; ἐς τοῦ, v, 51, 69; ἐν Ἀρκάδου, i, 111; ἐν τοῦ, i, 133; ἐν πατρὸς, Hom. Il. Z, 47; St Luke ii, 49; Soph. Ter. fr. vii; ἐν Διὸς, Theoc. xxiv, 80; ἐν τῶν δημοσυργῶν, Arist. L. 408; BO, 196. MA,

(36.) 'Εν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Οὐλύμπῳ<sup>65</sup> συνὸς<sup>66</sup> χρῆμα<sup>67</sup> γίνεται μέγα· ὀρμεώμενος δὲ οὗτος ἐκ τοῦ οὐρεος τούτου τὰ τῶν Μουσῶν ἔργα<sup>68</sup> διαφθείρεσκε.<sup>69</sup> πολλάκι δὲ οἱ Μῦσοι ἐπ' αὐτὸν ἐξελθόντες ποιέεσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν Μουσῶν ἄγγελοι ἔλεγον τάδε· "ὦ βασιλεῦ, ὅς σε χρῆμα μέγιστον ἀνεφάνη<sup>70</sup> ἡμῖν ἐν τῇ "χώρῃ, ὃς τὰ ἔργα διαφθείρει. τοῦτον προθυμώμενοι ἔλαιν, οὐ "δυνάμεθα. νῦν ὃν προσδεόμεθά<sup>71</sup> σε, τὸν παῖδα καὶ λογάδας<sup>72</sup> "νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὥς ἂν<sup>73</sup> μιν ἐξέλωμεν ἐκ τῆς "χώρης." Οἱ μὲν δὴ τούτων ἐδέοντο. Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε· "Παιδὸς μὲν περὶ τοῦ ἐμοῦ μὴ "μνησθῆτε<sup>74</sup> ἐτι· οὐ γὰρ ἂν<sup>75</sup> ὑμῖν συμπεμπάιμι· νέεγαμός τε γάρ

379. and that of *aedes* (singular) in Latin; *habitabat rex ad Jovis Statoris*, Liv. i, 41; *ad Murciae*, i, 33; xxi, 62, 12; *ad Vestae*, Hor. i S. ix, 35. Such omissions in English are still more general; as "he had apartments in St James's," i.e. "palace:" and in like manner are often understood "cathedral, church, chapel, college, school, hospital, hotel, house, shop, &c."

65. Οὐλύμπῳ] now Keskin-Dag. There was another in Thessaly, i, 56; vii, 128. LR.

66. συνὸς] or οὗς; the aspirate was often changed to the sibilant, especially by the Latins, as *ἐξ, sex; ὑπὲρ, super*.

67. χρῆμα] 'a huge monster of a boar.' DAL. This periphrasis, which occurs again presently, was said of any thing surpassing. "Ἀρτεμὶς ὀργισθεῖσα μέγα τοῖς Αἰτωλοῖς συνὸς χρῆμα ἐπεμψεν ὃς οὐ μόνον τὴν χώραν, ἀλλὰ καὶ τοὺς ἐνοικοῦντας, διέφθειρε, Did. on H. II. I, 525. Athenæus speaks of a lion in the same way, xv, 21; WE. vii, 188, 83; with πολλὸν, iv, 81; vi, 43, 58; with πολλὸν τι, iii, 109; 130, 18; τὸ χ. ἀνδρὸς, Arist. V. 934; *res cibi*, Phæd. iv, 7, 4; VG. iii, 13, 1...3; iii, 10, 8. MA, 430, 6. s. i, 97, 13.

68. ἔργα] ἔργα βοῶν ἀπόλοιτο καὶ ἡμῶναι ταραγῶν, Hes. O. D. 46; *ἐ. ἀνθρώπων*, Hom. II. II, 392; *sata leta boumque labores*, Vir. G. i, 325.

69. διαφθείρεσκε] Ionic and Doric

= διέφθειρε. MA, 172, obs. 1. This form, denoting repetition, is most frequently used where *δκως* has preceded; in the imperf. i, 186; iv, 78; vii, 41; five times in 119; 211; ix, 74; in the second aorist, iv, 78; 130; it also occurs with πολλὰκις, i, 36; iv, 78; ἀπὸ πάντων, vii, 106 twice; τὰς νύκτας, i, 186. CK generally renders this form by *soleo*, 'I am wont.'

70. ἀνεφάνη] 'has shown itself, has made its appearance.' The aorist passive often has a middle signification. MA, 493, e.

71. προσδεόμεθα] 'we want, we entreat.' MA, 332.

72. λογάδας] i, 43; sometimes with the substantive understood, viii, 124, 67; ix, 21; 63; and in this chapter. Λυδῶν λ. is the same as *Μαῶν λ. delecta juvenis*, Vir. Æ. viii, 499.

73. ὥς ἂν] shows that they considered the getting rid of the boar as a probability, not as a certainty.

74. μνησθῆτε] 'make mention.' In this sense the verb is also found with a genitive and without a preposition, vii, 159; in the sense of 'remember,' with an accusative, vii, 18; viii, 66, 99. MA, 325, b, and obs. In prohibitions with *μὴ*, the aorist is put in the subjunctive mood, for the imperative. MA, 516, 2. s. iv, 118, 70; and viii, 62, 81.

75. ἂν] with the aorist optative 'I can not,' makes the refusal less harsh

“ἐστι, καὶ ταῦτά<sup>76</sup> οἱ νῦν μέλει.<sup>77</sup> Ἀνδῶν μέντοι λογάδας καὶ τὸ  
 “κυνηγέσιον<sup>78</sup> πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ἰούσι εἶναι  
 “ὡς προθυμοτάτοις<sup>79</sup> συνεξέλειν ὑμῖν<sup>80</sup> τὸ Θηρίον ἐκ τῆς χώρας.”  
 (37.) Ταῦτα ἀμείψατο. ἀποχρεωμένων<sup>81</sup> δὲ τοῖτοισι τῶν Μυ-  
 σῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκῶς τῶν ἐδέοντο<sup>82</sup> οἱ  
 Μυσοί. οὐ φαμένους<sup>83</sup> δὲ τοῦ Κροίσου τὸν γε παῖδά σφι συμπέμψειν,  
 λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε· “ὦ πάτερ, τὰ κάλλιστα<sup>84</sup> πρό-  
 “τερόν κοτε<sup>85</sup> καὶ γενναυότατα ἡμῖν ἦν ἔς τε πολέμους καὶ ἐς ἀγρας  
 “φοιτούντας εὐδοκίμειν.<sup>86</sup> νῦν δὲ ἀμφοτέρων με τούτων ἀποκληΐσας  
 “ἔχεις<sup>87</sup>, οὔτε τινα δειλίην μοι παριδῶν<sup>88</sup> οὔτε ἀθυμίην.<sup>89</sup> νῦν τε  
 “τέοισι<sup>90</sup> με χρῆ ὄμμασι<sup>91</sup> ἔς τε ἀγορὴν<sup>92</sup> καὶ ἐξ ἀγορῆς φοιτούντα

than if the future, ‘I will not,’ were used: so *λειφθεῖν*, iv, 97, 48. *MA*, 514, 3.

76. ταῦτα] τὰ τοῦ γάμου. *LR*. ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα, vi, 105. *VK*.

77. οἱ μέλει] ‘occupy his attention.’

78. *κυνηγέσιον*] ‘hunting train.’ *It portis iudare exorto delectis juvenibus, retia rara, plagas, lato venabula ferro, Massylieque ruunt equites, et odora canum vis*, *Virg. A.* iv, 130.

79. ὡς προθυμοτάτοις] ‘as active as possible.’ s. ix, 66; ὡς π. ὡς δυνατόν ἐστι, *MA*, 461. *HGV*, i, 8. *VG*, viii, 10, 8. s. i, 65, 8. Examples were given of an accusative with the infinitive, where a dative had preceded, i, 3, 4: the following are instances of a double dative, τοῖσι ἄλλοις ἐδόκεε... ἐλθοῦσι ἔχειν, vii, 207; ὑμῖν εὐδαίμοσιν ἔξεστι γενέσθαι, *Dem. O.* iii, 9; *nec tibi prodesset... tentasse morituro*, *Hor. I O.* xxviii, 4. *MA*, 535. *VG*, vi, 1, 16. s. i, 90, 77; viii, 10, 46.

80. συνεξέλειν ὑμῖν] ‘to assist you in getting rid of.’ So τοῖσι Μιλησίοις συνεπελάφρουν, and τοῖσι Χίοις συνδήνικαν, i, 18.

81. ἀποχρεωμένων] ‘being satisfied, or contented.’ οὐκ ἀπεχρᾶτο μοῦνων ἄρχειν τῶν Μήδων, i, 102. *Æ*.

82. τῶν ἐδέοντο] *MA*, 330.

83. οὐ φαμένους] ‘refusing.’ οὐ φάναι, ‘to deny’; or (followed by a future infinitive) ‘to refuse, to say that one will or shall not,’ vi, 50, 91; 61; οὐ φησιν δάσσειν, *Hom. Il. H.*, 393; ἰάσειν,

*Soph. Aj.* 1343; *E.* 1215; *Ph.* 817; *λέναι*, *Xen. A.* i, 3, 1. Sometimes the negative before φημί must be construed after it. *VG*, vii, 12, 7. *BL*.

85. πρότερόν κοτε] ‘heretofore.’

86. εὐδοκίμειν] ‘to distinguish myself.’

87. ἂ. ἔχεις] ὁποδεξάμενος *Æ.* i, 41; ποιούμενος, iii, 125; ἐπιτρέψαντες, vi, 12; δῆσας, vi, 23; κτείνοντες, ix, 39. ἔχειν with the participle (generally of the first aorist) denotes not only the ‘having done a thing,’ but ‘the continuing to do so,’ viz. ‘you go on excluding.’ *SW. ED.* s. i, 27, 95.

88. μοι παριδῶν] i.e. ἰδὼν παρ’ ἐμοί, *DAL.* ‘observing in me.’ Παρὰ with a dative answers to the question ‘where?’ *MA*, 588, b. οὐτε ἄλλοτὲ κω παρείδες ἀνδρὶ τῷδε ἄχαρι οὐδὲν, i, 108; δειλίαν ἢ μαρτίαν ἰδὼν τιν’ ἐν ἐμοί, ταῦτ’ ἐβουλεύσω ποιεῖν; *Soph. CE. R.* 536. *WE*.

89. ἀθυμίην] πρὸς τοὺς κινδύνους δκνον. *In κακῷ καὶ ἀδύμῳ*, vii, 11, the latter word means π.τ.κ. ὀκνηρός.

90. τέοισι] = τοῖσι, and that is put for τίσι; so τέω for τίνοι, iv, 155; τέων for τίνων, *Hom. Il. O.* 387. *WE*.

91. ὄμμασι] ‘with what face?’ ποῖον ὄμμα πατρὶ δηλώσω φανεῖς; πῶς με γλήσεται ποτ’ εἰσιδεῖν γυμνὸν φανέντα τῶν ἀριστείων ἄτερ; *Soph. Aj.* 462; *VK.* τίσι δ’ ὀφθαλμοῖς ἐπρώμεν ἂν τοὺς εἰς τὴν πόλιν ἀνθρώπους ἀφικνουμένους; *Dem. pro C.* 59; *LR.* ὡς ἐμπλεῶ αἰδοὺς ὄμματα ἔχοντα. *STG*.

92. ἀγορὴν] ‘the public square,’ through which ran the Pactolus, v, 101.

“φαίνεσθαι; κοῖος μὲν τις<sup>93</sup> τοῖσι πολίτησι δόξω εἶναι; κοῖος δὲ τις  
 “τῇ νεογάμῳ γυναικί; κοῖω δὲ ἐκείνη δόξει ἀνδρὶ συνοικεῖν<sup>94</sup>; ἐμέ  
 “ὦν σὺ ἢ μέθες ἰέναι ἐπὶ<sup>95</sup> τὴν Σῆρην, ἢ λόγῳ ἀνάπεισον, ὅπως μοι  
 “ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα.” (38.) Ἀμείβεται Κροῖσος  
 τοῖσδε: “ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἀχαρί παριδὼν τοι<sup>96</sup>,  
 “ποιέω ταῦτα· ἀλλὰ μοι ὄψις ὀνείρου<sup>96</sup>, ἐν τῷ ὕπνῳ ἐπιστάσα,  
 “ἔφη ‘σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρῆς ἀπο-  
 “λέεσθαι.’ πρὸς<sup>97</sup> ὦν τὴν ὄψιν ταύτην, τόν τε γάμον τοι τοῦτον  
 “ἔσπευσα<sup>98</sup>, καὶ ἐπὶ τὰ παραλαμβανόμενα<sup>99</sup> οὐκ ἀποπέμπω, φυλακὴν  
 “ἔχων<sup>100</sup>, εἰς κως δυνάμην ἐπὶ τῆς ἐμῆς σε ζῆς<sup>1</sup> διακλέψαι.<sup>2</sup> εἰς  
 “γὰρ μοι μῶνος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἕτερον, διεφθα-  
 “μένον<sup>3</sup> [τὴν ἀκοὴν], οὐκ εἶναι μοι λογίζομαι.” (39.) Ἀμείβεται  
 ὁ νῆνιης τοῖσδε: “Συγγνώμη<sup>4</sup> μὲν, ὦ πάτερ, τοι, ἰδόντι γε ὄψιν  
 “τοιαύτην, περὶ ἐμέ φυλακὴν ἔχειν· τὸ δὲ<sup>5</sup> οὐ μανθάνεις, ἀλλὰ  
 “ἀληθέ<sup>6</sup> σε τὸ ὄνειρον<sup>7</sup>, ἐμέ τοι δίκαιον ἐστὶ<sup>8</sup> φράζειν. φῆς ‘τοι  
 “τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρῆς φάναι ἐμέ τελευτήσειν.’ ὅς δὲ  
 “κοῖται μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρῆ, ἣν σὺ φοβέαι<sup>9</sup>; εἰ  
 “μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με, ἢ ἄλλου τευ<sup>10</sup> ὃ τι  
 “τούτῳ ἔοικε, χρῆν<sup>11</sup> δὲ σε ποιέειν τὰ ποιέεις· νῦν δὲ<sup>12</sup>, ὑπὸ

93. τις] is put with adjectives of quality, &c. when they stand alone, without a substantive, or in the predicate. *MA*, 487, 5.

94. συνοικεῖν] ‘to live with in marriage; to be married,’ i, 91, &c.

95. ἐπὶ] with an accusative answers to the questions ‘whither?’ ‘to what end?’ *MA*, 586, c.

96. τοι] Ionic = σοι.

96. ὄψις ὀνείρου] a periphrasis for *ὄνειρος*, i, 34; *eadem illa in somnis obversata species*, *Liv.* ii, 36.

97. πρὸς] i. e. σκοπέων, ‘with reference to,’ or ‘on account of,’ *MA*, 591, β, γ.

98. ἔσπευσα] σπεύδειν· ταχύνειν, σπουδάζειν, ἐνεργεῖν, *Hes.* ‘to hasten forward, to hurry on,’ all other objects being set aside. *SS.*

99. παραλαμβανόμενα] ‘to the present undertakings;’ παραλαμβάνειν ἔργα, *Plat. Cts.* 4. *WE.*

100. φυλακὴν ἔχων] ‘keeping watch,’ or ‘watching,’ over thee. In the next chapter this phrase is used with *περὶ ἐμέ*.

1. ζῆς] ‘for my own life-time;’ *ἄσων ἂν χρόνον* *ζῶ*. *STG.*

*Herod.* Vol. I.

2. διακλέψαι] ‘to preserve by stealth.’

3. διεφθαρμένον] s. i, 34, 71. *RZ* and *LR* consider the words *τὴν ἀκοὴν* as the gloss of a copyist. *SW.* In the north of England, *DEAF* signifies “barren, sterile, blasted, unprofitable;” *GROSE*, *Voc.*

4. συγγνώμη] συγγνωστόν ἐστι, *STG.* ‘it is excusable.’

5. τὸ δὲ] ἐκείνο δὲ, δ: s. i, 1, 24.

6. ἀλλὰ ἀληθέ] ἀλλ’ ἐν ᾧ λ. *STG.*

7. ὄνειρον] the same as *ὄνειρος*; so *φορτίον* and *φόρτος*, i, 1, 27.

8. δίκαιον ἐστὶ] *Herodotus* also uses the construction *δίκαιός εἰμι*, i, 32. *MA*, 296.

9. φοβέαι] Ionic = φοβέσαι (s. i, 6, 47), and this = φοβέσσαι, by syncope; so *βούλει*, i, 11; *φαίνεαι*, i, 27. The original termination of the second person was -σαι, hence -εαι, -ει, -η. *MA*, 197. For the accent, s. i, 41, 17.

10. τευ] Ionic = του, and that = τινός.

11. χρῆν] for *ἐχρην* ἂν, ‘it would then have been right;’ iv, 118; *χρῆν γὰρ σε μήτ’ αὐτὸν μολεῖν*, *Soph. Ph.* 1363. *MA*, 510, 6.



“αἰχμῆς.” ἐπεὶ τε ὦν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθεες  
 “με.” (40.) Ἀμείβεται Κροῖσος. “ὦ καὶ, ἔστι τῇ<sup>13</sup> με νικᾷς,  
 “γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου ὥς ὦν νενικημένος ὑπὸ σέο,  
 “μεταγινώσκω<sup>14</sup>, μετήμι τέ σε ἰέναι ἐπὶ τὴν ἄγρην.” (41.) Εἶπας  
 δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται<sup>15</sup> τὸν Φρύγα Ἀδρηστον, ἀπι-  
 κομένῳ δὲ οἱ λέγει τάδε. “Ἀδρηστε, ἐγὼ σε συμφορῇ πεπληγ-  
 “μένον<sup>16</sup> ἀχάρι<sup>17</sup>, τὴν τοι οὐκ ὀνειδίζω<sup>18</sup>, ἐκάθηρα, καὶ οἰκίοισι  
 “ὑποδεξάμενος ἔχω, παρέχων<sup>19</sup> πᾶσαν δαπάνην νῦν ὦν (ὀφείλεις  
 “γάρ, ἐμεῦ<sup>20</sup> προποιεῖσάντος χρηστὰ ἐς σέ, χρηστοῖσί με ἀμείβεσθαι)  
 “φύλακα παιδός σε τοῦ ἐμοῦ χρῆζω γενέσθαι ἐς ἄγρην ὀρμωμένον,  
 “μή τινες κατ’ ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσει<sup>21</sup> φανέωσι ὑμῖν.

12. νῦν δὲ] supply εἶπεν τελευτήσκειν με. STG.

13. ἐστι τῇ] ‘this is a way, by which;’ the same as ταύτη or οὕτω: or uad. νικᾷ.

14. μεταγινώσκω] ‘I change my mind or decision;’ μὴ μεταγινῶναι τὰ προδεδογμένα, Thuc. iii, 42. BL.

15. μεταπέμπεται] ‘sends after;’ v, 11, 4; μ. αὐτοὺς καὶ ἡκεῖν κελεύει, Ath. xi, 85; μεταδιώκειν, ‘to pursue after,’ iii, 4; μετιέναι, ‘to go after,’ iii, 19, 96; (μετιῶν, iii, 16;) for which Homer uses μετρέχεσθαι and μετοίχεσθαι, and in a different sense he has μετακίθεῖν, ‘to follow after,’ and μεταίσειν, ‘to rush after;’ so also μεθήκειν, Eur. Ph. 451; Tr. 1261; μετανίσσεσθαι, Tr. 131; μεταστείχειν, Hec. 507; μετακαλεῖν, Pla. Ax. 21; μεταστέλλειν, Luc. ii, 931; ἡλθόν με μέτα, Soph. Ph. 346: s. i, 77, 53; 84, 97. VK. WE. ED.

16. πεπληγμένον] ‘stricken;’ ξένου, δς μ’ εἰς δόμους ἐδέξατ’, οὐδ’ ἀπῆλασε, καίπερ βαρεῖα ἐνυφορᾷ πεπληγμένους, Eur. Al. 870. WE.

17. ἀχάρι] ἔχαρι, a proparoxytone, is the nominative or accusative neuter, i, 38; vi, 10, 40; ἀχάρι, a paroxytone, the dative by contraction from ἀχάριτι, ἀχάρι: so ἀπόλι, viii, 61, 63; SW. MA, 114, note. for a similar reason φοβέαι, i, 39, 9, is a paroxytone: s. i, 208, 59; viii, 61, 63. The use of ἔχαρις for βαρεῖα is an instance of litotes (λιτότης); so also οὐκ ὥς ἠθέλε, which is immediately followed by ἀλλὰ προσπαλάσας μεγάλως, i, 16; τὰ μή τις ἐθέλει, i, 32; (which are the same as αἱ συμφοραὶ

προσπίπτουσαι καὶ αἱ νοῦσοι συνταράσσουσαι, vii, 46;) ἀνεθλίπον, vii, 88, 47; 133; ἀζήλα, vii, 140, 84; ἀ. κοῦκ εὐδαίμονα, Eur. I. T. 620; Aesch. P. V. 146; Ch. 1004; Soph. E. 1484; πέσεται ἀστεργές οὐδὲν, Soph. CE. R. 228; Cocytii palus inamabilis, Vir. G. iv, 479; quis illaudati nescit Busiridis atas? ib. iii, 5; non sordidus auctor naturae verique, Hor. i O. xxviii, 14. The Ionians are particularly fond of softening down expressions of a sorrowful kind. VK. LR. BL. ED.

18. ὀνειδίζω] πᾶσα ὀνειδισμένη χάρις ἐπαχθῆς καὶ ἄχαρις, Plut. M. iv, p. 64; WE. τὰς ἰδίας συμφορὰς ὀνειδίζειν καὶ προφέρειν ἐκάστω, Dem. c. An. p. 397; ἐγὼ δ’ ὅλως μὲν, ὅστις ἄνθρωπος ὦν ἀνθρώπων τύχην προφέρει, παντελῶς ἀνέητον ἡγοῦμαι, pro C. p. 182; οὐ τὸ δυστύχημα ὀνειδίζω, Aesch. c. Ct. p. 64. VK.

19. παρέχων] διδοὺς, χορηγῶν, Hes. is said peculiarly of supplying food, as γάλα, Hom. O. Δ, 89; δαῖτα, O, 39; βρώσιν πόσιν τε, O, 489; σῖτον, Σ, 359; ἰχθύς, T, 113; hence παροχί; signifying the commissaries, who, by the Lex Julia de Provinciis, were to provide lodging, fire, salt, hay, and straw, for persons travelling on public service. FRA, on Hor. i S. v, 46. Liv. xxviii, 39, 6.

20. ἐμεῦ] This pronoun with its participle would, regularly, have been in the accusative, the following με being omitted. MA, 561, b. s. iii, 65, 32; iv, 97, 49; vii, 237, 90 and 93.

21. ἐπὶ δηλήσει] iv, 112; δηλέεσθαι βουλόμενοι: so οὐκ ἐπὶ στήθει, ἀλλ’

“πρὸς δὲ τούτῳ, καὶ σέ τοι χρεών<sup>23</sup> ἐστὶ ἵεναι ἔνθα ἀπολαμπρύνει<sup>23</sup>  
 “τοῖσι ἔργοισι πατρώϊον<sup>24</sup> τε γάρ τοι ἐστὶ, καὶ προσέτι ῥώμη  
 “ὑπάρχει.”<sup>25</sup> (42.) Ἀμείβεται ὁ Ἀδρηστος. “ὦ βασιλεῦ, ἄλλως<sup>26</sup>  
 “μὲν ἔγωγε ἂν οὐκ ἦϊα<sup>27</sup> ἐς ἄεθλον τοιόνδε· οὔτε γὰρ συμφορῇ τοιῇδε  
 “κεχρημένον<sup>28</sup> οἶκός ἐστι ἐς ὁμήλικας εὖ πρήσσοντας ἵεναι, οὔτε τὸ  
 “βούλεσθαι πάρα<sup>29</sup> πολλαχῇ<sup>30</sup> τε ἂν ἴσχον<sup>31</sup> ἐμευτόν. νῦν δὲ, ἐπεὶ  
 “τε σὺ σπένδεις, καὶ δεῖ τοι χαρίζεσθαι, ὀφείλω γάρ σε ἀμείβεσθαι  
 “χρηστοῖσι, ποιεῖν εἰμὶ ἐτοῖμος ταῦτα· παῖδά τε σὸν, τὸν διακελεύεαι  
 “φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἵνεκεν<sup>32</sup>, προσδόκα<sup>33</sup> τοι  
 “ἀπονοστήσειν.” (43.) Τοιούτοις ἐπεὶ τε οὗτος ἀμείψατο Κροῖ-  
 σον, ἦϊσαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίσι καὶ κυσί.  
 ἀπικόμενοι δὲ ἐς τὸν Οὐλυμπον τὸ ὄρος, ἐζήτεον τὸ Θηρίον· εὐρόντες<sup>34</sup>  
 δὲ, καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξείκος, οὗτος  
 δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ Ἀδρηστος, ἀκοντίων τὸν  
 σῦν, τοῦ μὲν ἀμαρτάνει<sup>35</sup>, τυγχάνει δὲ τοῦ Κροίσου παιδός.<sup>36</sup> ὁ

ἐπὶ πρῆσει, iv, 17; STG. ἐπὶ denotes the object or aim; MA, 585, β. ‘with a view to;’ i, 60, 28; i, 196; iii, 14, 52; vi, 67, 18; ix, 82, 17.

22. χρεών] ‘fitting.’

23. ἀπολαμπρύνει] ‘thou mayest signalize thyself.’ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεὶς, vi, 70; much the same as φαίνεσθαι τι ἀποδεικνύμενος, iii, 134. VK.

24. πατρώϊον] οἱ πρόγονοί σου λαμπρὰ ἔργα ἀπεδείκνυντο, δεῖ οὖν δὴ καὶ σέ μεγάλα ἔργα διαπράξασθαι. STG.

25. ὑπάρχει] σοι.

26. ἄλλως] ‘in any other case; else.’

27. ἦϊα] Ionic, and ᾗ Attic = εἰα, preterite middle of ἵεναι.

28. κεχρημένον] ‘having experienced.’

29. πάρα] i.e. ἀπερστί μοι, ‘nor have I the wish.’ “To will is present with me.” Romans vii, 18.

30. πολλαχῇ] ‘on many occasions.’

31. ἂν ἴσχον] ‘I should have restrained,’ s. i, 4, 19; οὐκ ἂν ποτ’ ἴσχον μὴ οὐ τὰδ’ ἐξειπεῖν πατρὶ, Eur. Hi. 654; SH. iii, 77; ix, 12; 13. WE.

32. εἵνεκεν] ‘as far as depends on.’ ἔνεκα, or, in the tragedians, οὐνεκα often has this sense, in which it is sometimes followed by γε; χρόνον μὲν οὐνεκ’, οὐ μαθεῖν με δεῖ τόδε, Soph. CE. C. 22; πάλαι ἂν, ἔνεκά γε ψηφι-

σμάτων, ἐδεδώκε δίκην, Dem. O. iii, 6; πλήθους ἕκατι, ‘as far as number goes,’ Aesch. P. 343. BL.

33. προσδόκα] for προσδόκαε, the same as προσδόκεε or προσδέκεο.

34. εὐρόντες] ‘after finding.’ The sense of aorist participles may very frequently be expressed by prefixing the word ‘after;’ as χειρὶ νικήσαντ’, ἐμοῦ ἄρχειν, ‘you must govern me, after vanquishing me by force of arms,’ Aesch. A. 1396; ἀδάτων ἀποθὰς, φάνει· πρόσθεν δ’, ἀπερσκού, Soph. CE. C. 167: s. i, 141, 80; vi, 43, 54; viii, 101, 51.

35. ἀμαρτάνει] ‘misses,’ as well as τυγχάνει ‘to hit,’ governs a genitive. MA, 368. Xenophon uses this verb repeatedly; οἱ δὲ κάπροι ὁμῶς ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος, οὐδὲ ἀμαρτεῖν οἶόν τε ἦν αὐτῶν, C. i, 4, 11; καὶ μύων βάλλης, οὐκ ἂν ἀμάρτοις ἀνδρὸς, C. viii, 3, 27; and the following instance occurs in a passage of exquisite pathos and simplicity, where an aged parent is relating the loss of his only child, φανεύσης ἄρκτου, διώκοντες ἀμφοτέροι, ὁ μὲν νῦν ἄρχων οὗτος ἀκοντίσας ἡμαρτεν· ὁ δ’ ἐμὸς παῖς βαλὼν καταβάλλει τὴν ἄρκτον. ὥς δὲ πάλιν λέοντος παρατυχόντος, ὁ μὲν αὖ ἡμαρτεν· ὁ δ’ αὖ ἐμὸς παῖς τυχὼν κατειργάσατο τὸν λέοντα, C. iv, 6, 3 and 4.

μὲν δὴ βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὄνειρου τὴν φήμην.<sup>37</sup> ἔθεε δέ τις ἀγγελέων<sup>38</sup> τῷ Κροίσῳ τὸ γεγονός· ἀπικόμενος δὲ ἐς τὰς Σάρδεις, τὴν τε μάχην καὶ τὸν τοῦ παιδὸς μόνον ἐσήμενέ οἱ (44.) Ὁ δὲ Κροῖσος, τῷ Θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο<sup>39</sup>, ὅτι μιν ἀπέκτεινε<sup>40</sup> τὸν αὐτὸς φονοῦν ἐκάθηρε. περιημεκτέων<sup>41</sup> δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία καθάρσιον<sup>42</sup>, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἶη<sup>43</sup> ἐκάλεε δὲ ἐπίστιόν τε καὶ ἐταιρήϊον, τὸν αὐτὸν τοῦτον ὀνομάζων Θεόν· τὸν μὲν ἐπίστιον καλέων, διότι δὴ, οἰκίοισι ὑποδεξάμενος τὸν ξείνον, φονέα τοῦ παιδὸς ἐλάνθανε<sup>44</sup> βόσκων· τὸν δὲ ἐταιρήϊον, ὡς, φύλακα συμπέμψας αὐτὸν, εὐρήκοι πολεμώτατον. (45.) Παρήσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν· ὕπισθε δὲ, εἵπετό οἱ ὁ φονεύς. στὰς<sup>45</sup> δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδον ἐωντὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάζαι μιν κελεύων τῷ νεκρῷ· λέγων τὴν τε προτέρην<sup>46</sup> ἐωντοῦ συμφορὴν, καὶ ὡς ἐπ' <sup>47</sup> ἐκείνῃ τὸν καθήραντα<sup>48</sup> ἀπολωλεκῶς εἶη, οὐδὲ οἱ εἶη βιώσιμον.<sup>49</sup> Κροῖσος δὲ τούτων ἀκούσας τὸν τε Ἀδρηστον κατοικτεῖρει, καί περ ἔων ἐν κακῷ οἰκῆτ' τσοσύτῳ, καὶ λέγει πρὸς αὐτόν· “Ἐχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, “ ἐπειδὴ σεωντοῦ καταδικάζεις Θάνατον.<sup>50</sup> εἰς δὲ οὐ σύ<sup>51</sup> μοι τοῦδε

SS. Its metaphorical use is noticed in vii, 139, 72.

36. παιδὸς] Ptolemæus calls him Agathos, and says that Adrastus slew him in consequence of a dispute about a quail. *LR*.

37. φήμην] The Ionic form of this noun is φῆμης, Eust. *WE*.

38. ἀγγελέων] ‘to tell.’

39. μ. τι ἐδεινολογέετο] ‘considered it somewhat hard;’ μ. τι περιημεκτεε, i, 114.

40. ἀπέκτεινε] ἐκείνος is understood: as illi, in *premanis falce, quibus dedit fortuna, vitam*, Hor. i O. xxi, 9. *SBL*, on BO, 86.

41. περιημεκτέων] an Ionic verb = δυσφορεῖν, or ἀνιάσθαι: *SW*. a. i, 164, 88.

42. καθάρσιον] As guardian of the laws of ‘purification,’ oaths, supplication, hospitality, association, friendship, consanguinity, &c. Jupiter was called καθάρσιος, ὄρκιος, ἱκέσιος, ξένιος, ἐφέστιος, ἐταιρείος, φίλιος, δμῶνιος, ἀγοραίος, μελιχίος, Schol. on Eur. Hec. 345; Arist. Eq. 498. *LR*. *BL*. *Liv*. iii, 18, 1.

43. πεπονθῶς εἶη] for πεπόνθοι, by periphrasis; so ἀπολωλεκῶς εἶη, i, 45; ἥσαν ἰέντες, i, 57; ἐστὶ φέροντα, iii, 133. *MA*, 559.

44. ἐλάνθανε] ‘he was, without knowing it, nourishing.’ ἐωντὸν is understood. λάθοι δὲ ἦτοι μανείς, ἢ ὄγε ἀπόπληκτος γενόμενος, ii, 173; *MA*, 552, 2. *quidam colubram sustulit, sinuque fovit, contra se ipse misericors: namque, ut rejecta est, necuit hominem protinus*, *Phæd.* iv, 18, 2; *Liv.* ii, 19.

45. στὰς] Of ἴσστημι and its compounds, the present, imperfect, future, and first aorist, are transitive; the perfect, pluperfect, and second aorist, are neuter. *SS*. a. i, 154, 14; ix, 86, 45.

46. προτέρην] φονεύσας ἀδελφεὸν ἀέκων, i, 35.

47. ἐπ’] ‘in addition to.’ *MA*, 586.

48. καθήραντα] Either Croesus had delegated Atys to act for him, *LR*. or might be thought unable to survive this severe blow; a. i, 45, 55; 214, 2.

49. εἶη βιώσιμον] ‘was life supportable.’

50. κ. θάνατον] ‘thou pronouncest

“ τοῦ κακοῦ αἵτιος, εἰ μὴ ὅσον<sup>52</sup> ἀέκων ἐξεργάσαιο, ἀλλὰ θεῶν κού<sup>53</sup> τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα ἔσεσθαι.” Κροῖσος “ μέν νυν ἔθαψε, ὡς οἰκός<sup>54</sup> ἦν, τὸν ἑωυτοῦ παῖδα.” Ἀδρηστος δὲ ὁ Γορδίῳ τοῦ Μίδεω, οὗτος δὴ ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς<sup>55</sup> δὲ τοῦ καθήραντος, ἐπεὶ τε ἡσυχίῃ τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγινωσκόμενος<sup>56</sup> ἀνθρώπων εἶναι, τῶν αὐτὸς ᾗδε<sup>57</sup>, βαρυσυμφορώτατος, ἑωυτὸν ἐπικατασφάζει<sup>58</sup> τῷ τῦμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ καθήστο<sup>59</sup> τοῦ παιδὸς ἐστερημένος.

(46.) Μετὰ δὲ, ἡ Ἀστυάγεος τοῦ Κναζάρεω ἡγεμονίῃ<sup>60</sup> καταρθεῖσα ὑπὸ Κίρου τοῦ Καμβύσεω, καὶ τὰ τῶν Περσέων πρήγματα αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέκασε<sup>61</sup> ἐνέβησε δὲ ἐς φροντίδα, εἰ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν<sup>62</sup> αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν διάνοιαν ταύτην αὐτίκα ἀπεπειρῶτο τῶν μαντήτων<sup>63</sup> τῶν τε ἐν Ἑλληνίῳ<sup>64</sup> καὶ

sentence of death against.’ καταδικάζω κατακρίνω, καταψήφίζομαι, Phay. SS. κατὰ, ‘against,’ governs a genitive; and has the same case, in composition, because it might be used separately without altering the sense, δικάζεις θάνατον κατὰ σέωυτοῦ. MA, 581, 3; and 376, iv. Verbs of condemning, &c. compounded with κατὰ, have a genitive of the person, and an accusative of the crime or punishment. MA, 347, obs. 2.

61. οὐ σύ] At first Croesus, exasperated at the death of his son, threatened to burn Adrastus alive; Diod. de V. et V. ii, 553. The confession of faults appeases anger, and is a good defence. Priam says to Helen, οὐ τί μοι αἰτίη ἐσσί· θεοὶ γὰρ μοι αἴτιοι εἰσιν, Hom. Il. Γ, 164; Herm. de M. xxxii. LR.

52. ὅσον] ‘in as far as;’ ἐς τοσοῦτον being understood. DAL.

53. κού] ‘if I mistake not.’ HGV, vi.

54. οἰκός] ‘befitting his rank;’ οἶκος, ‘a house.’

55. φονεὺς] Iteration often adds great force to language. Herm. de M. ix. LR.

56. συγγινωσκόμενος] middle voice, ‘conscious within himself.’ DAL.

57. ᾗδε] Ionic = ᾗδε, pluperfect. SW.

58. ἐπικατασφάζει] κατασφάζει ἐπὶ τ. τ. MA, 586, 8, hence the compound

governs the dative, MA, 394, d. δ δὲ οὐδὲν ἤττον κατ’ ἰδίαν ἐπὶ τὸν ἄνθρωπον τάφον πορευθεὶς ἑαυτὸν κατέσφαξεν, Diod. ii, 553; δ δὲ (Strato) ἐπικατέσφαξεν ἑαυτὸν τῇ παρθένῳ, Plut. M. lii, p. 772. WE.

59. καθήστο] κατὰ and ἦστο, either pluperfect from ἔζω, ἦσμαι, ἦσμεν, ἦσο, ἦστο, Eust. or = ἐκδήπτο, imperfect of ἦμαι from ἔω. MA, 235. Ionic and poetic in the sense of μένειν, διάγειν, ἔ. διατρίβειν, ἀργεῖν. Homer uses it, Il. A, 568; and often connects the simple verb with a participle denoting distress of mind. DAM. ἐπὶ δακρύοις μόνη κάθημαι, τῇδε Ὀδυσσεύς αἶε, Eur. I. A. 1175; SS. ἡ πληθὺς ἐπὶ σάκκου καθεσθῆῖσα τῷ πατρίῳ νόμῳ τὸν Θεὸν ἰκέτευεν, Jos. A. J. xix, 8; WE. compare Job ii, 13; Soph. CE. R. 1, &c. s. iii, 83, 85; 134, 24; Liv. xxii, 3, 9.

60. ἡγεμονίῃ] is synonymous with ἀρχή, i, 6; βασιληίῃ, i, 26; τυραννίς, i, 14; and μοναρχίῃ, i, 55.

61. ἀπέκασε] with an accusative of the person and a genitive of the thing, MA, 331, d. s. i, 156, 32; καταπαῖσαι with an accusative of the thing, i, 27.

62. καταλαβεῖν] ‘to check;’ literally ‘to take down;’ ἐπιλαβεῖν, ἐπὶ σχεῖν τῆς ὁμῆς, Suid. μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐτίτρεπε· ἀλλ’ ἰσχεῖ καὶ καταλάμβανε σεωυτὸν, ii, 36; WE. κ. τὸ πῦρ, i, 87, 37. SW.

τοῦ ἐν Λιεύρῃ, διαπέμψας ἄλλους ἄλλῃ<sup>65</sup> διέπεμπε δὲ πειρωμένους τῶν μαντήϊων, ὃ τι φρονόειεν ὥς, εἰ φρονέοντα τὴν ἀληθινήν εὑρεθείη, ἐπείρηται σφεα δεύτερα πέμπων, 'εἰ ἐπιχειροί<sup>66</sup> ἐπὶ Πέρσας 'στρατεύεσθαι;' (48.) 'Ὁ δὲ, ὥς τὸ<sup>67</sup> ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετο<sup>68</sup> τε καὶ προσεδέξατο, νομίσας μόνον εἶναι μαντήϊον<sup>69</sup> τὸ ἐν Δελφοῖσι· ὅτι οἱ ἐξευρήκεε, τὰ αὐτὸς ἐποίησε. (50.) Μετὰ δὲ ταῦτα, θυσίῃσι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἱάσκετο. (53.) Τοῖσι δὲ ἄγειν μέλλουσι τῶν λυδῶν τὰ δῶρα ἐς τὰ ἱρά<sup>70</sup> ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, 'εἰ στρατεύηται<sup>71</sup> 'ἐπὶ Πέρσας Κροῖσος;' καὶ 'εἰ τινα στρατὸν ἀνδρῶν προσθείτο 'φίλον;' ὥς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμφθησαν οἱ λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο<sup>72</sup> τοῖσι χρηστηρίοις λέγοντες· "Κροῖσος ὁ λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, νομίσας τὰδε μαντήϊα εἶναι "μῶνα ἐν ἀνθρώποισι, ὅμῃν τε ἀξια δῶρα ἔδωκε τῶν ἐξευρημάτων<sup>73</sup>, "καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἰ τινα "στρατὸν ἀνδρῶν προσθείτο σύμμαχον;" Οἱ μὲν ταῦτα ἐπειρωτέον τῶν δὲ μαντήϊων ἀμφοτέρων ἐς τῷτὸ αἰ γινώμαι συνέδραμον<sup>74</sup>, προ-

63. *μαντήϊων*] *μαντήϊον* denotes 'an oracle in general ii, 174; *δέσπισμα* 'the answer as delivered by the god,' ὁ δὲ δὲς κελεύει διὰ δεσπισμάτων, ii, 29; *δεοπρόσιον* 'the answer as brought by those sent to consult the god,' ἀνεειχθέντα τὰ δ. i, 54; *λόγιον* 'a response in prose,' i, 64; *χρησμός* 'a response in verse,' i, 48; vi, 98; ἐμμέτρως χρησμούς φδεν, Plut. *λόγιά* ἐστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην χρησμοὶ δὲ, οἵτινες ἐμμέτρως λέγονται, ἐμφορουμένων τῶν λεγόντων, Schol. on Thuc. ii, 8; *χρηστήριον* is sometimes used for *χρησμός*, i, 63; τὸ *χρησθὲν* signifies 'that delivered by the oracle,' and agrees with one of the above neuter substantives understood, i, 63; s. i, 48, 67; 159, 47; Liv. i, 45, 4.

64. ἐν 'Ελλάδι, vi, 109; for ἐν τῇ 'Ελλάδι, vi, 109; so *consul bellum in Sabinis gessit*, Liv. ii, 62.

65. ἄλλους ἄλλῃ] i, 67; 'severally to various places,' ἄλλῃ, Hom. Il. A, 120; Theoc. ii, 6; 127; τῇ ἄλλῃ, iii, 61. SH.

66. εἰ ἐπιχειροί] 'whether he could undertake,' εἰ προσθείτο, i, 53 twice; SW. ὁκότερα ποίει, i, 206, 41; STG. εἰ πεπιθοίεν, Hom. Il. Ψ, 40. To signify 'whether he should undertake,'

the subjunctive would be more regular, or the optative with ἂν, HG V, "εἰ," xiii. MA, 515, 2. s. i, 53, 71.

67. τὸ] i. e. *δεοπρόσιον* ἀνεειχθέν; s. i, 159, 47.

68. *προσεύχετο*] 'adored it,' ὁ ἡγεμὼν (τῆς Κιλικίας) ἐκέينو (τὸ μαντήϊον) ἐξεπλάγη καὶ προσεκύνησε, Plut. M. xxx, p. 434. WE.

69. *μαντήϊον*] ἕξιον τοῦ μαντήϊον ὀνομάζεσθαι. STG.

70. *ἱρά*] of Apollo at Delphi, and of Amphiarus at Oropus.

71. *στρατεύηται*] i, 75. SW. The subjunctive is used in indirect questions to ask 'whether it would be advisable;' the optative, 'whether it would be possible.' ἀποροῦντα, ὁποτέρων τῶν ὁδῶν τράπηται, Xen. M. ii, 1, 21. MA, 515, 2. s. i, 46, 66.

72. *ἐχρέωντο*] 'they consulted;' the same as *ἐπειρώτεον*, see below: *χρᾶ*, 'returned for answer,' i, 55, 91. SW. ὁ μὲν Ἀπόλλων, ἀποκρινόμενος, χρᾶ· οἱ δὲ πυθανόμενοι, καὶ τὸ χρηστήριον ἐπερωτῶντες, χρώνται. WO.

73. *ἐξευρημάτων*] τὰ ἣν ἀμύχανον ἐξευρεῖν τε καὶ ἐπιφράσασθαι, i, 49. WE.

74. *συνέδραμον*] 'concurrent.'

λέγουσαι Κροίσω, ἡν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν  
καταλύσαι.<sup>75</sup> τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ  
ἐξενρόντα<sup>76</sup> φίλους προσθέσθαι. (54.) Ἐπεὶ<sup>77</sup> τε δὲ ἀνεειχθέντα  
τὰ θεοπρόκτια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι  
πάγχυ τε ἑλπίσας καταλύσειν τὴν Κύρου βασιλείην, πέμψας αὖτις  
ἐς Πυθῶ<sup>78</sup>, Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, κατ'  
ἄνδρα<sup>79</sup> δύο<sup>80</sup> στατήρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ<sup>81</sup> τούτων  
ἔδωσαν Κροίσω καὶ Λυδοῖσι προμαντήτην<sup>82</sup> καὶ ἀτελείην<sup>83</sup> καὶ προε-  
δρίην<sup>84</sup>, καὶ ἐξείναι<sup>85</sup> τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν<sup>86</sup> ἐς

75. καταλύσαι] καταλύσειν, i, 91. WE. The infinitive of the aorist is often put for the future: s. v, 89, 5: ἠπεδέκετο κατεργάσασθαι, i, 24; περὶ παιδων γενέσεως χρηστηριαζομένης θεὸς ἔφη, γενέσθαι παῖδα, Apoll. B. ii, 4, 1. STG. Κροῖσος, Ἄλυν διασῶς, μεγάλην ἀρχὴν καταλύσει, Arist. Rh. iii, 5, 1. Similar to this was the oracle said to be delivered from Delphi to Pyrrhus, αἰο τε, Ἄεαίδα, Romanos vincere posse, Enn. Of such verses Cicero says, *calidē, qui illu composuit, perfectit ut, quodcumque accidisset, praedictum videretur*, de D. ii, 54; *illa amphibolia, quae Cræsum decipit, vel Chrysippum potuisset fallere*, 56; *cum sors illa edita est opulentissimo regi Asiae, "Cræsus, Halym penetrans, magnam pervertet opum vim," hostium vim sese perversurum putavit, pervertit autem suam: utrum igitur eorum accidisset, verum oraculum fuisse, ib.*

77. ἐπεὶ] 'when'; ἔπει, ἔπει, 'to a word'; ἔπει, 'he follows,' &c. ἐπεὶ, 'thou art on,' &c. s. i, 27, 90; 166, 99.

78. Πυθῶ] πόλις Φωκίδος, ἧς οἱ οἰκήτορες Δελφοὶ ἔστι δὲ ἱερὰ Ἀπόλλωνος τὸ πρότερον δὲ ἑκαλεῖτο Παρνασία Νάπη (being at the foot of Parnassus;) ἔπειτα Πυθῶν, ἢ Πυθῶ (from πύθεσθαι 'to putrefy' see A. or πυθέσθαι 'to ascertain,' see the beginning of this chapter;) ὕστερον δὲ Δελφοί, Did. on Hom. Il. B, 519; I, 405; now Castri. LR. It was considered the centre of the earth, ὀμφαλὸς γῆς, Eur. Ion 223. (BNS. MV.) s. i, 157, 41.

79. κατ' ἄνδρα] so κατὰ κόμας ἐκάστας, i, 196; ἕκαστος might be omitted. The Latins often express such

phrases by adverbs, *vicatim*, Hor. E. v, 97; *viratim* (*agrum viratim dividere*, Cic. de S. 4), *oppidatim*, *quotidie*, *quotannis*, or use a distributive numeral, as *bina boum vobis Acestes dat capita in naves*, Vir. Æ. v, 61. MA, 581.

80. δύο] in value about two guineas, LR. or three: A. s. MA, 138.

81. ἀντὶ] 'in return for:' *quæ tibi, quæ tali reddam pro carmine dona?* Vir. E. v, 81.

82. προμαντήτην] 'the privilege of first consulting the oracle,' i. e. next after the Amphictyonic states. LR. Δελφοὶ ἔδωκαν Φιλίππῳ Καλυμνίῳ, αὐτῷ καὶ ἐγγόνιοις, προξένιαν, προμαντείαν, προεδρίαν, προδικίαν, ἀνυλίαν, ἀτέλειαν πάντων, Cyriac. Anc. inscr. p. 30. WE.

83. ἀτελείην] 'immunity from dues,' ix, 73; SW. ἀτελήτην, iii, 67. VK. Our author does not confine himself to strict Ionic forms with grammatical accuracy. SH. In the adjacent towns of Phocis certain dues, regulated by the Amphictyons, were exacted from strangers coming to consult the oracle. LR.

84. προεδρίην] 'precedence in seats.' Persons who had this privilege, were allowed in public assemblies to displace those who were already seated, and to occupy these seats themselves. S, ii, 4. πρωτοκαθεδρία and πρωτοκλισία in the New Testament; s. Juv. iii, 82; 153; Liv. ii, 31, 1.

85. ἐξείναι] put substantively, τὸ being omitted, for ἐξουσίαν; which occurs in a construction exactly similar, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, St John i, 12. The infinitive is sometimes found as an accusa-

τὸν αἰεὶ χρόνον.<sup>87</sup> (55.) Δωρησάμενος δὲ τοὺς Δελφούς, ὁ Κροῖσος ἐχρηστηριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τοῦ μαντήτου ἀληθινήν, ἐνεφορέετο αὐτοῦ.<sup>88</sup> ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, 'εἰ οἱ πολυχρόνιος ἔσται<sup>89</sup> ἡ μοναρχία;' ἡ δὲ Πυθίη<sup>90</sup> οἱ χρᾶ<sup>91</sup> τάδε·

“ ἄλλ’<sup>92</sup> ὅτ’ ἂν ἡμίονος<sup>93</sup> βασιλεὺς Μήδοισι γένηται,

“ καὶ τότε<sup>94</sup>, Λυδὲ ποδαβρὲ<sup>95</sup>, πολυψήφίδα παρ’ Ἑρμον<sup>96</sup>

“ φεύγειν<sup>97</sup>, μῆδὲ μένειν, μῆδ’ αἰδεῖσθαι κακὸς εἶναι.”

(56.) Τούτοις ἐλθοῦσι τοῖσι ἔπεσι ὁ Κροῖσος πολλὸν τι<sup>98</sup> μά-  
λιστα πάντων ἥσθη, ἐλπίζων ἡμίονον οὐδαμὰ<sup>99</sup> ἀντ’ ἀνδρὸς βα-  
σιλεύσειν Μήδων, οὐδ’ ὦν αὐτὸς, οὐδὲ οἱ<sup>100</sup> ἐξ αὐτοῦ, παύσεσθαι

tive in Latin, *reddes dulces loqui, reddes ridere decorum*, Hor. i E. vii, 27. *BL. MA*, 541, obs. 1. or *ἔλεξαν* may be understood before it: *STG. s. Liv. xliii*, 19, 3.

86. Δελφὸν] *civi Romano licet esse Gaditanum*, Cic. p. Bb. 12.

87. ἐς τ. ἀ. χρόνον] so *Pla. t. x*, p. 242; but the substantive is suppressed in τὸν αἰεὶ στενάχουσα, *Soph. E.* 1081. *SH.*

88. ἐνεφορέετο αὐτοῦ] ‘indulged in it to excess.’ *τῆς ξουσίας ἔγαν ἐμφορεῖσθαι*, *Plu. V. xlii*, 19. *SW. MA*, 330, b.

89. ἔσται] The future frequently occurs in indirect questions; *εἰ τις βύσεται*, i, 86; *ὅτεω τρέπω ἀναπέσει*, i, 125; *ἦντινα φωνῇν ῥήξουσι*, ii, 2; *εἰ συμβήσονται*, ii, 3. *STG.*

90. Πυθίη] und. *προφήτις*, *SH*, or *πρόμαντις*, vii, 111; *Pythia vates*, *Juv. xiii*, 199.

92. ἄλλ’] This abrupt commencement denotes agitation of mind; *at, o deorum quidquid in caelo regit terras et humanum genus, quid iste fert tumultus?* *Hor. E. v*, 1: s. i, 55, 94; 174, 57.

93. ἡμίονος] see i, 91, 94. *SW.*

94. καὶ τότε] *δη τότε* is the more usual hortatory form in oracles, *ἀλλ’ ὅπταν μάρψῃ... δη τότε*, &c. *Arist. Eq.* 197; *αὐτὰρ ἐπὶν λυπῇ... δη τότε χρῆ τῆπτεν*, *Av.* 983; *POR. A.* p. 311. but *καὶ* has a similar force. *HGV*, iii, 1. *Liv. xxiii*, 11, 3.

95. ποδαβρὲ] *τροφῆς ἦν καὶ οὐκ ἀρετῆς ὁ ποδαβρὸς ἐπωνυμία*, *Them. O.* xix, p. 226, v. *WE.* The following expressions are similar, *ἀεροβάτης*, *Æsch.*

*P.* 1073; *ἀερώς βαίνων*, *Eur. M.* 825; *ἀερά β.* *T.* 820; *ἀερόν β. παλλεύκῃ* *ποδί*, *M.* 1161; *T.* 508; *ἀερά ποδῶν ῥήμαθ’ ἐλυσσόμεναι*, *Epig. inc.* dxxi, 2; *διακεχλιδῶς βαδίζων*, *Plut.* and imply *τροφερόβιος*, *Hes. δρυπτόμενος, βλακευόμενος*, *Suid.* “Agag came unto him delicately,” i *Samuel* xv, 32; *BL. BNS*, *Ea.* 753.

96. Ἑρμον] i, 80; *WE.* now the *Sarabat* or *Kedous*, *LR.* or *Gedis-chaeae*; *auro turbidus Hermus*, *Vir. G.* ii, 137.

97. φεύγειν] The infinitive for the imperative occurs most frequently in poetry; and will be generally found to follow (1) *ἀλλὰ σὺ*, *Hom. Il. A.* 582; (2) *σὺ δέ*, iii, 134; iv, 126, 15; vii, 159, 13; *Arr. Al. v*, 11 twice; *App. R.* vii, 46; *Hel. v*, 261; vii, 320; (3) *σὺ μὲν τοι*, iv, 163; or (4) a vocative case, as here; *Hom. Il. A.* 20; (*TR.*) *App. R.* xi, 49; *ubi vota solvens, purpureo velare comas amictu*, *Vir. Æ.* iii, 404. The ellipsis may be supplied by *ἔθελε*, *Hom. Il. A.* 277; *βούλου*, *Soph. C.* C. 1538; *δέλησον*, *Æsch. P. V.* 808; or *μέμνησο*, *S.* 217; *memento*, *Juv. v*, 71. *BO*, 369. *GR. WE. SW. ED.* *κακὸς*, which follows, is in the nominative, because it refers to the second person singular. *MA*, 544.

98. πολλὸν τι] *κατὰ μέτρον* understood. *BO.* *μᾶλλον τι ἐδνειολογέετο*, i, 44, 39. With the superlative are used *πολλὰν*, *Hom. Il. A.* 91; *πολὺ*, *B.* 769; *μέγα*, *B.* 82; *Eur. Al.* 758; 924; *δχα*, *Il. A.* 69; *ξεοχα*, *O. Δ.* 629; *μακρῶ*, i, 193; *παρὰ πολὺ*, *Arist. Pl.* 445. *MA*, 461; 487, 5.

κοτε τῆς ἀρχῆς. μετὰ δὲ ταῦτα ἐφρόντιζε ἱστορέων, τοὺς ἂν Ἑλλήνων δυνατωτάτους ἐόντας προσκλήσαιο φίλους. ἱστορέων<sup>1</sup> δὲ, εὐρισκε Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας<sup>2</sup>, τοὺς μὲν τοῦ Δωρικοῦ γένους, τοὺς δὲ τοῦ Ἰωνικοῦ.

(59.) Τούτων δὴ ὧν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε καὶ διεσπασμένον<sup>3</sup> ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἰπποκράτους, τοῦτον τὸν χρόνον τυραννέοντος Ἀθηναίων<sup>4</sup> δς, στασιαζόντων τῶν παράλων<sup>5</sup> καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν<sup>6</sup> προσεστώτος Μεγακλέος τοῦ Ἀλκαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδew, καταφρονήσας<sup>7</sup> τὴν τυραννίδα, ἤγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ<sup>8</sup> τῶν ὑπερακρίων<sup>9</sup> προστὰς<sup>9</sup>, μηχανᾶται τοιάδε<sup>10</sup> τρωματίσας<sup>10</sup> ἐωυτόν τε

100. οἱ] for τοὺς; the anacoluthia arises from the αὐτὸς preceding: s. i, 27, 92; STG. et ille, et qui nascuntur ab illo, Vir. G. i, 434; Belus, et omnes a Belo, Æ. i, 733; ex nobis geniti, Juv. xiv, 40.

1. ἱστορέων] ἐρωτῶν, πυθόμενος, ἀνακρινόμενος, Hes.

2. προέχοντας] οἱ τε Λακεδαιμόνιοι τῶν Ἑλλήνων ἡγήσαντο, δύναμει προέχοντες, καὶ οἱ Ἀθηναῖοι ναυτικοὶ ἐγένοντο... δύναμει ταῦτα μέγιστα διεφάνη ἰσχυον γὰρ, οἱ μὲν κατὰ γῆν, οἱ δὲ ναυοί, Thuc. i, 18.

3. διεσπασμένον] 'torn in pieces.'

4. παράλων] παραθαλασσίων, SW. 'inhabitants of the coast.' The four most ancient tribes of Attica, established by Cecrops, were Cecropis, Autochthon, Actæa, and Paralia. By Cranaus they were named Cranaia, Atthis, Mesogæa, and Diacris, PC, i, 9. To the third of these may be assigned 'those of the plain,' and to the last 'the mountaineers.' Erichthonius named the tribes Dias, Athenias, Posidonias, and Hephæstias. Erichtheus gave them names from the four sons of Ion: LR. s. v, 66, 27 f.

5. τῶν μὲν] i.e. M. μὲν, τοῦ υἱοῦ Ἀ., ἵσπεώς τε πρὸ τῶν παράλων Ἀ. δὲ, υἱοῦ Ἀρ., ἵσπεώς τε πρὸ τῶν ἐκ τοῦ πεδίου. DAL. The Alcæoniadæ were a distinguished family at Athens, of whom frequent mention is made in the course of the history.

6. καταφρονήσας] 'affecting; an Ionic sense: Æ. 'setting his mind on' the sovereignty from a consciousness of his own

superiority to the rest of the citizens; κ. Ἀρκάδων κρείσσονες εἶναι, i, 66, bears obviously a similar meaning: s. viii, 10, 45; Thu. iii, 83; vi, 11; Xen. H. iv, 5, 12; 40. and σφέας καταδξάστες εἶναι κλῶπας, vi, 16; which SW considers the same as δξάστες, because κατὰ does not always change the signification of a verb. ED. ἐραστὴς τυραννίδος, i, 96; or ἔρωτα σχὼν τύραννος γενέσθαι, mean the same; VK. regnum affectare, Liv. ii, 7.

7. τῷ λόγῳ] i, 205, 25; 'nominally,' ὀνόματι, Pol. xxii, 2, 3; προφάσει, Thu. vi, 76; Æsch. c. Ti. p. 33; and (with κατὰ und.) πρόφασιν, v, 33, 72; πρόσχημα, ix, 87, 48; opposed to νόμῳ, ii, 100; διανοίᾳ, Thu. vi. 76; ἀληθείας, ix, 87; τῇ ἀληθείᾳ, iii, 1; (or ἀληθείᾳ) Æsch. Pol. ii. co. τῷ ἀληθεῖ, 'in reality;' to τὸ ἀληθές, Herod. iii, 8; τὸ ἀπρεκὲς, Theog. 167; τῷ ἔργῳ, vi, 38; Eur. Al. 349; Dem. Ph. i, p. 56; τοῖς ἔργοις, Soph. OE. C. 782; τοῖς πρόσχημασι, Dem. p. C. 37. In vii, 157, the following form is used, πρόσχημα μὲν ποιούμενος ὡς ἐπ' Ἀθήνας ἐλαύνει, ἐν νόμῳ δὲ ἔχων πᾶσαν τὴν Ἑλλάδα ὡς ἐωυτῷ ποιήσασθαι: this opposition is variously expressed in Latin, as aperte bona repetentes, clam recuperandi regni consilia struere, Liv. ii, 3; nomine... re ipsa, and again in specie... re ipsa, iii, 9; s. i, 59, 12; Liv. xxii, 25, 4; xxvii, 44, 2. VG, i, 19; iii, 10, 13.

8. ὑπερακρίων] called διάκριοι by Plut. V. v, p. 85; 94; ἀρχαῖκόν τε φιλοχρεῖν δρᾶσιν ὡς ὑπερακρίους τινὰς



καὶ ἡμίονους, ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος. ὥς ἐκπέφηνγώς τοὺς ἐχθροὺς, οἱ μιν ἐλαύνοντα ἐς ἀγρὸν<sup>11</sup> ἠθέλησαν ἀπολέσαι δῆθεν<sup>12</sup> ἐδέετο τε τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ<sup>13</sup> κυρῆσαι, πρότερον εὐδοκίμησας ἐν τῇ πρὸς Μεγαρέας<sup>14</sup> γενομένη στρατηγίῃ<sup>15</sup>, Νίσαιαν τε ἔλων, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἐξαπατηθεὶς ἔδωκε οἱ, τῶν ἀστῶν καταλέξας ἄνδρας<sup>16</sup>, τούτους, οἱ δορυφόροι<sup>17</sup> μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυννηφόροι δὲ<sup>18</sup> ξύλων γὰρ κορύνας ἔχοντες εἰποντό οἱ ὅπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα<sup>18</sup> Πεισιστράτῳ, ἔσχον<sup>19</sup> τὴν ἀκρόπολιν. ἔνθα δὴ ὁ

<sup>1</sup> Ἀθήνησι, Dion. A. R. i, 13. SW. Of these a mob of mercenaries formed part. LR.

9. προστάς] s. i, 34, 78; iii, 82, 70; προϊστάσο τῶν ἀδικουμένων, Chrys. de S. ii, p. 42; ἐκκλησίας προστῆναι, ib. προστάται γενόμενοι τῆς εἰρήνης, Xen. H. v, 1, 36; οἱ τοῦ δήμου π. ib. 2, 3 and 6; Pol. vi, 8, 9; γίνεται προστάτης, Arist. P. v, 6.

10. τροματίζας] Zopyrus, iii, 154; and Ulysses, Hom. O. Δ, 244; wounded themselves from patriotic motives. Solon contrasts this latter instance with the conduct of Pisistratus, Plu. V. v, 95. Dionysius of Syracuse practised a similar artifice, Diod. xxi, 95; LR. and Sextus Tarquinius pretended at Gabii, *se inter tela et gladios patris elapsus*, Liv. i, 53; and Sinon at Troy says, *eripui leto me et vincula rupi*, Vir. Æ. ii, 134. MT thinks it probable that the attempt on the life of Pisistratus was real; i, 5, 5.

11. ἐς ἀγρὸν] ἐλαύνειν ἐς δ. is the same as *rura suburbana ire ... impositus mannis*, Hor. i E. vii, 76.

12. δῆθεν] 'as he pretended, forsooth.' This particle is generally connected with ὥς and a participle, in an ironical sense: ὥς οὐ συνειδότες δῆθεν, vi, 1, 3; 39, 29; BL. iii, 136, 54; vi, 1, 3. It resembles τῷ λόγῳ in being opposed to τὸ ἀληθές. VG, viii, 5, 15. HGV, ii. ὥς ἀρρωστῶν, 'pretending to be sick,' Xen. H. ii, 1, 9; ὥς δὴ, iii, 156; Hom. Il. A, 110; s. i, 59, 7; *quippe vetor fatis*, Vir. Æ. i, 43; *scilicet*, Hor. iii O. v, 25.

13. πρὸς αὐτοῦ] τοῦ δήμου. πρὸς, 'from;' as *ἵνα κακὸν τι πρὸς θεῶν ᾦ* πρὸς ἀνθρώπων λάβοι, ii, 139; πρὸς

Τρώων, Hom. Il. A, 160; πρὸς Διὸς, A, 239.

14. Μεγαρέας] Megara was originally called Nysa. A. Nisea, its port, was connected with it by long walls, as Piræus was with Athens, and Lechæum with Corinth.

15. στρατηγίῃ] The accounts of this expedition vary. LR.

16. ἄνδρας] 50, according to Plu. V. v, p. 95; 300, according to Poly. i, 21, 3. LR. Aristophanes calls them δορυφόροι, Eq. 446.

17. δορυφόροι] 'spearmen;' the same as αἰχμοφόροι, 'lancers, body-guards,' i, 8; *regii satellites*, Liv. ii, 12. The following compounds also occur, derived from the perfect middle, and, being all used in an active sense, they are paroxytones; as adjectives, they are of the common gender: ἀεθλοφόρος, i, 31; κορυννηφόρος, i, 59; σιτοφόρος and σκευοφόρος, i, 80; τοξοφόρος, i, 103; λεωφόρος, i, 187; καρποφόρος and βαλωνηφόρος, i, 193; λιθανωτοφόρος, ii, 8; ὄδροφόρος, iii, 14; δασμοφόρος, iii, 97; σειρηφόρος, iii, 102; χρυσοφόρος, iv, 104; στεφανηφόρος, v, 102; ψηφιδοφόρος, vi, 109; δασμοφόρος, vi, 134; ταμφόρος, vii, 8, 1; σισυρνοφόρος, vii, 67; δαρηκοφόρος, vii, 89; ἀχθοφόρος, vii, 187; πυρφόρος, viii, 6; στρεπτοφόρος and ψελιοφόρος, viii, 113; μαχαροφόρος, ix, 32.

18. ἅμα] The following dative is governed by *ὄν* in composition. The preposition is sometimes altogether suppressed, as *ἀλλὰ σοι ἅμ' ἐσπόμεθα*, Hom. Il. A, 158; where TR gives as similar instances, *simul his*, Hor. i S. x, 85; *simul nobis habitat barbarus*, Ov. v T. x, 29. The construction is

Πεισίστρατος ἦρχε Ἀθηναίων, οὗ τε τιμὰς τὰς εἰούσας συνταράξας, οὗ τε θέσμια μεταλλάξας, ἐπὶ τε τοῖσι κατεστειώσι<sup>20</sup> ἐνεμε<sup>21</sup> τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ. (60.) Μετὰ δε οὐ πολλὸν χρόνον, τῷτ' φρονήσαντες<sup>22</sup> οἳ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου ἐξελαύνουσι μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα, οὗ κω κάρτα ἐβρί- ζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἐξελάσαντες Πεισίστρατον, αὐτὶς ἐκ νέης<sup>23</sup> ἐπ' ἀλλήλοισι ἐστασίασαν. περιελανόμενος<sup>24</sup> δὲ τῇ στάσει, ὁ Μεγακλῆς ἐπεκηρυκτέτο<sup>25</sup> Πεισιστράτῳ, 'εἰ βούλοιτό 'οἱ τὴν θυγατέρα ἔχειν γυναῖκα ἐπὶ τῇ τυραννίδι,'<sup>26</sup> ἐνδεξαμένον δὲ τὸν λόγον<sup>27</sup> καὶ ὁμολογήσαντος ἐπὶ τούτοις Πεισιστράτου, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ<sup>28</sup> πρῆγμα εὐθέστατον, ὥς ἐγὼ εὐρίσκω, μακρῷ ἐπεὶ γε ἀπεκρίθη ἐκ παλαιτέρου<sup>29</sup> τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικόν, ἐὸν καὶ δεξιώτερον καὶ εὐθής ἡλιθίου<sup>30</sup> ἀπη- λαγμένον μᾶλλον εἰ<sup>31</sup> καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι

complete in the expression *meum pariter considere*, Vir. Æ. i, 576.

19. ἔσχεον] *Capitolium atque arcem occupaverit*, Liv. iii, 15.

20. κατεστειώσι] und. *Desmōis*. *DAL.* ἐφύλαττε γὰρ τοὺς πλείστους νόμους τοῦ Σόλωνος, ἐμμένων πρῶτος αὐτὸς, καὶ τοὺς φίλους ἀναγκάζων, Plu. V. v, p. 96. *WE.*

21. ἐνεμε] 'administered,' v, 29; 71; 92, 2. *SW.*

22. τῷτ' φρονήσαντες] τὰ αὐτὰ φ. v, 72; κατὰ τῷτ' φ. v, 3; 'conspiring together.'

23. ἐκ νέης] v, 116; 'anew, afresh'; ἀρχῆς may be supplied, as Plu. has ἐκ νέας αὐθις ἀρχῆς, de Sol. An. p. 959; *BO.* 27. [or rather *στάσεως*, s. i, 109, 64;] so ἐξ ὑστέρης, i, 108, 57; v, 106, 92; *BO.* 337. ἐκ καινῆς, Thu. iii, 92; Aristid. i, p. 84; in which phrases, according to *MV*, on Soph. An. 1006; there is no ellipsis, but either an indifferent use of gender, or enallage: *de novo*, Liv. ii, 4; *de integro*, iii, 9; s. Liv. xxi, 6, b.

24. περιελανόμενος] 'driven about, worried, harassed.'

25. ἐπεκηρυκτέτο] 'sent proposals by a herald.'

26. ἐπὶ τῇ τυραννίδι] 'on condition of having, &c.' ἐπὶ τούτοις, below; ἐπὶ τοῖσδε καταλλάττοντες, ἐπ' ἔφτε, vii, 154; σπονδὰς καὶ ἐνυμναχίαν ἐποιήσαντο ἐπὶ

τοῖσδε, ὥστε, Thu. iii, 114; *MA.* 479, a; 585, β. ἐφ' ᾧ βοηθήσειν, Æsch. in Ct. 37; s. i, 141, 79 twice; 160, 54; iii, 83, 84; v, 65, 19.

27. ἐ. τὸν λόγον] 'after accepting the proposal'; i, 212, 87; λέγων, i, 59.

28. κατόδῳ] Persons returning from exile were said *κατέρχεσθαι*, v, 30; or *κατείναι*, i, 62; iii, 45; v, 62; ix, 26; *redire exilio*, Plau. Mer. v, 2, 106; if by sea, *καταπλεῖν*, Xen. H. i, 4, 13. Those, who restored them, were said *κατάγειν*, see below; v, 30; 31; *artules injuria pulsos in patriam reducere*, Liv. iii, 15; *revocare de exilio*, xxvii, 34; *de ex. reducere*, Cic. At. ix, 14; those who received them back, *καταδέχεσθαι*, Xen. H. v, 2, 10. The 'return' itself was called *κατόδος*, i, 61; iii, 138, 67; v, 62; *reditus*, Liv. ii, 15; by sea, *κατάπλους*, Xen. H. i, 4, 11 and 21.

29. ἐκ παλαιτέρου] ἐκ παλαιού, viii, 62; χρόνον may be supplied; ἐκ παλαιῶν χρόνων, Diod. xix, 67. *SH.* on *BO.* 321. Ionic, Attic, and poetic, by syncope = *παλαιστέρου*, Æ. so ἐκ παλαιάτου, Thu. i, 18.

30. ἡλιθίου] τοὺς μὲν πλείστον μέρος αὐτῆς (τῆς ἀφροσύνης) ἔχοντας, μαινομένους καλοῦμεν, τοὺς δὲ ὀλίγον ἔλαττον, ἡλιθίους τε καὶ ἐμβροτητάτους, Pla. Al. ii, 5. *BL.*

31. εἰ] for *ὅτι*: *VG.* viii, 6, 3. *MA.* c 6

πρώτοις<sup>32</sup> λεγομένοις εἶναι Ἑλλήνων σοφίην, μηχανῶνται τοιάδε. Ἐν τῷ δήμῳ<sup>33</sup> τῷ Παιανίῳ ἦν γυνή, τῇ οὐνομα ἦν Φύη<sup>34</sup>, μέγαθος<sup>35</sup> ἀπὸ τεσσέρων πηχέων ἀπολείπουσα<sup>36</sup> τρεῖς δακτύλους, καὶ ἄλλως εὐειδής. ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίη<sup>37</sup>, ἐς ἄρμα ἐσβιβάσαντες, καὶ προδέξαντες<sup>38</sup> σχῆμα, οἷόν τι ἔμελλε εὐπρεπέστατον φανέσθαι ἔχουσα, ἤλανον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἱ τὰ ἐντεταλμένα ἡγόρευον ἐς τὸ ἄστυ ἀπικόμενοι, λέγοντες τοιάδε· “ὦ Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον, τὸν αὐτὴ ἡ Ἀθηναίη, τιμήσασα ἀνθρώπων μάλιστα, κατὰγει ἐς τὴν ἐωυτῆς ἀκρόπολιν.” Οἱ μὲν δὴ ταῦτα διαφουιτόντες ἔλεγον· αὐτὰκα δὲ ἐς τε τοὺς δήμους φάτις ἀπίκετο, ὡς Ἀθηναίη Πεισίστρατον κατὰγει· καὶ ἐν τῷ ἄστει οἱ πευθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν Θεὸν, προσεύχοντο τε τὴν ἀνθρωπον<sup>39</sup>, καὶ ἐδέκοντο τὸν Πεισίστρατον. (61) Ἀπολαβὼν δὲ τὴν τυραννίδα τρὸς τῷ εἰρημένῳ, ὁ Πεισίστρατος, κατὰ τὴν ὁμολογίην τὴν πρὸς Μεγακλέα γενομένην, γαμέει<sup>40</sup> τοῦ Μεγακλέους τὴν θυγατέρα. τὸν δὲ δεινόν<sup>41</sup> τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτον. ὀργῇ<sup>42</sup> δὲ, ὡς εἶχε, καταλλάσσετο τὴν ἔχθρην<sup>43</sup> τοῖσι στασιώτῃσι. μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιού-

608, iv. τοῖσι ἐσελθεῖν ἡδονῇ, εἰ μέλοιεν ἀκούσεσθαι, i, 24; STG, i, 212, 81; v, 97, 44; ei is used after verbs denoting astonishment, to express the object of wonder, i, 155, 19; MA, 608, iv. and after δεινόν, Thu. vi, 60; s. Liv. i, 53, 6; ii, 28 mar. ED. omnes oderunt: miraris, si nemo praestet amorem? Hor. i S. i, 84. HGV, 16.

32. πρώτοις] συνέσει οἰκείῃ τὸ Ἑλληνικὸν ὑπερεβάλλοντο, Pau. iv, 35. WE.

33. δήμῳ] The number of these small boroughs was a hundred and seventy-four, PC, i, 9. s. v, 69, 39. δῆμος in the singular also denotes ‘the people of Athens’ at large; δημὸς, ‘fat.’

34. Φύη] τὴν κατὰγονσαν Πεισίστρατον ἐπὶ τὴν τυραννίδα, ὡς Ἀθηνᾶς Σωτείρας εἶδος ἔχουσαν, καλὴν φασὶ γεγενῆσθαι, ἥτις καὶ τῇ θεῷ εἰκαστο τὴν μορφήν. στεφανόκωλις δὲ ἦν καὶ αὐτὴν ἐξέδωκε πρὸς γάμου κοινωνίαν ὁ Πεισίστρατος Ἰπτάρχῳ τῷ υἱῷ, Ath. xiii, 89. VK.

35. μέγαθος] Ionic = μέγεθος; as, on the other hand, τεσσέρων = τεσσάρων.

36. ἀπολείπουσα] ‘wanting;’ conse-

quently her height was about five feet ten inches.

37. πανοπλίη] παρθένον τὴν καλλιστεύουσαν κοσμήσαντες (Ἀδσεῖς) κυνῇ τε Κορινθίῃ καὶ πανοπλίῃ Ἑλληνικῇ, καὶ ἐπ’ ἄρμα ἀναβιβάσαντες, περιάγουσι τὴν λίμνην κύκλω, iv, 180.

38. προδέξαντες] προδείξαντες, Hes, WE. ‘after first showing her, by assuming what kind of attitude she would appear most becomingly.’

39. τὴν ἀνθρωπον] ἀνθρωπος is used in the feminine by Xenophon, and repeatedly by Demosthenes. VG, iii, 3, 2. so τὴν Θεὸν just above; and in i, 60, 57.

40. γαμέει] μὲν is understood. STG.

41. δεινόν] for τὸ ἀτιμάζεσθαι ἐλύπει αὐτόν. MA, 541, obs. 1. The more usual expression is οὗτος δὲ δεινὸν τι ἐποίησατο, iii, 155; v, 33; 87; viii, 15, 60; 93, 10; or δ. τ. ἐποίησε, ii, 121, 5. The substantive χρῆμα is supplied, viii, 16. SW.

42. ὀργῇ] ‘in a rage;’ i, 114, 34; for ὀργιζόμενος, ‘enraged.’ STG.

43. ἔχθρην] i. e. πανσάμενος τῆς ἔχθρας καταλλάσσετο τ. σ. STG. The words τὴν ἔχθρην might have been omitted. BO, 101.

μενα ἐπ' ἑωυτῷ, ἀπαλλάσσετο ἐκ τῆς χώρας τὸ παράπαν. ἀπικό-  
μενος δὲ ἐς Ἑρέτριαν<sup>44</sup> ἐβουλεύετο ἅμα τοῖσι παισὶ. Ἰππῖεω δὲ  
γνώμην<sup>45</sup> νικήσαντος, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα  
ἡγείρον δωτίνας<sup>46</sup> ἐκ τῶν πολιῶν, αἱ τινὲς σφι προηδέατο<sup>47</sup> κού τι.  
πολλῶν δὲ μεγάλα παρασχόντων χρήματα, Θηβαῖοι ὑπερεβάλλοντο  
τῇ δόσει τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν<sup>48</sup>, χρόνος  
διέφυ<sup>49</sup>, καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτωδον. καὶ γὰρ Ἀργεῖοι  
μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιος<sup>50</sup> σφι ἀνὴρ ἀπιγ-  
μένος ἐθελοντῆς, τῷ ὄννομα ἦν Λύγδαμις<sup>51</sup>, προθυμῆην πλείστην  
παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας. (62) Ἐξ Ἑρετρίης  
δὲ ὀρμηθέντες διὰ<sup>52</sup> ἑνδεκάτον ἔτεος ἀπίκοντο ὀπίσω. καὶ πρῶτον  
τῆς Ἀττικῆς ἴσχυοσι Μαραθῶνα.<sup>53</sup> ἐν δὲ τούτῳ τῷ χώρῳ σφι στρα-  
τοπεδευόμενοι οἱ τε ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι  
τε ἐκ τῶν δῆμων προσέρρεον<sup>54</sup>, οἷσι ἡ τυραννὶς πρό<sup>55</sup> ἐλευθερίας  
ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο<sup>56</sup> Ἀθηναίων δὲ οἱ  
ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἡγείρε, καὶ  
μεταῦτις ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα ἔλχον· ἐπεὶ τε δὲ  
ἐπίθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ<sup>57</sup>, οὕτω

44. Ἑρέτριαν] now Gavalinais or Eription. *LR*.

45. γνώμην] γνώμας οὐδὲς νικήσει πειλίας, *Arist. N.* 431; so νικᾶν ψήφισμα, *Æsch. c. Ct.* p. 63; πολέμου, μάχην, [*s. vi, 13, 77; ED.*] *WE*. Ὀλύμπια, *SW*. Ὀλυμπιάδα, ix, 33, 98; by metonymy for τοὺς Ὀλυμπικοὺς ἀγῶνας τοὺς ἐν Ὀλυμπίᾳ τελουμένους, *Æ*. Herodotus might also have written either γνώμῃ νικήσαντος, iii, 82, 66; or γνώμης νικήσας, [vi, 101, 29;] *Xen. A. vi, 1, 18. BO, 50. quum vicisset sententia, Liv. ii, 4.*

46. δωτίνας] an Ionic and poetic word = δωρεὰς or δόσεις. *Æ*. εἴ τι πόροι ξεινήϊον, ἡὲ καὶ ἄλλως δῶς δωτίνην, *Hom. O. 1, 267.*

47. προηδέατο] 'who, from some favour received, entertained a previous regard for them.' Ionic = προσέδρητο, from προαἰδέεσθαι, iii, 140. *SW*.

48. εἰπεῖν] ὡς λέγεται may be supplied, as with λέγειν, *Æsch. A.* 841. *MA, 543. VG, v, 3, 6 and 8. BO, 501. s. iii, 82, 73; v, 67, 37; iv, 87, 25; vi, 30, 57.*

49. διέφυ] 'intervened.' A more poetical expression than διήλθε, i, 8. *STG*.

50. Νάξιος] Naxos, anciently called Strongyle and Dia, now Naxia, is the largest of the Cyclades. *LR. A.*

51. Λύγδαμις] from being a member of the oligarchy at Naxos, became a demagogue, and thus gained the tyranny; *Arist. P. v, 6.*

52. διὰ] 'in the course of; ' ii, 4. *LR. MA, 580, d, a.*

53. Μαραθῶνα] Marathon retains its ancient name, and is ten miles distant from Athens. *LR*.

54. προσέρρεον] *conveniunt, quibus aut odium crudele tyranni, aut metus acer erut, Vir. Æ. i, 365.*

55. πρό] *BO, 461. MA, 450, obs. 1. vi, 12, 70; Pygmalion scelere ante alios immanior omnes, Vir. Æ. i, 351; πυκνότεραι παρὰ τὰ ἐκ τοῦ πρῶν χρόνου μνημονεύμενα, Thu. i, 23; s. vii, 103, 97.*

56. συνηλίζοντο] συναλίζεσθαι συν-αθροίζεσθαι, συνάγεσθαι, *Hes. SS.* The adjective ἄλῃς, 'assembled,' i, 196; the substantive ἄλῃς, 'an assembly,' i, 125, 24; [ἄθροισις, ἐγερσις, ἀγορῇ, *SW.*] and the simple verb ἀλίζειν, 'to assemble,' i, 63; 77; 79; vii, 12, 43; [συν-αθροίζειν, συνάγειν, *Hes. πάνας εἰς ἐν ἄλῃσας, Eur. Her. 404; EE. συναλ.*

δὴ<sup>58</sup> βοηθέουσι ἐπ' αὐτόν. καὶ οὗτοι τε πανστρατιῇ<sup>59</sup> ἥϊσαν ἐπὶ τοὺς κατιόντας· καὶ οἱ ἀμφὶ<sup>60</sup> Πεισιστράτον, ὡς ὁρμηθέντες ἐκ Μα-  
ραθῶνος ἦσαν ἐπὶ τὸ ἄστυ, ἐς τὸ αὐτὸ συνιόντες, ἀπικνέονται ἐπὶ  
Παλληνίδος<sup>61</sup> Ἀθηναίης ἱδὸν, καὶ ἀντία ἔθεντο τὰ ὅπλα.<sup>62</sup> ἐνθαῦτα  
θεῖν πομπῇ χρεώμενος<sup>63</sup> παρίσταται Πεισιστράτῳ Ἀμφίλυτος ὁ  
Ἀκαρναν<sup>64</sup>, χρησμολόγος ἀνὴρ, ὃς οἱ προσιῶν χρᾶ ἔν ἐξαμέτρῳ  
τόνῳ, τάδε λέγων·

“ἔρρίπται δ' ὁ βόλος<sup>65</sup>, τὸ δὲ δίκτυον<sup>66</sup> ἐκπεπέτασται·

“θύννοι<sup>67</sup> δ' οἰμήσουσι σελιναίης διὰ νυκτός.”<sup>68</sup>

(63) Ὁ μὲν δὴ οἱ ἐνθεάζων χρᾶ τάδε· Πεισιστράτος δὲ, συλ-

ζειν, i, 126, 27;] are of frequent occurrence in our author.

57. τὸ ἄστυ] was applied to Athens emphatically; *Xerxes, Thermopylis ex-rugnat, protenus accessit astu*, Nep. ii, 4; as was *urbs* to Rome, *SBL*, on *BO*, 13. The nobles dwelt chiefly in the city, the common people in Piræus, Steph. Byz. s. i, 160, 59.

58. οὗτω δὴ] following ἐπεὶ δὲ, i, 5; ‘since it was come to that.’ *HGV*, v, 2 and 8. s. ix, 6, 25. *MA*, 610.

59. πανστρατιῇ] Thu. ii, 31 twice; iii, 95; μετὰ πάντος τοῦ στρατεύματος, Schol. πανδημεί, vi, 108, 73; Thu. i, 73; [vii, 139, 66;] ii, 31; πανδαμεί, πανομεί, *Æsch.* Th. 283; ξύμπαντι σφ' στρατεύματι, Thu. iii, 95; παμπλη-  
θεί, St Luke xxiii, 18; πάντες ἦλθον διμῶς, αὐτοὶ τε καὶ ἵπποι, πασσυδίῃ, Hom. Il. A, 708; πασσυδίῃ, Il. B, 12; πανστρατί, μηδενὸς ἀπομάχου μένοντος, πανορμεί, *DAM. BL. VG*, vii, 1, 3 and 4. s. vi, 112, 13.

60. οἱ ἀμφὶ] ‘Pisistratus and his party;’ i, 157, 39; iii, 76, 6; viii, 15, 63; Luc. in vi, 100, 22. Περὶ is used in the same signification, *MA*, 271, 1. *VG*, i, 5.

61. Παλληνίδος] δῆμος Ἀττικῆς, τῆς Ἀντιωχίδος φυλῆς, Steph. Πεισιστρά-  
τος ἀπ' Εὐβοίας ἐστράτευσεν εἰς Ἀτ-  
τικὴν ἐπὶ Παλληνίδος, Poly. i, 21, 1; Παλληνίδος σμερὸν πύγον διας Ἀθῶνας, Eur. Her. 849; 1031. *VK*.

62. ἔθεντο τὰ ὅπλα] v, 74, 57; ‘en-  
camped;’ Thu. ii, 2; viii, 25; Xen. A. iv, 3, 13 and 19; H. v, 2, 40; 3, 18; 4, 8; ἐστρατοπεδεύοντο, ix, 52; 53; στρατόπεδον ἐποιήσαντο, Thu. i, 46. *VG*, v, 11, 11 ff. *ED*. This phrase

arose from the circumstance that the soldiers, while on the march, used to carry their shields slung at their backs; but when they halted, they rested the edge of their bucklers on the ground before them: *SW. steterunt scutis ini-nisi*, Liv. xxviii, 15, 3.

63. δ. πομπῇ χ.] ‘influenced by a divine mission;’ iii, 77; iv, 152; *WE. ἐνθεάζων*, i, 63; πομπῇ Διὸς ξερσίον, *Æsch.* A. 725; s. i, 63, 69.

64. Ἀκαρναν] Plato and Clement of Alexandria speak of Amphilytus as an Athenian; *VK*. hence Acarnan, an Ionic form, may here mean ‘one of’ Ἀχαρναί; so *durus Acarnan*, Sen. Hi. 22. *SW*. Pallene must have been very near Acharnæ, which was χωρίον μέ-  
γιστον τῆς Ἀττικῆς, τῶν δῆμων καλου-  
μένων, Thu. ii, 19. *NE* reads Ἀκαρνεὺς, *Q. Jour. Ed. No. xiii*.

65. βόλος] ‘the cast;’ Eur. B. 846; E. 582; s. σπηνηνέειν, iii, 149. *BL*.

66. δίκτυον] εἰς ἀπείραντον δίκτυον  
ἔτης ἐμπλεχθήσεσθε, *Æsch.* P. V. 1114; ἐπὶ πύργοις ἑθαλες στεγανὸν δίκτυον,  
μέγα δουλείας γάγγαμον, ἔτης παραλῶ-  
του, A. 348; ἀπειρον ἀμφίβληστρον  
ὥσπερ ἰχθύων περιστιχίζω, A. 1353.  
[ἀμφίβληστρον, i, 141, 85, is originally  
an adjective, agreeing with δίκτυον  
und. *SS*.] Timotheus the Athenian  
general, son of Conon, was painted as  
sleeping, while Fortune brought cities  
into his nets, Schol. on Arist. Pl. 180.  
*BL*.

67. θύννοι] ‘tunnies.’ The scomber  
thynnus of Linnæus; *DF. ὥστε θύν-  
νους, ἡ τῶν ἰχθύων βόλον*, *Æsch.* P.  
430.

λαβὼν<sup>69</sup> τὸ χρηστήριον, καὶ φᾶς 'δέκεσθαι τὸ χρησθὲν,' ἐπῆγε τὴν στρατιήν. Ἀθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος πρὸς ἄριστον<sup>70</sup> τετραμμένοι ἦσαν<sup>71</sup> δὴ τηνικαῦτα, καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους<sup>72</sup>, οἱ δὲ πρὸς ὕπνον.<sup>73</sup> οἱ δὲ ἀμφὶ Πεισίστρατον, ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φευγόντων δὲ τούτων, βουλὴν ἐνθαῦτα σοφωτάτην Πεισίστρατος ἐπιτεχνᾷται<sup>74</sup>, ὅπως μὴ τε ἀλίσθειεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἶεν.<sup>75</sup> ἀναξιάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε· οἱ δὲ, καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισιστράτου, θαρσύνειν τε κελύοντες καὶ ἀπιέναι ἕκαστος<sup>76</sup> ἐπὶ τὰ ἑωυτοῦ.<sup>77</sup> (64) Πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισίστρατος τὸ τρίτον<sup>78</sup> σχῶν Ἀθήνας, ἐβρίζωσε τὴν τυραννίδα ἐπικούροισι τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν<sup>79</sup>, τῶν δὲ ἀπὸ Στρυμόνος<sup>80</sup> ποταμοῦ συνιόντων· ὁμήρους<sup>81</sup> τε τῶν παραμεινάντων<sup>82</sup> Ἀθηναίων καὶ μὴ αὐτίκα φευγόντων παῖδας λαβὼν, καὶ καταστήσας

68. σελήνης δ. ν.] The contrary to which is ἀσέληνον κατὰ νύκτα, Anac. iii, 12.

69. συλλαβὼν] συλλαβὼν τὸ δεσπρόπιον, iii, 64; SW. s. iii, 153, 82; *Romanis euntibus Galli Matris Magnae occurrere, vaticinantes fanatico carmine 'Deam Romanis viam belli et victoriam dare, imperiumque ejus regionis: 'accipere se omen quum dixisset consul, castra eo ipso loco posuit, Liv. xxxviii, 18.*

70. ἄριστον] The three daily meals of the ancients, answering to our 'breakfast, dinner, and supper, were (1) ἄριστον· τὸ πρῶτον ἐμβρωμα, τὸ ὑπὸ τὴν ἑω λαμβανόμενον (2) δεῖπνον δὲ, τὸ μεσημεριόν (3) δόρκος δὲ, τὸ ἐσπερινόν, Ath. i, 19. Δεῖπνον is sometimes used in the first sense, τὸ καθ' ἡμᾶς ἄριστον, Hes. τὸ πρῶτον δ. Suid. and sometimes in the last, τροφή ἐσπερινή, Hes. τὸ ἐν τῇ ἐσπέρᾳ ἡμεῖς δεῖπνον λέγομεν, Did. on Hom. Il. B, 381. DAM. PC, iv, 16.

71. ἦσαν] Herodotus uses both ἦσαν and ἔσαν, availing himself of the same privilege as Homer, in retaining or rejecting the augment; SW. s. i, 166, 1.

72. κύβους] 'dice.' πάλαι τρίων ἐκρῶντο πρὸς τὰς παιδας κύβοις, καὶ οὐχ, ὅς οἱ νῦν, δύο, Suid. BL.

73. ὕπνον] *lusum it Mæcenās, dormitum ego Virgiliusque*, Hor. i S. v, 48.

74. ἐπιτεχνᾷται] In animated narration the present is used for the aorist, MA, 504, 1. as the historical present by the Latins: see Livy's account of the combat between the Horatii and Curiatii, i, 25; the funeral of Chrysis, Ter. An. i, 1, 67 &c. and the narrative of Æneas, Vir. Æ. ii, and iii, throughout.

75. διεσκεδασμένοι τε εἶεν] 'and might remain dispersed.' STG.

76. ἕκαστος] ἕκαστον would be more conformable to usage; but so would ἀρωμένους, i, 27, 92; and τοὺς ἐξ αὐτοῦ, i, 56, 100. STG.

77. ἐπὶ τὰ ἑωυτοῦ] und. δώματα, οἱ οἰκήματα, BO, 76. or οἰκία, ii, 150; s. vi, 97, 11.

78. τὸ τρίτον] i, 55; St John xxi, 17 twice.

79. αὐτόθεν] There were mines in Attica, (τὰ ἀργύρεα μέταλλα, Thu. ii, 55; Schol. on Ar. Eq. 362; χρυσᾶ μέταλλα, on 1089;) at Laurium, and also at Thoricus, Xen. de R. iii, 43, LR.

80. Στρυμόνος] There were many mines between the Strymon, near which river the Athenians possessed considerable territory, and the Nestus, particularly on Mount Pangæus and at Scapte-Hyle, vi, 46; 47; Thu. i, 100, LR.

81. ὁμήρους] To this circumstance

ἐς Νάξον· καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε<sup>83</sup> Λυγδάμῃ· πρὸς γε ἔτι τούτοισι τὴν νῆσον Δῆλον<sup>84</sup> καθήρας<sup>85</sup> ἐκ<sup>86</sup> τῶν λογίων καθήρας δὲ ὧδε· ἐπ' ὅσον ἐποψίς τοῦ ἱεροῦ εἶχε, ἐκ τούτου τοῦ χώρου παντὸς ἐξορύξας<sup>87</sup> τοὺς νεκροὺς, μετεφόρεε ἐς ἄλλον χώρον τῆς Δήλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθηναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν μετὰ Ἀλκμαιωνίδεω<sup>88</sup> ἔφευγον ἐκ τῆς οἰκῆτης.<sup>89</sup> (65) Τοὺς μὲν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπυνθάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε μεγάλων πεφευγότας, καὶ ἔοντας ἤδη τῷ πολέμῳ κατυπερτέρους Τεγεγετῶν.<sup>90</sup> ἐπὶ<sup>91</sup> γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος<sup>92</sup> ἐν Σπάρτῃ, τοὺς ἄλλους πολέμους εὐτυχεύοντες, οἱ Λακεδαιμόνιοι πρὸς Τεγεγῆτας μόνους προσέπταιον. τὸ δὲ ἔτι πρότερον τούτων, καὶ κακονομώτατοι

may be referred the lines of Solon to the Athenians, αὐτοὶ γὰρ τούτους νύξῃσατε, ῥύσια δόντες, καὶ διὰ ταῦτα κακὴν ἔσχετε δαυλοσύνην, *An.* xviii, 3. *LR.*

82. παραμεινάντων] 'who remained' in the city, and did not fly with the Alcmaeonidae.

83. ἐπέτρεψε] ἐπιτρέπω, in the active, i, 153; or middle, iii, 155; 157; signifies 'I entrust or commit to the management;' in the passive, iii, 142; 'I am entrusted to,' 'I am given in charge;' but it also means, 'I am entrusted with,' 'I have committed to me,' i, 7; and is then nearly synonymous with ἐπιτροπέω, with this difference, that ἐπιτροπέυσας, i, 65, 5, is the same as ἐπίτροπος· γενόμενος ὁ ἑὼν, v, 30, 53; whereas ἐπιτραφέας, i, 7, is ἐπίτροπος ἀποδεχθῆς, 'appointed viceroy, superintendant, or steward.' ὁ Μάγος, τὸν Καμειύσης ἐπίτροπον τῶν οἰκίων ἀπέδειξε, iii, 63; τὴν φρουρὰν ἐπιτετραμμένος, *Luc.* ii, 924; οἱ Ἀθηναῖοι ἀπῆλθον οἱ πολλοί, ἐπιτρέψαντες τοῖς ἐννέα Ἀρχουσι τὴν φυλακὴν... οἱ δὲ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν, &c. *Thu.* i, 126; i. e. οἱ ἔχοντες ἀπὸ τῶν Ἀθηναίων τὴν ἐπιτροπὴν τῆς φυλακῆς, *Schol.* Τράτω is the Ionic form of τρέτω, s. viii, 16, 66.

84. Δῆλον] supply κατεστρέψατο, αὐτὴν καθήρας, &c. *SW.* Delos, one of the Cyclades, had anciently many names, the most famous of which was Ortygia. It was celebrated as the birth-place of Apollo and Diana. It

is now called Sdili. *LR.* s. *Luc.* d. of *Ir.* and *Nep.*

85. καθήρας] Again in the sixth year of the Peloponnesian war Δῆλον ἐκάθηραν Ἀθηναῖοι, κατὰ χρησμὸν δὴ τινα. ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύραννος πρότερον αὐτὴν, οὐχ ἅπασαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωράτο τῆς νήσου. τότε δὲ πᾶσα ἐκαθήρητο, τοιούδε τρόπῳ· δῆκαι δσαι ἦσαν τῶν τεθνεώτων ἐν Δήλῳ, πᾶσας ἀνείλον, καὶ τὸ λοιπὸν προσέειπον μὴ ἐναποθνήσκειν ἐν τῇ νήσῳ, ἀλλ' ἐς τὴν Ῥήνειαν διακομίζεσθαι, *Thu.* iii, 104. *A.*

86. ἐκ] 'in consequence of;' ἐκ τῆς δίκης, ii, 129; ἐκ τῆς ὕψις, ii, 152; ἐκ τοῦ; 'in consequence of what?' *Arist.* *R.* 760. *MA.* 574.

87. ἐξορύξας] 'after disinterring,' Δῆλον καθαιρομένης ὑπὸ Ἀθηναίων, καὶ τῶν δηκῶν ἀναυρεθεισῶν, δσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νήσῳ, *Thu.* i, 8. *WE.*

88. Ἀλκμαιωνίδεω] v, 62; ὁ μὲν Μεγακλῆς εὐθὺς ἔφυγε μετὰ τῶν Ἑλλαν Ἀλκμαιωνιδῶν, *Plu.* *V.* v, p. 95. *WE.*

89. οἰκῆτης] γῆς is understood, as terra is in Latin with patria; *BO.* 46; ut armis ac virtute velint patriam defendere terram, *Lucr.* ii, 640.

90. Τεγεγετῶν] Tegea is supposed to have been on the same spot as the modern Moklia. *LR.*

91. ἐπὶ] s. i, 5, 37. In i, 56, βασιλῆος is used for βασιλεύοντος. Ἐπὶ might be omitted. *BO.* 433.

92. Ἡγησικλέος] Agasicles, father of *Aristo.* i, 67. *SW.*

ἦσαν σχεδὸν πάντων Ἑλλήνων, κατὰ τε σφέας αὐτοὺς, καὶ ξεινοῖσι ἀπρόσμικτοι.<sup>93</sup> μετέβαλον<sup>94</sup> δὲ ὧδε ἐς εὐνομήην Λυκούργου<sup>95</sup>, τῶν Σπαρτιητέων δοκίμου ἀνδρὸς, ἐλθόντος ἐς Δελφούς ἐπὶ τὸ χρηστήριον, ὡς ἐσήιε ἐς τὸ μέγαρον, εὐθύς ἢ Πυθίῃ λέγει τάδε.<sup>96</sup>

“ ἦκεις, ὦ Λυκούργε<sup>97</sup>, ἐμὸν ποτὶ πίονα<sup>98</sup> νηὸν,

“ Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ’ ἔχουσι.

“ διζῶ<sup>99</sup>, ἢ σε θεὸν μαντεύσομαι<sup>100</sup>, ἢ ἄνθρωπον

“ ἀλλ’ ἔτι καὶ μᾶλλον θεὸν ἔλπομαι<sup>1</sup>, ὦ Λυκούργε.”

οἱ μὲν δὴ τινες<sup>2</sup> πρὸς τούτοις λέγουσι καὶ φράσαι<sup>3</sup> αὐτῷ τὴν Πυθίην τὸν νῦν κατεστῶτα κόσμον<sup>4</sup> Σπαρτιήτησι· ὡς δ’ αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκούργον ἐπιτροπέυσαντα<sup>5</sup> † Λεωβώτῳ<sup>6</sup>, ἀδελφίδου μὲν ἐωντοῦ, βασιλεύοντος δὲ Σπαρτιητέων, ἐκ Κρήτης<sup>7</sup> ἀγα-

93. ἀπρόσμικτοι] ‘unsociable:’ ἄμικτοι, ἀνεπίμικτοι. It is said of Britain, αὕτη τὸ μὲν παλαιὸν ἀνεπίμικτος ἐγένετο ξενικαῖς δυνάμεσι, Diod. v, 21; WE. ἀπρόσμιλος, Soph. CE. C. 1236.

94. μετέβαλον] εἰς αὐτοὺς understood; as in Latin *se* with *mutare*, SH. and with *vertere*; as *anpona nihil mutavit*, Liv. v, 13; *libertatem aliorum in suam vertitisse servitutem conquerebantur*, ii, 3.

95. Λυκούργου] s. MT, c. iv, § 3.

96. τάδε] These verses were inserted by the Spartans ἐν ταῖς παλαιολόγοις ἀναγραφαῖς according to Plu. M. lxxviii, p. 1116, f. WE.

97. Λυκούργε] This form occurs, Hom. II. Z. 130; H, 144; Apoll. Rh. i, 164. WE.

98. πίονα] ‘fat,’ on account of the numerous sacrifices; or ‘rich,’ from the costly offerings and donations: D. s. v, 30, 51. πίων, ‘fat’; πίων, ‘after drinking,’ iii, 15, 82.

99. διζῶ] *ei* is understood. STG.

100. μαντεύσομαι] The future is often used for ‘the subjunctive in questions implying doubt: *ὅπως διαθήσεται*, i, 75; *τόν τινα στήσονται*, i, 98; *ὅπως διεκπεράξω*, iii, 4; *ὅπως τρέψω ἐπιχειρήσομεν*, iii, 72; *ἐπὶ τίνα στρατευόμεθα*, iii, 137; MA, 515, 2; STG. *ei ναυμαχήσουσιν*. . . *ὅπη κομισθήσονται*, Thu. i, 52.

1. ἔλπομαι] ‘I ween.’ “Ye would ween some angel she had bene,” Spenser, Epith.

2. τινες] It was the received opinion

that Lycurgus was indebted for his laws to the Pythian oracle, Stra. xvi, p. 1105. LR. s. v, 63, 94.

3. φράσαι] Minos pretended to have received his laws from Jupiter, Numa Pompilius from the nymph Egeria, Liv. i, 19; Zoroaster, Pythagoras, and Mahomet also professed to have held intercourse with heaven. TX. s. v, 63, 94.

4. κόσμον] τὴν τάξιν τῶν νόμων, Arist. P. ii, 8.

5. ἐπιτροπέυσαντα] s. i, 64, 83; φασὶ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπείαν τὴν Χαρίλλου τοῦ βασιλέως καταλιπὼν ἀπεδήμησε, τότε τὸν πλείστον διατρίψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν, Arist. P. ii, 8.

6. † Λεωβώτῳ] There is here a difficulty as to names, which commentators have been unable to clear up. Labotas or Leobotes, son of Echestratus and father of Dorysias, was of the Eurysthenidæ, vii, 204; Lycurgus, son of Eunomus, was of the Proclidæ. Charillus, or Charilaus, was son of another Eunomus, who was nephew to the former and son of Polydectes, which Polydectes was the son of Prytanis, viii, 131; see WE. LR. and BRR, Gen. Ant. p. 37, 38. It might lessen the difficulty if Lycurgus were great uncle to Charilaus; but the name of Leobotes is evidently out of place. Δείος, πρὸς πατρός, Χαρίλδου τοῦ βασιλεύσαντος Σπάρτης, Εὐνόμου ἀδελφός, Suid.



γέσθαι ταῦτα· ὥς γὰρ ἐπετρόπενσε τάχιστα<sup>8</sup>, μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε<sup>9</sup> ταῦτα μὴ παραβαίνειν. μετὰ δὲ, τὰ ἐς πόλεμον ἔχοντα ἐνωμοτίας<sup>10</sup> καὶ τριηκάδας<sup>11</sup> καὶ συσσίτια<sup>12</sup>, πρὸς τε τούτοις τοὺς ἐφόρους<sup>13</sup> καὶ γέροντας<sup>14</sup> ἔστησε Λυκούργος. οὕτω μὲν μεταβαλόντες εὐνομήθησαν. (68) Ἦδη δὲ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

(69) Ταῦτα δὴ ὦν πάντα πυνθανόμενος, ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους δῶρά<sup>15</sup> τε φέροντας<sup>16</sup>, καὶ δεησομένους συμμαχίας, ἐντεϊλάμενός τε τὰ λέγειν χρῆν. <sup>17</sup> οἱ δὲ ἐλθόντες ἔλεγον· “Ἐπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνῶν βασιλεὺς, ἵνα λέγων τάδε· Ὁ Λακεδαιμόνιοι, χρῆσαντος τοῦ θεοῦ τὸν Ἕλληνα

7. Κρήτης] ἔχει δ' ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν ἥ καὶ δῆλον ὅτι ἐκείθεν ἐλήλυθεν, Arist. P. ii, 8.

8. ὥς τάχιστα] ‘as soon as ever,’ i, 11; 80; 141, 77; 213; s. i, 36, 79; Liv. i, 40.

9. ἐφύλαξε] ἐχρήσατο φυλακῇ περὶ τὸ μὴ τινα παραβαίνειν ταῦτα τὰ νόμιμα. STG. iii, 99. In consequence of these restrictions several Lacedaemonians migrated and settled in Italy among the Sabines; Dion. R. A. ii, 49. LR.

10. ἐνωμοτίας] The Spartans were divided into twelve μόραι. LAU. The λόχος [ix, 53, 85] was the fourth part of the μόρα, Xen. R. L. xi, 4; LR. and consisted of 512 men. ἐν ἐκάστῳ λόχῳ πεντηκοστῆς ἦσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστῇ ἐνωμοτίᾳ τέσσαρες· τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ [ζυγῷ, τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο οὐ πάντες ὁμοίως, ... ἐπίπαν δὲ κατέστησαν ἐπὶ ὀκτώ, Thu. v, 68. The ‘enomoty,’ like our ‘company,’ appears to have been the principle of motion in the Lacedaemonian forces, and consisted on an average of thirty soldiers. MT, iv, 3. BRT, V. du J. A. c. 50.

11. τριηκάδας] Perhaps no definite body of troops, but parties of thirty each, who had their meals in common. LR.

12. συσσίτια] This word is perhaps used in explanation of the term τριηκάδας, restricting its signification to those who messed together in war. LR. Λακεδαιμόνιοι κατὰ λόχους καὶ

μοίρας, ἐνωμοτίας καὶ συσσίτια στρατοπεδεύοντες, Poly. ii, 3, 11. WE.

13. ἐφόρους] literally ‘overseers; inspectors;’ elected annually from the people. Their number was five. They resembled the *cosmi* of Crete, and were similar in some respects to the plebeian tribunes, in others to the censors, at Rome. LR. Theopompus either instituted the *ephoroi*, Arist. P. v, 11; Cic. de L. iii, 7; or augmented their power as *φάρμακον τῆς βασιλικῆς ἀρχῆς σωτήριον*, Pla. Ep. viii, p. 354, s; Xen. R. L. vii, 3: s. MT, iv, 4. BRT thinks that this body existed previously, but that their functions were modified by Lycurgus, and their power established by Theopompus, V. du J. A. c. 45.

14. γέροντας] Twenty-eight in number, vi, 57; LR. *apud Lacedaemonios ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes*, Cic. de S. 6.

15. δῶρα] Hence the Messenians, in taxing the Spartans with their mercenary conduct, say Κροῖσος τε αὐτοῖς δῶρα ἐπιστείλαντι ὀφείσθαι φίλους βαρβάρων πρώτους, Pau. iv, 5. WE. Eurybatus, an Ephesian, was sent to Greece by Croesus to hire troops; but he embezzled the money, and deserted to Cyrus, Diod. ii, p. 553. LR.

16. φέροντας] The present participle is often used, where a future might have been expected; ἀποστέλλειν κατόπτας ὀφιομένους τε ..., καὶ κατοφιομένους ..., δῶρα δὲ φέροντας, iii, 17; ἔπεμπε ἄνδρα ἀγγελίην φέροντα,

“ φίλον προσθέσθαι<sup>18</sup>, ὑμέας γὰρ πυνθάνομαι προστάναι τῆς Ἑλλάδος, ὑμέας ὦν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε θέλων “ γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν δὴ ταῦτα δι’ ἀγγέλων<sup>19</sup> ἐπεκηρυκεύετο· Λακεδαιμόνιοι δὲ, ἀκηκοότες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροίσῳ γενόμενον, ἥσθησάν τε τῇ ἀφίξει τῶν Λυδῶν, καὶ ἐποίησαντο ὄρκια ξεινίης περί<sup>20</sup> καὶ ξυμμάχης· καὶ γὰρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγονυῖαι. (70) Τούτων τε ὦν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο, καὶ οἱ, ἐκ πάντων σφέας προκρίνας Ἑλλήνων, αἰρέτο φίλους, καὶ τοῦτο μὲν<sup>21</sup>, αὐτοὶ ἦσαν ἐτοῖμοι<sup>22</sup> ἐπαγγείλαντι· τοῦτο δὲ, ποιησάμενοι κρητῆρα χάλκεον, ζωδίων<sup>23</sup> τε ἔξωθεν πλήσαντες περὶ τὸ χεῖλος, καὶ μεγάλῃ τριηκοσίους ἀμορβάς<sup>24</sup> χωρέοντα, ἤγον<sup>25</sup>, δῶρον βουλόμενοι ἀντιδοῦναι Κροίσῳ. (71) Κροῖσος δὲ, ἀμαρτῶν τοῦ χρησμοῦ, ἐποίεετο στρατηγὴν ἐς Καππαδοκίην, ἐλπίσας καταφῆσειν Κῦρόν τε καὶ τὴν Περσέων δύναμιν. παρασκευαζομένου<sup>26</sup> δὲ Κροίσου στρατεύεσθαι ἐπὶ Πέρσας, τῶν τις<sup>27</sup> Λυδῶν, νομιζόμενος καὶ πρόσθεν εἶναι σοφός, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα<sup>28</sup> οὐνομα ἐν Λυδοῖσι ἔχων, συνεβούλευσε Κροίσῳ τάδε· οὐνομά οἱ ἦν Σάνδανις· “ Ὡ βασιλεῦ, ἐπ’ ἀνδρας τοιοῦτους στρατεύεσθαι παρασκευάζει<sup>29</sup>, οἱ σκυτῖνας<sup>30</sup> μὲν

iii, 122; ἔπεμπον κήρυκα δῶρα φ. iv, 131. STG.

18. προσθέσθαι] The simple verb has the same meaning; as in the message from Theseus to Creon, *Θησεύς σ’ ἀπαιτεῖ... φίλον θέσθαι πάντ’ Ἐρεχθεῖδων Λεὼν*, Eur. S. 395. LR.

19. δι’ ἀγγέλων] i, 99; vii, 203. WE.

20. ξεινίης περί] Aristotle mentions this arrangement (by anastrophe) as unusual in common language, *Poet.* 37; *μεγέθους περί*, *Thu.* i, 10.

21. τοῦτο μὲν... τοῦτο δὲ] i, 30; 161, 66; iii, 106; vi, 114, 28; viii, 134; ix, 27. The same form occurs in Dem. Isoc. and Aristid. *VG.* i, 16. *MA.* 288, b. The repetition of *hoc* in *Vir. G.* ii, 351, is not analogous: but *Livy* uses *simul* in a like sense; *simul castra oburgabantur, simul pars exercitus ad populandum agrum missa*, iii, 5; ii, 65; and elsewhere.

22. ἐτοῖμοι] *φιλήν τε καὶ ξυμμαχίην συνθέσθαι*. STG.

23. ζωδίων] denotes the represen-

tation not only of men and animals, but of flowers, fruits, &c. *Ath.* v, 26; *ζῶα* bears the same meaning, i, 203; iv, 88, 28; *Ath.* v, 26 twice. SW.

24. ἀμορβάς] ἀμορεῦς formed by syncope from ἀμφιμορεῦς, which denotes ὁ ἀμφοτέρωθεν κατὰ τὰ ὅτα δυνάμενος φέρεσθαι, *Ath.* xi, 103; STE, *Th. L. G.* 1976. DAM.

25. ἤγον] iii, 47; WE. s. i, 166, 1.

26. παρασκευαζομένου] τίς παρασκευάζεται εἰς πόλεμον; i *Corinthians* xiv, 8. SS.

27. τῶν τις] i, 84, 96; τῶν τις Δελφῶν, i, 51; τῶν τις Περσέων, i, 85; τῶν τις Ἀστυάγος, i, 109; τῶν τις δοκίμων ἄλλος Μήδων, i, 124; SW. STG. τῶν τις στρατιωτῶν, v, 101, 64: the article is often separated from its noun by the governing word in Ionic writers, and sometimes in others. *MA.* 278.

28. καὶ τὸ κάρτα] σοφοῦ is understood. *τυγχάνει δὲ καὶ ἄλλο σφί ὕδαρ κρηναῶν ἐόν· μεσαμβρήν τε ἔστι καὶ τὸ κάρτα γίνεται ψυχρόν*, iv, 181: SW. s. i, 191, 13.

“ἀναξυρίδας, σκυντίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι· σιτέονται δέ,  
 “οὐκ ὅσα ἐθέλουσι, ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην.<sup>31</sup>  
 “πρὸς δὲ, οὐκ οἶνω<sup>32</sup> διαχρέονται, ἀλλὰ ὑδροποτεύουσι·<sup>33</sup> οὐ σῦκα<sup>34</sup> δὲ  
 “ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν.<sup>35</sup> τοῦτο μὲν δὴ, εἰ νική-  
 “σεις, τί σφας ἀπαιρήσεται, τοῖσι γε μὴ ἔστι μὴδέν; τοῦτο δὲ, ἦν  
 “νικηθῆς, μάθε, ὅσα ἀγαθὰ ἀποβαλέεις. γευσάμενοι γὰρ τῶν ἡμε-  
 “τέρων ἀγαθῶν, περιέζονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μὲν<sup>36</sup> νῦν  
 “θεοῖσι ἔχω χάριν<sup>37</sup>, οἱ οὐκ ἐπὶ νόον ποιέουσι Πέρσῃσι στρατεύεσθαι  
 “ἐπὶ Λυδούς.” Ταῦτα λέγων, οὐκ ἔπειθε τὸν Κροῖσον. Πέρσῃσι  
 γὰρ, πρὶν Λυδοὺς κατασρέψασθαι, ἦν οὔτε ἄβρὸν οὔτε ἀγαθὸν  
 οὐδέν. (75) Ὡς δὲ ἀπῖκετο ἐπὶ τὸν Ἄλυν ποταμὸν ὁ Κροῖσος,  
 τὸ ἐνθεῦτεν κατὰ τὰς ἐούσας<sup>38</sup> γεφύρας διεβίβασε τὸν στρατόν.  
 (76) Κροῖσος δὲ, ἐπεὶ τε διαβὰς σὺν τῷ στρατῷ ἀπῖκετο τῆς Καπ-  
 παδοκίης ἐς τὴν Πτερίην<sup>39</sup> καλεομένην· ἡ δὲ Πτερίη ἐστὶ τῆς χῶ-  
 ρης ταύτης τὸ ἰσχυρότατον, κατὰ Σινώπην<sup>40</sup> πόλιν τὴν ἐν Εὐξείνῃ  
 πόντῳ μάλιστα κη<sup>41</sup> κειμένη· ἐνθαῦτα ἐστρατοπεδεύετο, φθείρων  
 τῶν Συρίων τούς κλήρους.<sup>42</sup> καὶ εἶλε μὲν τῶν Πτερίων τὴν πόλιν,

29. παρασκευάζ[σαι] σὺν δὲ, ᾧ βασι-  
 λεῦ, μέλλεις ἐπ’ ἄνδρας στρατεύεσθαι  
 πολλὸν ἀμείνων, vii, 10, 1. VK.

30. σκυντίνης] Garments of skin  
 were very ancient and common. BLG.  
 Adam and Eve were clothed with  
 χιτῶνας δερματίνους, LXX, Genesis iii,  
 21.

31. τρηχείην] The Persians say γῆν  
 ἐκτμήμεθα ὀλίγην, καὶ ταύτην τρη-  
 χέην, ix, 122, 42; Pla. L. iii, 12;  
 Πέρσαι τότε πένητές τε ἦσαν, καὶ  
 χώρας τραχείας οἰκίητορες, καὶ νόμιμα  
 σφίσιν ἦν, ὅσα ἐγγύτατα εἶναι τῇ  
 Λακωνικῇ παιδεύσει, Arr. Al. v, 4;  
 εἰδὼς οὖν Πέρσας τοὺς οἰκοί, κακο-  
 ποιότατος μὲν ὄντας διὰ τὴν πενίαν, ἐπι-  
 ποιότατα δὲ ζῶντας διὰ τὴν τῆς χώρας  
 τραχύτητα, Xen. C. vii, 5, 67; WE.  
 ἐν Πέρσαις, διὰ τὸ χαλεπὸν εἶναι καὶ  
 τρέφειν ἵππους καὶ ἵππεύειν, ἐν δρενῇ  
 οὐστρ τῇ χώρῃ, καὶ ἰδεῖν ἵππον πᾶν  
 σπάνιον ἦν, ib. i, 3, 3. SD.

32. οἶνω] After the victories of  
 Cyrus, the Persians became rich and  
 luxurious, οἶνω δὲ κάρτα προσκείται, i,  
 133. WE. Their drinking to excess  
 is mentioned, Xen. C. viii, 8, 10. LR.

33. ὑδροποτεύουσι] οἱ παῖδες φέρονται  
 ὀκνοῦν, σίτον μὲν, ἄρτον ὕψον δὲ, κάρ-  
 δαμον· κτεῖν δὲ, ἦν τις διψῇ, κάθωντα, ὡς

ἀπὸ τοῦ ποταμοῦ ἀρύσασθαι, Xen. C.  
 i, 2, 8 and 11; Ath. iv, 46.

34. σῦκα] Magnus, speaking in  
 praise of figs, quotes this passage,  
 with a few slight variations, Ath. iii, 15.

35. οὐδέν] ἐν Πέρσαις τοῖς οἰκοί καὶ  
 νῦν ἔτι πολὺ καὶ ἐσθῆτες φαυλότεραι,  
 καὶ δάιται εὐτελέστεραι, Xen. C. i,  
 3, 2.

36. ἐγὼ μὲν] The opposite to this,  
 which Sandanis from prudence sup-  
 presses, would run thus: σὺ δὲ καὶ  
 προκαλεῖ αὐτοὺς ἐς ἀγῶνα. STG.

37. ἔχω χάριν] Thu. i, 77; habeo,  
 Neptune, gratiam magnam tibi, Plau.  
 Mo. ii, 2, 1; Ter. An. i, 1, 15; Cic.  
 S. 13; Liv. iii, 38.

38. τὰς ἐούσας] ‘those same bridges,  
 which exist now;’ i. e. in the time of  
 Herodotus. WY. s. Liv. xxv, 40, b.

39. Πτερίην] ἔστι καὶ Πτερία πόλις  
 Σινώπης, Steph. WE.

40. Σινώπην] Diogenes the Cynic  
 was a native of Sinope, now called  
 Sinub, LR.

41. μάλιστα κη] ‘as near as may  
 be;’ ii, 75; vii, 30; viii, 65, 87;  
 WE. κη has a diminuent power, κε-  
 κοινώνηκέ πη, μάλιστα τῶν περὶ τὸ  
 σῶμα, τοῦ δειλοῦ ψυχῇ, Pla. Phdr. 56,  
 HGV, vi.

καὶ ἡνδραποδίσατο· εἶλε δὲ τὰς περιοικίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἰόντας αἰτίους, ἀναστάτους ἐποίησε. Κῦρος δὲ, ἀγείρας τὸν ἑωντοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκόντας πάντας, ἡντιούτω Κροίσῳ. πρὶν<sup>43</sup> δὲ ἐξελαύνειν ὀρμῆσαι τὸν στρατὸν, πέμψας<sup>44</sup> κήρυκας ἐς τοὺς Ἴωνας, ἐπειρᾶτο σφέας ἀπὸ Κροίσου ἀπιστᾶμεναι. Ἴωνες μὲν νυν οὐκ ἐπείθοντο. Κῦρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεδεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Περὶ ἡ χώρα ἐπειρώατο κατὰ τὸ ἰσχυρὸν<sup>45</sup> ἀλλήλων. μάχης δὲ καρτερῆς γενομένης, καὶ πεσόντων ἀμφοτέρων<sup>46</sup> πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφοτέρα οὕτω ἡγωνίσατο. (77) Κροῖσος δὲ, μεμφθεὶς<sup>47</sup> κατὰ τὸ πλῆθος τὸ ἑωντοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλάσσω· ἢ ὁ Κῦρος· τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιῶν<sup>48</sup> ὁ Κῦρος, ἀπήλανε ἐς τὰς Σάρδεις, ἐν νόῳ ἔχων, παρακαλέσας μὲν Αἰγυπτίους<sup>49</sup> κατὰ τὸ ὄρκιον, (ἐποίησατο γὰρ καὶ πρὸς Ἀμασιν βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἤπερ πρὸς Λακεδαιμονίους,) μεταπεμψάμενος δὲ καὶ Βαβυλωνίους, (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεολόγητο συμμαχίην· ἐτυράννευε δὲ τῶν Βαβυλωνίων τὸν χρόνον τοῦτον Λαβύνητος·<sup>50</sup>) ἐπαγγείλας δὲ καὶ Λακεδαιμονίους

42. κλήρους] 'farms'; ἀγροὺς τῶν δαστῶν... καλλίστους δύο κλήρους, ix, 94. SW.

43. πρὶν] requires, regularly, an infinitive mood; in prose, πρότερον is more usual, HGV, i, v. πρότερον ἤπερ ὀρμῆσαι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, vii, 150. WE. In this sense the passive ὀρμᾶσθαι is more frequently employed, vii, 1; 4; 19. SW.

44. πέμψας] s. i, 141, 88. WE.

45. κατὰ τὸ ἰσχυρὸν] 'forcibly'; i. e. 'in severe conflict', v, 62; ix, 2; MA, 581. κ. τάχος, 'expeditiously', i, 79, 59; κ. τὸ καρτερόν, i, 212, 85; κατὰ κράτος, 'vigorously', Thu. i, 64; Xen. H. iii, 1, 7; v, 3, 18; κ. μήκος, 'lengthwise', vi, 75, 54.

46. ἀμφοτέρων] i, 82; πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πλήθει πολλῶν, iii, 11. WE.

47. μεμφθεὶς] 'finding fault with his army' for being deficient 'on the score of numbers,' not in point of valour. The form is passive, but the sense active; as δῶρα μεμφθεὶς, ὅτι ἦν ὀλίγα, iii, 13; vii, 146; SW. τὰς τῶν πολεμίων παρασκευὰς μεμφόμενοι, Thu. i,

84 twice; Soph. Tr. 124; 452; Eur. Rh. 327; μεμπτὸς, vii, 48, 54. A similar Latin phrase is *cum jam virium praeniteret*, Liv. i, 8. Compare ἦν δ' ἔρα πον σφαλῶσιν, ἐπλήρωσαν τὴν χρεῖαν, Thu. i, 70; *Tarquinius equitem maxime suis deesse viribus ratus*, Liv. i, 36; s. Liv. xxii, 12, 16. For the construction, see MA, 383, 6, obs. 1.

48. οὐκ ἐπειρᾶτο ἐπιῶν] 'did not attempt attacking him.' After *πειρᾶσθαι*, either the infinitive mood is used, as v, 85; vi, 138; viii, 100; 108; or the participle, as here; κατιῶν, vi, 5, 17; ix, 26; προσθαίνων, i, 84; and also ii, 73; iv, 125, 8; 139, 88; vi, 9, 38; 50, 88; vii, 139; 148; 172; ix, 53. WE. SW. MA, 550, obs. 4. VG, vi, 1, 13. One passage occurs where both a participle and an infinitive mood are used, *Λακεδαιμόνιοι ἐπειρώοντο πελῶντες Τιταμένον ποιεῖσθαι ἡγεμόνα*, ix, 33.

49. Αἰγυπτίους] The Egyptians, Babylonians, and Lacedaemonians, are mentioned among the allies of Croesus, Xen. C. vi, 2, 10 and 11.

50. Λαβύνητος] the same name as

παρεΐναι ἐς χρόνον ῥητόν, ἀλίσσας τε δὴ τούτους, καὶ τὴν ἐωυτοῦ συλλέξας στρατιήν, ἐνένωτο<sup>51</sup>, τὸν χειμῶνα παρεῖς, ἅμα τῷ ἡρι<sup>52</sup> στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα φρονέων, ὡς ἀπικετο ἐς τὰς Σάρδεις, ἔπεμπε κήρυκας κατὰ<sup>53</sup> τὰς συμμαχίας<sup>54</sup>, προερίοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδεις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσῃσι, ὃς ἦν αὐτοῦ ξεινικός, πάντα ἀπείς, διεσκέδασε· οὐδαμὰ ἐλπίσας<sup>55</sup>, μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κύρος ἐλάσει<sup>56</sup> ἐπὶ Σάρδεις. (79) Κύρος δὲ, αὐτίκα<sup>57</sup> ἀπελαύνοντος Κροΐσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Περσείῃ, μαθὼν, ὡς ἀπελάσας μέλλοι Κροΐσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὗρισκε πρῆγμά οἱ εἶναι<sup>58</sup> ἐλαύνειν, ὡς δύναιτο τάχιστα, ἐπὶ τὰς Σάρδεις, πρὶν ἢ τὸ δεύτερον ἀλισθῆναι τῶν Λυδῶν τὴν

‘Nabonnedus,’ by a change of the initial liquid; so, in Attic, λίτρον for νίτρον, πλεῦμων for πνέμων. *LR.* Last king of Babylon, the Belshazzar of Scripture, Daniel v, 1; Βαλτάσαρ of the *lxx.* Labynetus was probably an honorary title, as it is applied to several kings of Babylon. *WE.*

51. ἐνένωτο] An instance of anacoluthia: the verb should be omitted, as ἐν νόφ' ἔχων precedes; but is introduced on account of the many parentheses; so ἐντολὰς τε... τούτων μὲν τῶν ἐντολῶν, iii, 147; τῶν λοιπῶν δερσπόντων τοὺς ἐπιτηδεωτάτους... τούτων ὅν τῶν δικόνων, iv, 72. *STG. MA*, 611, 3.

52. ἅμα τῷ ἡρι] So *Δ.* τῷ ἡρι εὐθὺς ἀρχομένην, *Thu.* viii, 61; *Δ. τ. ἡ. ὑποφαινομένην*, *Xen. H.* v, 3, 1; *Δ. ἡμέρῃ*, ib. i, 1, 2; *Δ. ἡμέρῃ διαφωσκούσῃ*, iii, 86; ix, 45; *Δ. ἡελίῳ καταδύντι*, *Hom. Il. A.* 592. τῇ ἐπιφωσκούσῃ, *St Matthew* xxviii, 1; τῆς ἡμέρας ὑποφωσκούσης, *Diod. xiii*, 18; *ἔωθεν*, *Zon.* The same form of syntax occurs in *Δ. τῷ Ἰππῳ τοῦτο ποιήσαντι*, iii, 86; s. *MA*, 556, 6. *VK. WE. ED.*

53. κατὰ] is often used with verbs of motion, in order to show the object of them, κατὰ ληθὴν ἐκπλώσαντας, ‘after (i.e. in order to collect) plunder,’ ii, 152; *MA*, 581, b. κατ’ αὐτὸν, iii, 4; κατ’ ἐμπορίην, iii, 139; κατὰ τοὺς Αλακίδας, vii, 83; ἐς τὰς συμμαχίας occurs in nearly the same sense, i, 81; 82; *STG.* so μετὰ, i, 41, 15; ἐπὶ, i, 84, 97: s. vii, 193, 4.

55. ἐλπίσας] Ἐλπίς denotes not only ‘hope,’ but sometimes ‘expectation’ in general, and consequently even ‘fear,’ iii, 119; *STG. BF.* on *Thu.* i, 1; vi, 109; *κοινὸν μὲν ὄνομα ἐλπίς ἴδιον δὲ φόβος μὲν, ἢ πρὸ λύπης ἐλπίς*· *Διάβροτος δὲ, ἢ πρὸ τοῦ ἐναντίου*, *Pla. de L.* i, 13; *HGV.* on *VG.* v, 7, 2. σὺ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, *ἔως ἂν αὐτὴ πῦρ ἐφ’ ἐστίας ἐμῆς Ἀλγισθος*, *ἔως τὸ πρόσθεν εὐ φρονῶν ἐμοί*· *οὗτος γὰρ ἡμῶν ἀσπίς οὐ σμικρὰ θράσους*, *Æsch. A.* 1409; *ἔλπου*· Ἀρπὶ γε πῆμα τεύχεται, *Hom. Il. O.* 110; *Soph. OE. R.* 1432; *bellum spe omnium serius fuit*, *Liv.* ii, 3; si genus humanum temnit, at sperate deos memores, *Vir. Æ.* i, 546; iv, 292; si potui tantum sperare dolorem, 419; *Juv.* iv, 57: s. iii, 62, 2; vi, 109, 100.

56. ἐλάσει] The future is occasionally put, instead of the subjunctive, after verbs expressing ‘fear,’ as ὅρα μὴ δεήσει, *Xen. C.* iii, 1, 27. *STG.* In these cases, μὴ precedes the future. *MA*, 520, obs. 4.

57. αὐτίκα] The participle in definitions of time is often joined with such adverbs; *Διδόνσον αὐτίκα γενόμενον*, ii, 146; *περὶ τοῦ πολέμου τούτου αὐτίκα κατ’ ἀρχὰς ἐγεγόμενον*, vii, 220: *MA*, 556, 6. s. iii, 65, 40.

58. πρῆγμά οἱ εἶναι] ‘that it was advisable for him;’ vii, 12, 40; *WE.* i, 207, 47; *STG. Arist. E.* 670; *VK. ἔργον εἶναι*, i, 17. *SW* understands *δέεμενον*, (which is expressed in iv, 11,) and renders the phrase, ‘that circum-

δύναμιν. ὡς δὲ οἱ ταῦτα ἔδοξε, καὶ ἐποίησε κατὰ τάχος.<sup>59</sup> ἑλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην, αὐτὸς<sup>60</sup> ἄγγελος Κροίσῳ ἐληλύθει. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὥς οἱ παρὰ δόξαν ἔσχε τὰ πρήγματα, ἢ ὡς αὐτὸς κατεδόκεε<sup>61</sup>, ὅμως τοὺς Λυδοὺς ἐξήγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθνος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀνδρείωτερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἡ δὲ μάχη σφέων ἦν ἀπ' ἵππων<sup>62</sup>, δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἦσαν ἱππεύεσθαι ἀγαθοί.<sup>63</sup> (80) Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ Ἀστεῖος ἔστι τοῦ Σαρδιηνοῦ, ἐὼν μέγα τε καὶ ψιλὸν<sup>64</sup>, (διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ Ὑλλος<sup>65</sup> συρρήγνυνσι ἐς τὸν μέγιστον, καλεόμενον δὲ Ἑρμον, ὅς, ἐξ οὐρεος ἱοῦ<sup>66</sup> μητρὸς Δινδυμῆνης<sup>67</sup> ῥέων, ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην<sup>68</sup> πόλιν,) ἐνθαῦτα ὁ Κῦρος, ὡς εἶδε τοὺς Λυδοὺς ἐς μάχην τασσομένους, καταβρώδηςας τὴν ἵππον, ἐποίησε, Ἀρπάγου<sup>69</sup> ὑποθεμένου ἀνδρὸς Μήδου, τοιόνδε· ὅσαι τῷ

stances required,' literally 'were requiring.' In that passage, however, there is no dative. In Latin the phrase is *opera pretium esse*, Hor. II E. i, 229; Liv. pr. iii, 26.

59. κατὰ τάχος] i, 152, 94; ἐν τάχει, Thu. i, 79; ἐν τάχει, καὶ παντὶ σθένει, ib. 86: s. i, 76, 45.

60. αὐτὸς] 'in person'; i, 153, 12; Hom. II. Γ, 106.

61. κατεδόκεε] The imperfect, and not the pluperfect, is used to signify that 'these occurrences were contrary to the opinion which,' at the time of dismissing his forces, 'he was entertaining'; so ἐναντίους λόγους ἢ ὡς αὐτὸς κατεδόκεε, i, 22; STG. viii, 4, 20. Herodotus might have said ὡς οἱ ἔσχε τὰ πρήγματα οὐκ ὡς αὐτὸς κατεδόκεε, i, 79; as οὐκ ὡς ἤθελε. VK. Such instances of pleonasm are not unfrequent in Greek; τρώψω ὁποῖω ἂν δύνωνται ἰσχυροτάτω, κατὰ τὸ δυνατόν, Thu. v, 47: MA, 613, iv. s. ix, 99, 82; BF, on Th. iii, 21, 6.

62. ἀπ' ἵππων] 'on horseback,' MA, 573. ἐπιστάμενοι μὲν ἀπ' ἵππων ἀνδράσι μάχεσθαι, καὶ θηὶ χρῆ πεζὸν ἐόντα, Hom. O. I, 49; WE. s. vi, 38, 19.

63. ἱππεύεσθαι ἀγαθὸν] Μήρονες ἱπποκρονοταί, Hom. II. K, 431; φιλιππίδαται, Philo. Ic. i, 17, p. 788. WE. The construction is similar to κριστος ἐνδέκεσθαι, vi, 80, 41; τιμωρεῖν οὐ

κακοῖσι, vi, 108, 79; MA, 532, 2. λέγειν σὺ δεινὸς, μανθάνειν δ' ἐγὼ κακὸς σοῦ, Soph. CE. R. 545.

64. ψιλὸν] 'bare,' i. e. with neither trees nor shrubs to impede the operations of cavalry; ψιλὴν καὶ ἀγρίαν καὶ ἡμέραν δενδρέων, iv, 21; ὁ λόφος οὗτος δασὺς Ἰθυσί ἐστι, ἐκδοσης τῆς ἄλλης τῆς προκαταλεχθείσης Λιεύης ψιλῆς, iv, 175. GR.

65. Ὑλλος] The locality of this river is marked by Homer, Τμῶλεσ' ὅπῃ νιφόντι, Τῶν ἐν πτόνι δῆμψ, ... Ὑλλῳ ἐπ' ἰχθυόεντι, καὶ Ἑρμῷ διττήντι, II. T, 385; 392. LR. Of the latter river Strabo says εἰς δὲ καὶ ὁ Ὑλλος ἐμβάλλει, συμπεσόντες δ' οἱ τρεῖς καὶ ἄλλοι ἀσημῶτεροι σὺν αὐτοῖς, εἰς τὴν κατὰ Φωκαίαν ἐκδιδοῦσαν θάλατταν· ὡς Ἡρόδοτος φησὶν, xiii, p. 928 or 626. Livy calls the Hyllus, Phrygius amnis, xxxvii, 37; 38. WE.

66. ἱοῦ] Ionic = ἱεροῦ; by crasis. This mountain was not Dindymus. LR.

67. Δινδυμῆνης] μητρὸς τῶν θεῶν, Stra. xiii, p. 575; τῆς ἐν τῷ Δινδύμῳ ὕρει τιμωμένης, Schol. on Apol. i, 1125; SW. s. DINDYMUS and CYBELE, in A.

68. κατὰ Φωκαίην] MA, 581, b. This town is supposed to be named from the number of 'seals' (phocæ) caught in its vicinity. It is now called Phokia. LR. A.

στρατῶ τῷ ἔωντοῦ ἔποντο σιτοφόροι τε καὶ σκευοφόροι κάμηλοι, ταύ-  
 τας πάσας ἀλλίας, καὶ ἀπελὼν τὰ ἄχθεια, ἀνδρας ἐπ' αὐτὰς ἀνέβησε  
 ἰππᾶδα <sup>70</sup> στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτοὺς, προσέταξε  
 τῆς ἄλλης στρατιῆς προΐεναι πρὸς τὴν Κροίσου ἵππον <sup>71</sup>, τῇ δὲ  
 καμήλῳ ἔπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε· ὅπισθε δὲ τοῦ πεζοῦ  
 ἐπέταξε τὴν πᾶσαν ἵππον. ὥς δὲ οἱ πάντες διετετάχατο, παραίνεσε,  
 τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδῶν  
 γινόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἦν συλλαμβανόμενος  
 ἀμύνηται. <sup>72</sup> ταῦτα μὲν παραίνεσε· τὰς δὲ καμήλους ἔταξε ἀντία <sup>73</sup>  
 τῆς ἵππου, τῶνδε εἵνεκεν κάμηλον ἵππος φοβέεται <sup>74</sup>, καὶ οὐκ ἀνέ-  
 χεται <sup>75</sup> οὔτε τὴν ἰδέην αὐτῆς ὁρέων, οὔτε τὴν ὁδμὴν ὀσφραϊνόμενος.  
 αὐτοῦ δὴ ὦν τούτου εἵνεκεν ἐσεσόφιστο, ἵνα τῷ Κροίσῳ ἄχρηστον ἦ  
 τὸ ἰππικὸν, τῷ δὴ τι καὶ ἐπεῖχε <sup>76</sup> ἐλλάμψεσθαι ὁ Λυδός. ὥς δὲ καὶ  
 συνήεσαν ἐς τὴν μάχην, ἐνθαῦτα ὥς ὀσφραντο <sup>77</sup> τάχιστα τῶν καμή-  
 λων <sup>78</sup> οἱ ἵπποι, καὶ εἶδον αὐτάς, ὅπισω ἀνέστρεφον, διέφθαρτο τε  
 τῷ Κροίσῳ ἡ ἑλπίς. οὐ μέντοι <sup>79</sup> οἱ γε Λυδοὶ τὸ ἐνθεῦτεν δειλοὶ ἦσαν·  
 ἀλλ', ὥς ἔμαθον τὸ γινόμενον, ἀποθορόντες ἀπὸ τῶν ἵππων, πεζοὶ

69. 'Αρπάγου] s. i, 108 ff.

70. ἰππᾶδα] ἰππικὴν, τὴν τῶν ἱππο-  
 τῶν.

72. συλλαμβανόμενος ἀμύνηται] 'he  
 should resist being taken prisoner.'

73. ἀντία] is properly a neuter plural  
 used adverbially; it governs a genitive:  
 'over against.' SW.

74. φοβέεται] οἱ ἵπποι τὰς καμήλους  
 ἐκ παντὸς πολλοῦ οὐκ ἐδέχοντο, ἀλλ' οἱ  
 μὲν ἐκφορῶν γινόμενοι ἐφευγον, οἱ δ'  
 ἐξήλοντο, οἱ δ' ἐνέπιπτον ἀλλήλοις·  
 τοιαῦτα γὰρ πάσχουσιν ἵπποι ὑπὸ κα-  
 μήλων, Xen. C. vii, 1, 27; Poly. St. vii,  
 6, 6. WE. Aristotle, H. A. vi, 18; and  
 Ælian, N. A. iii, 7; affirm that the  
 horse has an antipathy towards the  
 camel. M denies this from his own ob-  
 servation: indeed it is disproved by  
 daily experience and decided by the  
 Orientals, who are the best judges. SD.  
 GIB, vii, 200. TX. s. vii, 87, 44. "I  
 have myself seen horses manifest great  
 terror at the first sight of some camels  
 which were brought to France." LR.  
 s. Liv. xxi, 55, 6.

75. ἀνέχεται] ὑπομένει, Hes. v, 48;  
 viii, 26; ἄ. ὁρέων, v, 19; Ἀθηναῖοι,  
 πρώτοι Ἑλλήνων πάντων ἀνέσχοντο  
 ἐσθιῆτά τε Μηδικὴν ὁρέωντες, καὶ τοὺς  
 ἄνδρας ταύτην ἐσθιμένους· τῶς δὲ ἦν

τοῖσι Ἑλλήσι καὶ τὸ ὄνομα τὸ Μήδων  
 φόβος ἀκούσαι, vi, 112, 20; μόνης σου  
 κλύων ἀνέχεται, Æsch. P. 843. BL.  
 The author of the second book of  
 Maccabees, speaking of the loath-  
 some disease of Antiochus, says, ὑπὸ δὲ  
 τῆς ὁσμῆς αὐτοῦ πᾶν τὸ στρατόπεδον  
 βαρύνεσθαι τῇ σαπρίᾳ... διὰ τὸ τῆς  
 ὁσμῆς ἀφόρητον βάρος... καὶ μηδὲ  
 τῆς ὁσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι,  
 ix, 9; 10; 12: s. i, 169, 30; vii,  
 87, 44.

76. ἐπεῖχε] ἐκ. στρατηλατέειν, i,  
 153, 11; ἐκ. στρατεύεσθαι, vi, 96, 5;  
 und. τὸν νοῦν· σκοπεῖν εἶχον, 'had it  
 in view,' Eust. WE. Pol. iii, 43; x,  
 41; xviii, 28. The same as προσέχειν.  
 SW. Lucian supplies the ellipsis,  
 τοῖς μεγίστοις ἐπέχειν τὸν νοῦν, ii,  
 p. 212; SH. ubi spectaculi tempus venit,  
 deditaque eo mentes cum oculis erant,  
 Liv. i, 9. SS.

77. ὀσφραντο] MA, 244.

78. καμήλων] MA, 327, obs. 2. From  
 the preceding construction of ὀσφρανό-  
 μενος, the genitive case here may be  
 accounted for by understanding τὴν  
 ὁδμὴν.

79. μέντοι] 'however;' καίπερ  
 τῇσδε τῆς ἐλπίδος ψευθεύσεντες. STG.  
 s. i, 96, 99; 117, 55.

τοῖσι Πέρσῃσι συνέβαλλον. χρόνῳ<sup>80</sup> δὲ, πεσόντων ἀμφοτέρων πολ-  
λῶν, ἐτράποντο οἱ Λυδοί· κατεληθέντες δὲ ἐς τὸ τεῖχος, ἐπολιορ-  
κέοντο ὑπὸ τῶν Περσέων. (81) Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη.  
Κροῖσος δὲ, δοκέων οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην,  
ἔπεμπε ἐκ τοῦ τεύχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν  
γὰρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέ-  
γεσθαι ἐς Σάρδις· τούτους δὲ ἐξέπεμπε, τὴν ταχίστην<sup>81</sup> δέεσθαι  
βοηθῆειν<sup>82</sup>, ὡς πολιορκεομένου Κροίσου. (82) Ἐς τε δὴ ὦν τὰς  
ἄλλας ἔπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα. τοῖσι δὲ καὶ  
αὐτοῖσι τοῖσι Σπαρτιήτῃσι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπεπ-  
τώκεε ἔρις ἐοῦσα πρὸς Ἀργεῖους, περὶ χώρου καλομένου Θυρήεις.<sup>83</sup>  
(83) Οἱ δὲ ὅμως, ἐπεὶ τε ἐπύθοντο τοῦ κήρυκος, ὁρμάτο βοηθῆειν.  
καὶ σφι ἤδη παρεσκευασμένοισι, καὶ νεῶν ἐουσέων ἐτοίμων, ἦλθε  
ἄλλη ἀγγελίη, ὡς ἡλώκοι τὸ τεῖχος τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος  
ζωγρηθείς. οὕτω δὴ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην,  
ἐπέπαντο. (84) Σάρδιες δὲ ἤλωσαν ὧδε· ἐπειδὴ τεσσαρεσκαίδεκάτῃ  
ἐγένετο ἡμέρῃ πολιορκεομένη Κροίσῳ, Κῦρος τῇ στρατῇ τῇ ἑνωτοῦ,  
διαπέμψας ἰππέας, προεῖπε<sup>84</sup> 'τῷ πρώτῳ ἐπιβάντι τοῦ τεύχεος δῶρα  
' δώσειν.' μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώ-  
ρει<sup>85</sup>, ἐνθαῦτα, τῶν ἄλλων πεπανμένων, ἀνὴρ Μάρδος<sup>86</sup> ἐπειράτο  
προσβαίνων, τῷ ὄνομα ἦν Ὑριάδης, κατὰ τοῦτο τῆς ἀκροπόλιος,  
τῇ<sup>87</sup> οὐδεὶς ἐτέτακτο φύλακος·<sup>88</sup> οὐ γὰρ ἦν δεινὸν, κατὰ τοῦτο μὴ

80. χρόνῳ] 'after a time.' ἐπὶ τινι is understood. BHD, on BO, 270.

81. τὴν ταχίστην] und. κατὰ and ὥραν, as in σφενδονητῶν τὴν ταχίστην δει, Xen. A. iii, 3, 10: or rather βοη-  
θειαν, s. i, 109, 64; as κατὰ βᾶδισιν or ὁδόν (which is supplied by Xen. A. i, 2, 20;) in i, 119, 67; SH, on BO, 33. ἀπόστασιν, in i, 126, 40; συλλογὴν, (v, 105;) in vi, 7, 28. This explanation derives corroboration from the identity in sense of the two expressions βοηθῆειν and βοηθειαν ποιῆσθαι: s. viii, 68, § 2, 5.

82. βοηθῆειν] δεόμενος Κροίσῳ βοη-  
θείην πολιορκεομένην, i, 83. WE.

83. Θυρήεις] part of Cynuria. LR. ἡ δὲ  
Θυράστις γῆ, μεθόρια τῆς Ἀργείας καὶ  
Λακωνικῆς ἐστίν, ἐπὶ δαλασσαν καθή-  
κουσα, Thu. ii, 27.

84. προεῖπε] ii, 1, 2; iv, 125; vii,  
12; προηγόρευε, iii, 62 twice; προ-  
εράοντα, iii, 61, 99; προλέγειν, iv,  
125; προφωνῶ, Soph. CE. R. 223;  
Herod. Vol. I.

πρὸ in these verbs means 'by pro-  
clamation, publicly;' dictator fertur  
pronunciassie militi prætia, qui primus  
castra hostium intrasset, Liv. ii, 20. VK.  
ED.

85. οὐ προεχώρει] 'it did not suc-  
ceed.' πειρωμένοισι κατὰ τὸ ἰσχυρὸν  
οὐ προεχώρει κάτοδος, ἀλλὰ προσέ-  
πταιον μεγάλως, v, 62; viii, 102; εἴ τι  
μὴ προχωροῖ τοῖς ἐσσηλυθόσι, Thuc.  
ii, 5; WE. i, 205, 28.

86. Μάρδος] Μάρδοι μὲν Πέρσῃσι  
προσεχέες οἰκούσι, λησται καὶ οὗτοι,  
Arr. I. 40; LR. Mardorum gens con-  
finis Hyrcaniae, cultu vitæ aspera, et  
latrocinii assueta; incolæ, ritu ferarum  
virgulta subire soliti, Curt. vi, 5, 11 and  
17. Compare the detailed account of  
the taking of a castle by Marius, where  
a Ligurian guide scaled the rock; Sall.  
J. 97... 99.

87. τῇ] μερίδι may be understood  
with τῇ, as μέρος with κατὰ τοῦτο.

88. φύλακος] a poetical, and, ac-  
c.



ἀλφῷ κοτέ. ἀπότομός<sup>89</sup> τε γάρ ἐστι ταύτη ἡ ἀκρόπολις, καὶ ἄμαχος·<sup>90</sup> ἔστι δὲ πρὸς<sup>91</sup> τοῦ Τμώλου<sup>92</sup> τετραμμένον<sup>93</sup> τῆς πόλιος. ὁ ὢν δὴ Ὑγροιάδης οὔτος<sup>94</sup> ὁ Μάρδος, ἰδὼν τῇ προτεραίῃ<sup>95</sup> τῶν τινά<sup>96</sup> Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ<sup>97</sup> κυνέην<sup>98</sup> ἀνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ ὁ αὐτός τε ἀναβεβήκεε, καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν<sup>99</sup>, καὶ πᾶν τὸ ἄστυ ἐπορθέετο. (85) Κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθη, τὰ μὲν ἄλλα ἐπικίχης, ἄφρωνος δέ. ἐν τῇ ὦν παρελθούσῃ εἴεστοι<sup>100</sup> ὁ Κροῖσος τὸ

cording to some, a Doric form of φύλαξ. It occurs frequently in Herodotus; in Hom. Il. Ω, 566. STE, Th. G. L. 1022. DAM. φύλακοι, iii, 14; εο μάρτυροι, Il. B, 302.

89. ἀπότομός] κατὰ τὰ ἀποτομώτατα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἐρύματος, Xen. C. viii, 2, 3.

90. ἄμαχος] 'impregnable.' "The castle (of Sardis), which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms;" Rycaut, quoted by WLS, ii, 5, 1. συμβαίνει τὰς οὐχυντάτας πόλεις ὡς ἐπὶ τὸ πολλὸν βῆστα γίνεσθαι τοῖς πολέμοις ὑποχειρίους διὰ τὴν ὀλιγωρίαν τῶν ἐνοικούντων, Pol. vii, 15; a. viii, 53, 14; Liv. xxiv, 3, 4; xxviii, 20, 2.

91. πρὸς] in the sense of 'towards,' governs both the genitive and the accusative, as πρὸς Λιδίης, . . . πρὸς μεσαμβρίας, . . . πρὸς βορέην τε καὶ πρὸς ἐσπέριν, . . . πρὸς τὴν ἡῶ, ii, 99; πρὸς τοῦ Πάντου, . . . πρὸς τὸ Αἰγαῖον, vii, 55; πρὸς ἡῶ τε καὶ τοῦ Τανταῖδος, iv, 122, 97. HE, on VG, ix, 1, 1; VG, ix, 8, 5. MA, 590, γ; 591, a.

92. Τμώλου] now Bouz-Dag, 'the cold mountain,' or Tomolitz. LR.

93. τετραμμένον] i. e. ἔστι δὲ τὸ τῆς πόλιος μέρος τετραμμένον πρὸς τοῦ Τμώλου; εο ἡ Καλὴ Ἀκτὴ ἔστι πρὸς Τυρηνίην τετραμμένη τῆς Σικελίης, vi, 22, 18. LR.

94. οὔτος] So τοῦτον δὴ ὦν τὸν Ἄτυν, i, 34; οὔτος δὴ ὁ καθαρθεῖς, i, 43; ὁ δὲ παῖς οὔτος ὁ ἄφρωνος, i, 85. SW.

95. τῇ προτεραίῃ] und. ἡμέρῃ, as in τῇ δευτεραίῃ and ἐς τὴν ὑστεραίην, iv, 113. Thucydides supplies the ellipsis,

τῇ προτεραιᾷ ἡμέρᾳ, v, 75. SH, on BO, 106. From the ordinal numbers are derived numerals (or rather temporals, BL.) in -αῖος, which answer to the question 'On what day?' s. vi, 106, 56. MA, 144, 1. VG, iii, 2, 15.

97. ἐπὶ] 'after,' following verbs of motion, denotes the end of one's going: εἶναι ἐπὶ τὴν θήρην, i, 37; τὴν θυγατέρα ἐξέπεμπε ἐπ' ὄδω, iii, 14, 53; ἐπὶ πῦρ ἐλθὼν, Xen. CE. ii, 15; MA, 586, c. φέροντο ἐπ' ἀργυρολογίαν, Xen. H. i, 1, 8; εο μετὰ, i, 41, 15; κατὰ, i, 77, 53.

98. κυνέην] is properly an adjective, agreeing with περικεφαλαίαν; and originally signified 'a helmet covered with the skin' of a dog, otter, or seal, δορὰ κυνὸς ποταμίου, σκέπουσα τὰς κεφαλὰς, Eust. but afterwards, by synecdoche, any 'helmet.' DAM. BO, 215, 70. PC, iii, 4.

99. ἠλώκεσαν] There are various accounts given of the capture of Sardis; see Xen. C. vii, 2, 1; Ctes. P. 4; Poly. vii, 6, 2 f; which last is least creditable to the character of Cyrus. Antiochus took the city in the same manner as here related, Pol. vii, 15. . . 18. LR.

100. εἴεστοι] εὐημερία, εὐετηρία, ἡ καλλίστη τῶν ἐτῶν διαγωγὴ, ΓΛ. εὐ-θηνία, εὐδαιμονία, Hes. derived from "Ἔστη, 'Vesta.' χαίρουσαν εἴεστοι πόλιν, Æsch. Ag. 630; βίον τελευτήσαντ' ἐν εἴεστοι φάργ, 902; μήτ' ἐν κακοῖσι, μήτ' ἐν εὐ. φ. Th. 171: s. ἀπεστοῖ, ix, 85, 37. BL. The correctness of the above etymology is questionable. ἔστω (derived from the second aorist ἔστην) is synonymous with οὐσία, and ἀπεστοῖ

πᾶν ἐς αὐτὸν ἐπεποιήκει, ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεπόμεναι χρησομένους. ἥ δὲ Πυθίη οἱ εἶπε τάδε·

“Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,  
 “μὴ βούλεν πολύνεκτον ἱὴν<sup>1</sup> ἀνὰ δώματ’ ἀκούειν  
 “παίδος φθεγγομένου. τόδε σοι πολὺ λῶϊον<sup>2</sup> ἀμφίς<sup>3</sup>  
 “ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλῳψ.”<sup>4</sup>

ἀλίσκομένου δὲ τοῦ τείχεος, ἦι<sup>5</sup> γὰρ τῶν τις Περσέων ἀλλογνώσας<sup>6</sup> Κροῖσον ὡς ἀποκτενέων, Κροῖσος μὲν νυν, ὀρέων ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκει, οὐδέ τι οἱ διέφερε<sup>7</sup> πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφρωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε<sup>8</sup> φωνήν, εἶπε δέ· “Ὀνθρωπε<sup>9</sup>, μὴ “κτεῖνε Κροῖσον!” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο· μετὰ δὲ τοῦτο ἤδη ἐφώνεε τὸν πάντα χρόνον τῆς ζῆσης. (86) Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον ἐζώγρησαν, ἄρξαντα ἔτεα τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ἡμέρας πολιορκηθένται κατὰ τὸ χρηστήριόν τε καταπαύσαντα τὴν ἐωντοῦ μεγάλην ἀρχήν. παρόντες δὲ αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κύρον. ὁ δὲ, συννήσας πυρὴν<sup>10</sup> μεγάλην, ἀνεβίβασε ἐπ’ αὐτὴν τὸν Κροῖσόν τε ἐν πέδῳσι δεδεμένον, καὶ δις ἐπὶ Λυδῶν παρ’ αὐτὸν παῖδας, ἐν νόφ’ ἔχων

with ἀπουσία, ‘absence.’ STE, Th. L. G. 4542 ; 4570. εὐεστῶν, literally, ‘well-being.’

1. ἱήν] ἰά, ‘a voice;’ ἱα, ‘violets,’ and Doric = μία, ‘one.’ A word of very rare occurrence, and put for ἰωῆ according to Eust. synonymous with γῆρυς, φωνή, βοά, λακχή, αὐδή, s. Æsch. P. 932 ; Eur. Rh. 554. BNS. BL.

2. λῶϊον] MA, 134.

3. ἀμφίς] ‘far.’

4. ἀνόλῳψ] *Idemque (deus) mittit et signa nobis ejus generis qualia permulta historia tradidit; quale . . . illud est quod scribit Herodotus; Cræsi filium, cum esset infans, locutum; quo astento regnum patris et domum funditus concidisse, Cic. de D. i, 53: s. i, 34, 71.*

5. ἦι] Similar instances of anacoluthia, caused by a sentence inserted parenthetically with γὰρ, occur in εἰς δὴ . . . διαλαβέειν, 114, 32 ; ἐργαζο-

μένων . . . ἔπεμπον, i, 174, 54. STG. MA, 613, vii.

6. ἀλλογνώσας] ἀγνοήσας, Hes. WE.

7. οὐδὲ . . . διέφερε] ‘nor did it make any difference to him.’ φ τὸ ἐκείνους σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερον, Dem. de C. p. 520, s. LR.

8. ἔρρηξε] ἐκραξε, Hes. διόττονον καὶ ἰσχυρὸν εἶπε, Suid. ii, 2 ; v, 93 ; ἦν τὸ παῖδιον φωνὴν ῥήξῃ, Hipp. π. Ἐπ. 7 ; οὐρανομήκη ῥήξατε φωνήν, Arist. N. 356 ; 947 ; *tupit hanc pectore vocem*, Vir. Æ. iii, 246 ; ii, 129 ; xi, 377 ; Ov. M. x, 147 ; Sil. viii, 301. By the sacred writers φωνήν is sometimes suppressed, Galatians iv, 27 ; LXX, Isaiah liv, 1. SS. SH, on BO, 297.

9. ὄνθρωπε] ὁ ἄνθρωπε.

10. πυρὴν] This cruelty was the more atrocious from Croesus being great uncle to Cyrus : Aryenis, sister of Croesus, having married Astyages, maternal grandfather of Cyrus. Neither Ctesias nor Xenophon, however, record

εἴτε δὴ ἀκροθίνια<sup>11</sup> ταῦτα καταγιεῖν<sup>12</sup> θεῶν θεῶν δὴ<sup>13</sup>, εἴτε καὶ εὐχὴν ἐπιτελεῖσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν πυρῇ, βουλόμενος εἰδέναι, εἰ τίς μιν δαιμόνων ῥύσεται<sup>14</sup> τοῦ μὴ<sup>15</sup> ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιεῖν<sup>16</sup> ταῦτα· τῷ δὲ Κροίσῳ ἐστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ ἔοντι τοσοῦτον, τὸ<sup>17</sup> τοῦ Σόλωνος, ὥς οἱ εἶη σὺν θεῷ<sup>18</sup> εἰρημένον τὸ 'μηδένα εἶναι τῶν ζώντων 'ὄλβιον'.<sup>19</sup> ὥς δὲ ἄρα μιν προστῆναι τοῦτο<sup>20</sup>, ἀνενεικάμενόν<sup>21</sup> τε

the fact; and our author does not positively affirm it. *LR.*

11. ἀκροθίνια 'first fruits;' from ἀκρον 'top,' and θινός 'of a heap of corn': ἀπαρχὴ τῶν θινῶν θῖνες δέ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν σκύλα, λαφύρων ἀπαρχαί, Hes. SS. viii, 122, 55.

12. καταγιεῖν 'to offer as a burnt sacrifice:' s. *STE*, Th. L. G. 1311.

13. θεῶν δὴ] for οὐκ οἶδα θεῶν δὴ, so ἐπὶ μισθῷ σοφὸς δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀντρέκως, i, 160; θεῶν δὴ χρήματος, iii, 121; δοκὸς δὴ, iii, 129. *STG.*

14. ῥύσεται] When Nebuchadnezzar told the three children, ἐμβληθήσεσθε εἰς τὴν κάμνον τοῦ πυρὸς τὴν καιομένην and asked καὶ τίς ἐστί θεός, ὃς ἐξελεῖται ὑμᾶς ἐκ χειρὸς μου; they replied, ἔστι θεός ἡμῶν ἐν οὐρανοῖς, ὃ ἡμεῖς λατρεύομεν, δυνατὸς ἐξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης· καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, ῥύσεται ἡμᾶς, lxx, Daniel iii, 15; 17.

15. τοῦ μὴ] ἐξερυσάμην βροτοὺς τοῦ μὴ διαφραισθέντας εἰς Αἴθου μολεῖν, *Æsch.* P. V. 243; τὸ σῶμα ῥύεται μὴ κατθανεῖν, Eur. H. F. 196; and with μὴ omitted, ὃν θανεῖν ἐρρύσάμην, Al.

11. After a negative or prohibitive verb, μὴ is generally annexed to the infinitive, by a pleonasm; *DE. MA*, 533, obs. 3, 1...6. To the verbs, of which instances are given by *MA*, may be added ἀποδοκέειν, i, 152, 97; (the contrary to δοκέειν, i, 172;) ἀπερεῖν, Thu. i, 29; ἀντειπεῖν, ib. 86; ἀντιλογεῖν, Soph. An. 383; ἐξομνεῖν, 550; κατέχεσθαι, Thu. i, 17; παρίεναι, *CE.* R. 283; λείπειν, 1232; φεύγειν, An. 269; ἀποφεύγειν, *CE.* C. 1739; διαφεύγειν, vii, 194, 9; [διακωλύειν, viii,

144, 33; *SH. HE*, on *VG*, vii, 12, 11.] ἀπολύεσθαι, Thu. i, 95; 128; ἀποκρύπτεσθαι, Thu. ii, 53; φυλάσσειν, *CE.* C. 667; s. i, 158, 43; iv, 125, 7; vi, 88, 64; vii, 28, 38; ix, 12, 65; id negare augur neque mutari neque novum constitui, Liv. i, 36; officium obstantique, ... impediunt prohibentque, quo minus, Lucr. ii, 783. The reason of this construction may, in many places, be the ellipsis of λέγων, or some other participle to the same effect; ἀπεικὼν εἰργαί μελάρθρων, "μηκέτ' ἐσέλθης," τᾷδε φωνῶν, *Æsch.* A. 1304; Thu. i, 40: s. i, 86, 16.

16. ποιεῖν] und. λέγουσι, as before θέλειν and γενέσθαι, i, 59; εἶναι, i, 75; *STG. SH. BO*, 376. *æqui se iubebat* (*dicens se*) *cunctantem vi abstracturum*, Liv. iii, 44: s. i, 86, 15.

17. τὸ] τὸ Κλέωνος, Thu. iii, 47; τὸ σὺν, *Æsch.* A. 533; i. e. τὸ εἰρημένον ὑπὸ σοῦ, Schol. *MA*, 283. *BL.* und. ῥῆμα.

18. σὺν θεῷ] *VG*, ix, 5, 13.

19. ὄλβιον] Si verum iudicium facere volumus, ac repudiata omni fortuna ambitione decernere, mortalium nemo est felix, Plin. H. N. vii, 40. *WE.*

20. ὥς ... τοῦτο] 'as soon as this stood before him,' i. e. 'occurred to him.' *Æ.* Προστῆναι here governs an accusative, because it means the same as ἐσελθεῖν; but it is found, in a different sense, with the same case, ἡ σε πολλὰ δὴ λιπαρεῖ προστῆναι χερσὶ, Soph. E. 1395. *MA.* For the use of the infinitive, s. *MA*, 537.

21. ἀνενεικάμενον] (Ionic and poetic = ἀνενεγκάμενον, i. e. ἄμα στεναγμῷ ὀλοφυράμενον) ἐκ βάθους ἐκδοήσας, *Æl.* μνησάμενος ἀδινῶς ἀνενεικάτο, φώνησέν τε, Hom. Il. T. 314; Apol. iv,

καὶ ἀνασπενάξαντα ἐκ<sup>22</sup> πολλῆς ἡσυχίης<sup>23</sup>, ἐς τρίς ὀνομάσαι  
 ‘Σόλων!’<sup>24</sup> καὶ τὸν Κῦρον, ἀκούσαντα, κελευσαι τοὺς ἑρμηνέας  
 ἐπείρεσθαι τὸν Κροῖσον, ‘τίνα τοῦτον<sup>25</sup> ἐπικαλέοιτο;’ καὶ τοὺς,  
 προσελθόντας, ἐπειρωτᾶν. Κροῖσον δὲ τέως<sup>26</sup> μὲν σιγὴν ἔχειν ἐρω-  
 τεώμενον μετὰ δὲ, ὡς ἠναγκάζετο, εἰπεῖν “Τὸν ἂν ἐγὼ πᾶσι τυράν-  
 “νοισι προετίμησα<sup>27</sup> μεγάλων χρημάτων ἐς λόγους ἐλθεῖν.” Ὡς δὲ  
 σφί ἄσσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρέωντων δὲ  
 αὐτῶν, καὶ ὄχλον παρεχόντων, ἔλεγε δὴ, ὡς ‘ἦλθε ἀρχὴν<sup>28</sup> ὁ Σόλων,  
 ‘ἔὼν Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλάν-  
 ‘ρίσειε’ οἷα δὴ εἶπας, ὥστε αὐτῷ πάντα ἀποθεβήκοι, τῇ περ ἐκείνος  
 ‘εἶπε, οὐδέν τι μᾶλλον<sup>29</sup> ἐς ἑωυτὸν λέγων, ἢ ἐς ἅπαν τὸ ἀνθρώ-  
 ‘πινον<sup>30</sup>, καὶ μάλιστα τοὺς παρὰ σφίσι αὐτοῖσι δοκίοντας ὀλβίους  
 ‘εἶναι’ τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι τῆς δὲ πυρῆς ἡδὴ ἀμμέ-  
 νης καίεσθαι τὰ περιέσχατα.<sup>31</sup> καὶ τὸν Κῦρον, ἀκούσαντα τῶν ἑρμη-  
 νέων τὰ εἶπε Κροῖσος, μεταγνόντα τε καὶ ἐννόσαντα<sup>32</sup>, ὅτι καὶ

1748. φωνήν is supplied by Mus. 172; Apol. iii, 635; μῦθον, ib. 463. SBL. SH. BO, 297. SW. s. i, 116, 44. BNS gives the sense of this passage, δεινὸν τ’ οἰμῶξας, μεγάλῳ ἀνευέικατο φωνήν “ὁ μοι ἄγῶν!” Es. 627.

22. ἐκ] VG, ix, 3, 2. MA, 574. This preposition is especially used to denote change from one thing to another directly opposite; as ἐκ αἰθρίης καὶ νηνεμῆς νέφεα καὶ χειμῶνα, i, 87; vii, 188, 72; ἐκ πλουσίου πένητα, ἐκ βασιλείας ἰδιώτην, Xen. A. vii, 7, 17; γελῶν ἐκ δακρύων C. i, 4, 28; ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ξυμβῆναι, Thu. i, 120; ἐν πέδῳ κοίτας βασιλικῶν ἐκ δεινίων, Eur. T. 496; ἐξ ὀλβίων ἄζηλον βίον, Soph. T. 288; τυφλὸς ἐκ δεορκότος, Cc. R. 454; λευκὴν ἐκ μελαίνης τρίχα, Ap. 1104; ἐκ χρηστῶν φαῦλα ... ἐκ φάυλων χρηστὰ, Dem. O. ii, 8; vilis ex caritate, Cic. p. L. M. 15; ex favore invidia, Liv. ii, 7; xxi, 39, 1; xivii, 43, 4; fumum ex fulgore, ex fumo lucem, Hor. A. P. 143: s. i, 87, 40; 129, 58; vii, 188, 72.

23. ἡσυχίης] σιωπῆς Amm. SS. σιωπῆς γενομένης, σπενάξας μέγα, εἰς τρίς ἀνακαλεῖται Σόλων, Nic. D. Ex. p. 461. WE.

24. Σόλων] ὄδξαν ἔσχεν ὁ Σόλων, ἐνὶ λόγῳ τὸν μὲν σώσας, τὸν δὲ παιδεύ- σας τῶν βασιλέων, Plu. RO, iv, 1, 1, § 6.

25. τίνα τοῦτον] τίς οὗτος εἴη, Dn. MA, 264, obs.

26. τέως] ‘for some while.’ Ionic = ἕως. τέως μὲν is followed by μετὰ δέ, i, 11; 86; 94; ἐπεὶ δέ, ii, 45; ἔπειτα δέ, iv, 83; τέλος δέ, i, 82; ii, 169; SW.

27. προετίμησα] i. e. ἐποιήσαμην περὶ πλείονος ἥ: s. iii, 21, 6. When a hypothetical proposition is self-evident, it is often suppressed; as εἰ δυνατόν ἦν is here; and εἰ μὴ ἐπυθόμην τοῦ δερ- ποντος, with κατέδοξα, i, 111, 4; and εἰ ἐβουλήθημεν τοῖσι Ἑλλήσι συμμαχίην συνθέσθαι, with παρασχόντες ἄν, vii, 168, 85; STG. εἴξω ἂν τὰ νῦν πε-πραγμένα μᾶλλον σοὶ καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι, Xen. A. vii, 7, 16; ἦν ὅμεις ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὅμιν προσγενέσθαι, Thu. i, 33; MA, 377. s. vii, 168, 85.

28. ἀρχὴν] ‘formerly;’ i, 140; ii, 27. WE.

29. οὐδέν τι μᾶλλον] ‘not at all more;’ iv, 118. STG.

30. ἀνθρώπινον] und. γένος. BO, 45.

31. περιέσχατα] ‘extremities,’ τὰ περὶ τὰ ἔσχατα, i, 191; καιομένου τοῦ ὕδατος, ... τὰ περιέσχατα νεμομένου τοῦ πυρὸς, v, 101, 67. WE.

32. ἐννόσαντα] νόω, νόσας is the more ancient form of νοέω, νοήσας. BGS, on DW, p. 102.

αὐτὸς ἄνθρωπος ἔων ἄλλον ἄνθρωπον, γενόμενον ἑωυτοῦ εὐδαιμονίῃ οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίη· πρὸς τε τούτοισι, δέισαντα τὴν τίσιν, καὶ ἐπιλεξάμενον, ὥς οὐδὲν εἶη τῶν ἐν ἀνθρώποισι ἀσφαλῶς ἔχον<sup>33</sup>, κελεύει<sup>34</sup> ‘σβεγνύναι τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβι-  
 ‘θάξειν Κροῖσόν τε καὶ τοὺς μετὰ Κροῖσου.’ καὶ τοὺς<sup>35</sup>, πειρωμένους, οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι. (87) Ἐνθαῦτα λέγεται ὑπὸ Ἀνδῶν, Κροῖσον, μαθόντα τὴν Κύρου μετὰγνωσιν, ὥς ὦρα πάντα μὲν ἄνδρα σβεγνύντα<sup>36</sup> τὸ πῦρ, δυναμένους δὲ οὐκέτι κατα-  
 λαβεῖν<sup>37</sup>, ἐπιβώσασθαι τὸν Ἀπόλλωνα ἐπικαλεόμενον, ‘εἰ τί<sup>38</sup> οἱ  
 ‘κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστήναι, καὶ ῥύσασθαι μιν  
 ‘ἐκ τοῦ παρεόντος κακοῦ.’ τὸν μὲν, δακρύνοντα, ἐπικαλέσθαι τὸν  
 Θεόν· ἐκ δὲ αἰθρίης τε καὶ νηνεμίας συνδραμέειν ἐξαπίνης νέφεα,  
 καὶ χειμῶνά τε καταβράγῃναι καὶ ἴσαι ὕδατι λαβροτάτῃ, κατα-  
 σβεσθῆναι τε τὴν πυρὴν. οὕτω δὲ μαθόντα τὸν Κῦρον, ὥς εἶη ὁ  
 Κροῖσος καὶ Θεοφίλης καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ  
 τῆς πυρῆς εἶρεσθαι τάδε· “Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε<sup>39</sup>,  
 “ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιον ἀντὶ<sup>40</sup> φίλον ἐμοὶ  
 “καταστήναι;” Ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐγὼ ταῦτα ἔκρηξα τῇ σῇ  
 “μὲν εὐδαιμονίῃ<sup>41</sup>, τῇ ἐμειωντοῦ<sup>42</sup> δὲ κακοδαιμονίῃ· αἴτιος δὲ τούτων  
 “ἐγένετο ὁ Ἑλλήνων Θεός, ἐπαείρας<sup>43</sup> ἐμὲ στρατευσθαι. οὐδεὶς γὰρ  
 “οὕτω ἀνόητός ἐστι, ὅστις<sup>44</sup> πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν  
 “γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ, οἱ πατέρες  
 “τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσί μου φίλον ἦν οὕτω γενέσθαι.”  
 (88) Ὁ μὲν ταῦτα ἔλεγε· Κῦρος δὲ αὐτὸν λύσας κάτισε τε ἐγ-  
 γὺς ἑωυτοῦ, καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε, ἀπεθωύμαζέ<sup>45</sup> τε

33. ἀσφαλῶς ἔχον] *MA*, 604. i. e. ἀσφαλὲς ὄν, ἔχω with an adverb (i, 89, 67; v, 106, 90) being equivalent to εἰμί with the corresponding adjective, the reflexive pronoun being understood; s. vi, 39, 30: thus the verb ἔχειν is used with the adverbs φανλῶς, ἄμεινον, καλῶς, and οὐκ ὀρθῶς, *Dem.* O. iii, p. 40; but ἀσφαλῶς ἔ. occurs in its literal meaning, ‘to possess securely,’ *ibid.*

34. κελεύει] for κελεύειν, as if καὶ ὁ Κῦρος, &c. had preceded. *STG.*

35. τοὺς] οἷς ἐπέταξε τοῦτο τὸ ἐρ-  
 γον. *STG.*

36. σβεγνύντα] ‘trying to extin-  
 guish.’

38. εἰ τί] εἰ ποτέ τοι χαρίεντ’ ἐπὶ  
 νηὸν ἔρεψα, ἢ εἰ δὴ ποτέ τοι κατὰ πλόνα

μηρὶ ἔκρα ταύρων, ἢδ’ αἰγῶν, τότε μοι  
 κρήνην ἐέλδωρ, *Hom.* II. A, 39; ὃ  
 δέσποθ’ Ἑρμῇ, εἰ τι κεχαρισμένον χοι-  
 ρίδιον οἶσθα παρ’ ἐμοῦ γε κατεδηδοκῶς,  
 &c. *Arist.* P. 381. *WE.*

39. ἀνέγνωσεν] ἀνέπεισεν, ἀνεδίδαξεν,  
*ΓΛ. MA*, 227.

40. ἀντὶ] i, 129, 59; 209, 71: s. i,  
 86, 22.

41. εὐδαιμονίῃ] The dative is ren-  
 dered by ‘owing to.’ *MA*, 403, b.

42. ἐμειωντοῦ] compounded of ἐμέο  
 and αὐτοῦ, by crasis of οα. *MA*, 148,  
 obs. 2.

43. ἐπαείρας] ‘by instigating.’

44. ὅστις] after οὕτω, is put with a  
 finite verb, instead of ὥστε with an in-  
 finitive. *MA*, 479, obs. 1.

45. ἀπεθωύμαζε] *Γρίλαμος* θαύμαζ’

ὀρέων καὶ αὐτὸς, καὶ οἱ περὶ ἐκείνων ἐόντες πάντες. ὁ δὲ, συννοή<sup>46</sup> ἐχόμενος, ἥσυχος ἦν. μετὰ δὲ, ἐπιστραφεῖς<sup>47</sup> τε καὶ ἰδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστυ κερατίζοντας<sup>48</sup>, εἶπε<sup>49</sup> “ὦ βασιλεῦ, “κότερα<sup>50</sup> λέγειν πρὸς σέ τὰ νοέων τυγχάνω<sup>51</sup>, ἢ σιγᾶν ἐν τῷ “παρεόντι<sup>52</sup> χρόνῳ χρή;” Κῦρος δὲ μιν θαρσέοντα ἐκέλευε λέγειν, ὅ τι βούλοιο. ὁ δὲ αὐτὸν εἰρώτα<sup>53</sup>, λέγων “Οὗτος ὁ πολλὸς ὄμιλος “τί ταῦτα σπουδῇ πολλῇ ἐργάζεται;” Ὁ δὲ εἶπε “Πόλιν τε τὴν “σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει.”<sup>54</sup> Κροῖσος δὲ ἀμείβετο “Οὔτε πόλιν τὴν ἐμὴν οὔτε χρήματα τὰ ἐμὰ διαρπάζει “οὐδὲν γὰρ ἐμοὶ ἐτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγουσι<sup>55</sup> “τὰ σά.” (89) Κύρῳ δὲ ἐπιμελὲς<sup>56</sup> ἐγένετο τὰ Κροῖσος εἶπε, μετασθησάμενος<sup>57</sup> δὲ τοὺς ἄλλους, εἶρετο Κροῖσον, “ὅ τι οἱ ἐνορή<sup>58</sup> “ἐν τοῖσι ποιευμένοις;” ὁ δὲ εἶπε “Ἐπεὶ τέ με θεοὶ δῶκαν δοῦλόν σοι, “δικαιῶ<sup>59</sup>, εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἐόντες

Ἀχιλλῆα, αὐτὰρ Πρίαμον δαύμαζεν Ἀχιλλεύς, εἰσρώων, Hom. Il. Ω, 629. WE.

46. συννοή] λύπη, ἐννοία, Hes. μή τοι χλιδῇ δοκεῖτε, μήτ' αὐθαδῆς σιγᾶν με· συννοία δὲ δάπτομαι κέαρ, Aesch. P. V. 445. BL.

47. ἐπιστραφεῖς] ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτήν, St Matthew ix, 22.

48. κερατίζοντας] ‘pillaging;’ literally ‘butting;’ i, 159, 51; viii, 86, 77; “The beast With many heads butts me away,” Shaksp. Cor. iv, 1, 1 f; *arietare*, Acc. in Cic. Div. i, 22. The metaphor is taken from the violence with which a horned animal assaults and destroys: ἐποίησεν ἐαυτῷ Σεδεκίας κέρατα σιδηρᾶ, καὶ εἶπε “τάδε λέγει Κύριος· ἐν τούτοις κερατιεῖς τὴν Συρίαν,” lxx, i Kings xxii, 11.

49. εἶπε] The advice of Croesus was solicited by Cyrus, according to Xen. C. vii, 2, 10.

50. κότερα] i, 91; the same as κότερον.

51. νοέων τυγχάνω] ‘I happen to be thinking: ἐτύγχανε ἀναθεσθῆκώς,’ he happened to have gone up,’ vii, 3; ἐτύγχανε κατεγγῶτα, ‘they happened to be broken,’ vii, 224. MA, 553, 4. τυχεῖν εἶπασαν, viii, 102, 56, is the same as εἶπαι; so τυγχάνω φρονέουσα, viii, 68, 1; WE. iv, 61; RZ. HE, on VG, v, 11, 16.

52. παρεόντι] χρόνῳ is often understood, as ἐν τῷ τότε παρόντι, Thu. i, 95; θεωρεῖτε μὴ ἐκ τοῦ παρόντος ἀλλ’ ἐκ τοῦ παρεληλυθότος χρόνου, Aesch. c. Ti. p. 51: s. i, 156, 31.

53. εἰρώτα] has not an augment, but comes from the Ionic form εἰρωτάω; s. i, 11; ii, 32; vi, 3, 10; vii, 148. MA, 167, 4.

54. διαφορέει] the same as διαρπάζει; SW.

55. ἄγουσι] i, 166, 1; vi, 90, 75; ἄγειν signifies ‘to drive away’ slaves and cattle; φέρειν ‘to carry off’ other booty; ἄγειν καὶ φέρειν διαφέρειν ἄγειν μὲν γὰρ τὰ ἐμψυχα, φέρεται δὲ τὰ ἄψυχα, Amm. de D.V. p. 2; *diripi ferrique*, Liv. viii, 38; *L.R. agere and ferre* in Latin have the same signification, Liv. xxii, 1, 3; 3; xxxviii, 15; xxxix, 54; xl, 49; ED. *alii rapiunt incensa feruntque Pergama*, Vir. A. ii, 374. VG, v, 4, 7; 13, 10. HGV.

56. ἐπιμελὲς] instead of ἐπιμελέα, χρήμα being understood, εἴη χρήμα κατηρημένον μοναρχίᾳ, iii, 80; ἦν μέγιστον πρῆγμα Δημοκρίδης, iii, 132. STG.

57. μετασθησάμενος] In speaking of the senate at Athens, Aeschines uses a similar expression, μ. τοὺς ἰδιώτας, in Ct. 40; *remotis arbitris*, Liv. ii, 4; 37; xxvii, 28, 3.

58. ἐνορή] for ἐνοράοι, or ἐνορόοι. MA, 193, 2.

“ ὑβρίζαι, εἰσι ἀχρήματοι· ἦν ὦν σὺ τούτους περιτῆς <sup>60</sup> διαρπάσαν-  
 “ τας καὶ κατασχόντας χρήματα μεγάλα, τὰδε τοι ἐξ αὐτῶν ἐπίδοξα <sup>61</sup>  
 “ γενέσθαι· δεῖ ἂν αὐτῶν πλείστα κατὰσχη, τοῦτον προσδέεσθαι <sup>62</sup>  
 “ τοι ἐπαναστησόμενον. <sup>63</sup> νῦν ὦν ποιήσον ὥδε, εἰ τοι ἀρέσκει τὰ ἐγὼ  
 “ λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσῃσι τῇσι πύλῃσι φυλάκους,  
 “ οἱ λεγόντων <sup>64</sup> πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρούμενοι, ‘ ὥς  
 “ σφεα ἀναγκαιῶς ἔχει <sup>65</sup> δεκατευθῆναι τῷ Διτί.’ καὶ σὺ τέ σφι οὐκ  
 “ ἀπεχθήσῃ <sup>66</sup> βίην ἀπαιρούμενος τὰ χρήματα· καὶ ἐκείνοι, συγ-  
 “ γόντες <sup>67</sup> ποιεῖν σε δίκαια, ἐκόντες ποιήσουσι.” (90) Ταῦτα  
 ἀκούων, ὁ Κύρος ὑπερήδετο, ὥς οἱ ἐδόκεε εὖ ὑποτίθεσθαι· αἰνέσας  
 δὲ πολλὰ, καὶ ἐντειλάμενος τοῖσι δορυφόροις, τὰ Κροῖσος ὑπεθήκατο,  
 ἐπιτελεῖν, εἶπε πρὸς Κροῖσον τὰδε· “ Κροῖσε, ἀναρτημένου <sup>68</sup>  
 “ σεῦ ἀνδρὸς βασιλέως <sup>69</sup> χρηστὰ ἔργα καὶ ἔπεα ποιεῖν, αἰτέο  
 “ δόσιν, τὴν τινα βούλει τοι γενέσθαι παραντίκα.” Ὁ δὲ εἶπε·  
 “ ὦ δέσποτα <sup>70</sup>, ἔασας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων,  
 “ τὸν ἐτίμησα ἐγὼ θεῶν μάλιστα, ἐπέειρεσθαι, πέμψαντα τάσδε  
 “ τὰς πέδας, ‘ εἰ ἔξαπατᾷν τοὺς εὖ ποιεῦντας νόμος ἐστί οἱ; ’” Κύρος

59. δικαῖω] ‘I think it my duty.’  
 νεκροὺς τοὺς θανόντας θάψαι δικαῖω.  
 Eur. S. 534.

60. περιτῆς] i, 191; περιρᾶν, Thu.  
 i, 24; περιόψεσθαι, ib. 35; 39; ‘to  
 overlook.’

61. ἐπίδοξα] προσδόκιμα. ΓΛ. i. e.  
 προσδόκα τὰδε τοι ἐξ αὐτῶν γενήσεσθαι  
 (s. i, 53, 75), ὅσα φεύγοντας ἐκ τῆς πα-  
 τριδος κακὰ ἐπίδοξα καταλαμβάνειν, iv,  
 11; πολλοὶ ἐπίδοξοι τωὐτὸ τοῦτο πεί-  
 σεσθαι εἰσι, vi, 12, 69; STG. ἀργαλέος  
 Ὀλύμπιος ἀντιφέρεσθαι, Hom. Il. A,  
 589: s. i, 155, 28.

63. ἐπαναστησόμενον] ‘will rebel.’  
 The difference between this verb and  
 ἀποστήναι is clearly marked in ἐγὼ  
 γὰρ, οἵτινες μὲν μὴ δυνατοὶ φέρειν  
 τὴν ὑμετέραν ἀρχὴν, ἢ οἵτινες ὑπὸ  
 τῶν πολεμίων ἀναγκασθέντες, ἀπέ-  
 στησαν, εὐγγνώμην ἔχω· οἵτινες δὲ, αὐ-  
 τόνομοι τε οἰκοῦντες, καὶ τιμώμενοι  
 ἐς τὰ πρῶτα ὑπὸ ἡμῶν, ταῦτα εἰργά-  
 σαντο· οὗτοι ἐπανάστησαν μᾶλλον ἢ  
 ἀπέστησαν. ἀπόστασις μὲν τῶν βιαιῶν  
 τι πασχόντων ἐστίν, Thu. iii, 39; where  
 the Scholiast completes the sentence  
 thus, ἐπανάστασις δὲ, ὅταν τινὲς μηδὲν  
 ἀδικούμενοι στασιάζουσι καὶ ἐχθρεύουσι  
 τοῖς μηδὲν ἀδικήσαν· and the whole  
 chapter elucidates this distinction. ἐπα-

ναστήσονται τέκνα ἐπὶ γονεῖς, St Mat  
 thew x, 21. SS.

64. λεγόντων] In the third person  
 plural of the imperative active, Attic  
 writers prefer -όντων to -έωσαν: the  
 same also occurs in the Ionic dialect,  
 and even in the Doric. MA, 193, 1.  
 s. vii, 16, 25 and 24.

65. ἀπεχθήσῃ MA, 223; 178, 3.

66. συγγόντες] ‘feeling conscious.’

67. ἀναρτημένου] ἀναρτημένους ἔρδειν  
 κακῶς, vi, 88; WE. ἀνάρτημαι στρα-  
 τεύεσθαι, vii, 8, 60, SW. The genitive is  
 here put for the nominative by anacoluthia: so προθυμομένου Λοξίω, οὐκ  
 ὁλος τε ἐγένετο, i, 91; s. i, 3, 96. STG.

68. ἀνδρὸς βασιλέως] The same pleonasm  
 occurs, Eur. S. 454; (in iii, 80,  
 40;) LR. MA, 430, 7. ἄνθρωπος βα-  
 σιλεὺς, St Matthew xviii, 23; φῶς  
 ἀρχηγός, Aesch. A. 250; ἄνδρες πολιταί,  
 828; ἄ. ληστοί, Soph. CE. R. 842;  
 πολλοὺς ἔχων ἄνδρας λοχίτας, ol’ ἄνθρω-  
 πον ἀρχηγέτης, 750; ὡν δοῦλος, 763;  
 ἄ. δεσπότης, Pin. O. vi, 30; ἄ. μάντις,  
 vi, 83; ἄ. στρατηγός, vi, 92, 85; Thu. i,  
 74; s. i, 141, 83; Liv. xxvii, 24, c. BF  
 considers it, not as a pleonasm, but as  
 a relic of the verbose character of an-  
 tique phraseology.

69. δέσποτα] ‘my lord and master;’

δὲ εἶρετο, 'ὅ τι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο;' Κροῖσος δὲ οἱ ἐπανηλόγησε<sup>70</sup> πᾶσαν τὴν ἑωντοῦ διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσεις, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὥς, ἐπαρθείς τῷ μαντήϊ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβαινε<sup>71</sup> αὐτὶς παραιτέόμενος, 'ἐπεῖναι<sup>72</sup> οἱ τῷ Θεῷ τούτων<sup>73</sup> ὀνειδίσαι.'<sup>74</sup> Κύρος δὲ γελάσας εἶπε· "Καὶ τούτου τεύξεαι παρ' ἐμεῦ, Κροῖσε, " καὶ ἄλλου παντὸς, τοῦ ἂν ἐκάστοτε δέῃ." Ὡς δὲ ταῦτα ἤκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν<sup>75</sup> ἐς Δελφούς, ἐνετέλλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νηοῦ τὸν οὐδὸν<sup>76</sup>, εἰρωτᾶν, 'εἰ οὐ τι ἐπαισχύνεται ' τοῖσι μαντήϊοις ἐπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὥς κατα- ' παύσοντα τὴν Κύρου δύναμιν, ἀπ' ἧς οἱ ἀκροθίνια τοιαῦτα γενέ- ' σθαι;' δεικνύοντας τὰς πέδας· ταῦτά τε ἐπειρωτᾶν, καὶ ' εἰ ἀχαρί- ' στοισι<sup>77</sup> νόμος<sup>78</sup> εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι;' (91) Ἀπικο- μένοισι δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθίην λέγεται<sup>79</sup> εἰπεῖν τάδε· "Τὴν πεπρωμένην<sup>80</sup> μοῖραν<sup>81</sup> ἀδύνατά<sup>82</sup> ἔστι ἀποφυγεῖν καὶ Θεῷ. Κροῖσος δὲ πέμπτον<sup>83</sup> γονέος<sup>84</sup> ἄμπα-

LAU. vii, 5, 22; χαῖρε, ὃ δέσποτα, τοῦτο γὰρ ἡ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε διδωσί σοι, καὶ ἐμοὶ παραγορεύειν, Xen. C. vii, 2, 9. The Greeks called their kings ἄνακτες, and the gods δέσποται (i, 212, 89); οὐδένα ἑνθρώπων δεσπότην, ἀλλὰ τοῖς θεοῖς προσκυνεῖτε, Xen. A. iii, 2, 8. LR. ED.

70. ἐπανηλόγησε] 'recounted, detailed.' The former η is either a double augment, as in ἤβελον, &c. or used for α, as κατηλογεῖν for καταλογεῖν, iii, 121. SW.

71. κατέβαινε] 'he went on.' This verb, with a participle, frequently forms a periphrasis; κ. κελεύων, i, 116, 48; κ. λέγων, i, 118; κατέβαινον συλλυπεύμενοι, ix, 94; SW. ἦτε αἰνέων, i, 122, 4; MA, 559, c. cogunt me preces descendere in omnes, Vir. A. v, 782; a, i, 5, 31.

72. ἐπεῖναι] Ionic = ἐφεῖναι, i. e. ἐπιτρέπεω, 'to permit.' A.

73. τούτων] The genitive expresses the cause; and may be rendered 'because of; on account of.' MA, 345, a.

74. ὀνειδίσαι] τὸν πρῶτον ἀδικήσαντα ὁ ἀποτίνου δέον, Eur. I. 972.

75. τῶν Λυδῶν] τυάς. FI. BO, 267.

76. οὐδὸν] They were to stop at the threshold, out of reverence; dum consulta petis nostrorum in limine pendes, Vir. A. vi, 151. LR.

77. ἀχαρίστοισι] ὃ Κροῖσε, ἀχάριστός ἐστιν, ὃν προσκυνεῖς, &c. Clem. A. Pro. p. 38. WE. s. i, 36, 79; viii, 10, 46.

78. νόμος] und. εἴη. STG.

79. λέγεται] BO, 376.

80. πεπρωμένη] X. τίς οὖν ἀνάγκης ἐστὶν οἰακοστρόφος; Π. μοῖραν τρίμορφοι, μὴ μόνες τ' Ἑρινύες. X. τούτων ἔρα Ζεὺς ἐστὶν ἀσθενέστερος; Π. οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην, Aesch. P. V. 524. (BUR.)

81. μοῖραν] The substantive is often suppressed, and πεπρωμένη put alone to signify 'destiny'; as in Eur. Hec. 43; sometimes the noun expressed is αἶσα, Aesch. P. V. 104; or συμφορά, as πεπρωμένης οὐκ ἐστὶ θνητοῖς ξυμφοράς ἀπαλλαγὴ, Soph. An. 1339. SH, on BO, 177.

82. ἀδύνατα] for ἀδύνατον (s. i, 4, 16), v, 124; vi, 13; 106, 61; Thuc. i, 1; 125; iii, 88; iv, 1; v, 14; vii, 43; viii, 60. This enallage is more rare in the Attic poets, but occurs in Eur. Hip. 269; 373; (YK.) Hec. 1089; 1222; Ph. 1008; H. F. 582; M. 491; 701; Soph. An. 688; Arist. Pl. 1085. BA. ED.

83. πέμπτον] The Pythian oracle had before declared "Ἡρακλείδῃσι τίσις ἔξει ἐς τὸν πέμπτον ἀπὸγονον Γένεω." τούτου τοῦ ἔπεος Λυδοὶ τε καὶ οἱ βασι- λείες αὐτῶν λόγον οὐδένα ἐποιεῦντο,



“τάδα ἐξέπλησε”<sup>85</sup> ὅς, ἔων δορυφόρος Ἑρακλείδων, δόλῃ γυναικίῃ  
 “ἐπισπόμενος”<sup>86</sup>, ἐφόνευσε τὸν δεσπότεα<sup>87</sup>, καὶ ἔσχε τὴν ἐκείνου  
 “τιμὴν οὐδέν οἱ προσήκουσαν. προθυμομένου δὲ Λοξίῳ, δίκως  
 “ἂν κατὰ<sup>88</sup> τοὺς παῖδας τοὺς Κροῖσον γένοιτο”<sup>89</sup> τὸ Σαρδίῳ πάθος  
 “καὶ μὴ κατ’ αὐτὸν Κροῖσον, οὐκ οἶόν τε”<sup>90</sup> ἐγένετο παραγαγεῖν  
 “Μοίρας. ὅσον δὲ ἐνέδωκαν αὐται, ἡνύσατο, καὶ ἐχαρίσατό οἱ· τρία  
 “γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίῳ ἄλωσιν· καὶ τοῦτο ἐπιστά-  
 “σθω Κροῖσος, ὥς ὕστερον τοῖσι ἔτεσι τούτοις ἄλους<sup>91</sup> τῆς πε-  
 “ρωμένης. δεύτερα δὲ τούτων, καιομένη αὐτῷ ἐπῆρκεσε. κατὰ δὲ τὸ  
 “μαντήριον τὸ γενόμενον, οὐκ ὀρθῶς Κροῖσος μέμφεται· προηγόρευε  
 “γὰρ οἱ Λοξίης, ἣν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν  
 “καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εὐ μέλλοντα βουλεύεσθαι,  
 “ἐπείρεσθαι πέμψαντα, κότερα τὴν ἑωντοῦ ἢ τὴν Κύρου λέγει ἀρχήν.  
 “οὐ συλλαβῶν δὲ τὸ ῥήθην, οὐδ’ ἐπανειρόμενος, ἑωυτὸν αἷτιον ἀπο-  
 “φαίνεται. φ’ καὶ τὸ τελευταῖον χρηστηριαζόμενῳ εἶπε, τὰ εἶπε”<sup>92</sup>, Λο-

πρὶν δὴ ἐπετελείσθῃ, i, 13. The Greeks, in reckoning generations, included the two extremes; for instance, (1) Gyges, (2) Ardys, (3) Sadyattes, (4) Alyattes, (5) Croesus. The latter, not knowing this, might have considered the oracle as accomplished by the fate of his son Atys, *BLG. LR.* s. Liv. xxiv, 7, 8.

84. γονέος] i, 146; iii, 109; ‘father’ or ‘progenitor;’ *ἔσδομος γενέτωρ*, viii, 137. *GR.*

85. ἐξέπλησε] *dicitis eam vim deorum esse, ut, etiam si quis morte pœnas sceleris effugerit, expetantur eæ pœnæ a liberis, a nepotibus, a posteris. O mirum æquitatem deorum! ferretne ulla civitas latorem istiusmodi legis, ut condemnaretur filius, aut nepos, si pater, aut avus deliquisset?* Cic. *N. D.* iii, 38. It was declared by the Mosaic law, οἱ υἱοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων· ἕκαστος ἐν τῇ ἑαυτοῦ ἁμαρτίᾳ ἀποθανεῖται, lxx, Deut. xxiv, 18; and by Ezekiel, ἡ ψυχὴ ἡ ἁμαρτάνουσα ἀποθανεῖται· ὁ δὲ υἱὸς οὐ λήψεται τὴν ἀδικίαν τοῦ πατρὸς· ἀνομία ἀνόμῳ ἐπ’ αὐτὸν ἔσται, xviii, 20; *LR.* s. *GRO*, de J. B. et P. ii, 21, 13 f. *PK.*

86. ἐπισπόμενος] vi, 85, 59; ἀκολουθῶν καὶ πειθόμενος. ἐπισπόμενοι θεοῦ ὁμῶς, Hom. *O. Γ.* 215; ἣν ἐπίσπῃ τοῖς ἑμοῖς βουλευέμασι, Soph. *E.* 973. *WE.*

87. δεσπότεα] “Had Zimri peace,

who slew his master?” *II Kings* ix, 31.

88. κατὰ] ‘during or in the time of;’ κατὰ μὲν τὸν πρότερον πόλεμον, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, i, 67. *MA*, 581, b.

89. γένοιτο] Similar instances of the optative, instead of the subjunctive, after δίκως ἂν occur, i, 75; 99; 110; ii, 126; iii, 44; *Æsch. A.* 357. *STG.* *BL.*

90. οἶόν τε] ii, 44; vi, 130; *WE.* s. οὐ δύναται, vii, 141, 92; *Jupiter dixit* “tantumne sibi quis posse videtur, fata quoque ut superet? me quoque fata regunt: quæ si mutare valerem, &c.” *Öv. M.* ix, 426. *TX.*

91. ἄλους] ἐπίστασθαι admits of a twofold construction, viz. ὥς ὕστερον ἦλω, or ὕστερον ἄλους, as *ἴστω ἀποθανόν*: Herodotus has here combined the two. So after verbs of ‘saying,’ there is often a transition from the construction in which ὥς or ὅτι is employed, followed by a nominative with the indicative, to an accusative with the infinitive mood. *MA*, 538, l. ὥς τὸν κρητῆρα ἀπέδορτο, ἰδιώτας δὲ πριαμένους ἀναθεῖναι μιν, i, 70; iii, 32; *STG.* s. iv, 137, 86; viii, 118, 35.

92. εἶπε] i, 206, 33; ii, 49. This form the Greeks used, when the particulars were of such a nature as they were either unwilling or unable to de-

“ ξίης περί ἡμίονου, οὐδὲ τοῦτο <sup>93</sup> συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος  
 “ ἡμίονος” <sup>94</sup> ἐκ γὰρ δυοῖν οὐκ ὁμοεθνέων ἐγεγόνεε, μητρὸς ἀμείνωνος,  
 “ πατρὸς δὲ ὑποδεσπέρου· ἡ μὲν γὰρ ἦν Μηδὶς, καὶ Ἀστυάγεος θυ-  
 “ γάτηρ τοῦ Μήδων βασιλέως· ὁ δὲ, Πέρσης τε ἦν, καὶ ἀρχόμενος ὑπ’  
 “ ἐκείνοισι <sup>95</sup>, καὶ, ἔνερθε ἑὼν τοῖσι ἀπασι, δεσποίνῃ τῇ ἑωντοῦ συν-  
 “ οίκεε.” Ταῦτα μὲν ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι· οἱ δὲ ἀνήγει-  
 καν ἐς Σάρδεις, καὶ ἀπήγγειλαν τῷ Κροίσῳ. ὁ δὲ, ἀκούσας, συνέγνω  
 ἑωντοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ Θεοῦ. (94) Λυδοὶ μὲν δὴ ὑπὸ  
 Πέρσῃσι δεδούλωτο.

(95) Ἐπιδίδεται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τόν τε Κύρον,  
 ὅστις ἑὼν τὴν Κροίσου ἀρχὴν κατέειλε· καὶ τοὺς Πέρσας, ὅτε  
 τρόφῳ ἡγήσαντο τῆς Ἀσίης. Ἀσσυρίων ἀρχόντων τῆς ἂν Ἀσίης  
 ἐπ’ ἔτα εἴκοσι καὶ πεντακόσια <sup>96</sup>, πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἥρξαντο  
 ἀπίστασθαι· καὶ κως οὗτοι, περὶ τῆς ἐλευθερίας μαχεσάμενοι  
 τοῖσι Ἀσσυρίοισι, ἐγένοντο ἄνδρες ἀγαθοὶ <sup>97</sup>, καὶ, ἀπώσάμενοι  
 τὴν δουλοσύνην, ἡλευθερώθησαν. μετὰ δὲ τούτους, καὶ τὰ ἄλλα  
 ἔθνεα ἐποίησε τῷτὸ τοῖσι Μῆδοισι. (96) Ἐόντων δὲ αὐτονόμων  
 πάντων ἀνὰ τὴν ἡπειρον, ὧδε αὐτὶς ἐς τυραννίδας περιῆλθον.  
 ἀνὴρ ἐν τοῖσι Μῆδοισι ἐγένετο σοφὸς, τῷ οὐνόματι ἦν Δηϊόκης,  
 παῖς δὲ ἦν Φραόρτω. οὗτος ὁ Δηϊόκης, ἐρασθεὶς <sup>98</sup> τυραννίδος,  
 ἐποίησε τοιάδε· κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἑωντοῦ  
 ἑὼν καὶ πρότερον δόκιμος, καὶ μᾶλλον τι καὶ προθυμότερον δικαιο-  
 σύνην ἐπιθέμενος ἤσκει· καὶ ταῦτα μέντοι <sup>99</sup>, εὐούσης ἀνομίας

tail. HE, on VG, ii, 2. Numerous examples of this mode of expression are given in the glossary, *Æsch. A.* 66; *BL.* to which may be added from prose authors, *ἔπραξαν & ἔπραξαν*, *Pla. R.* i, 23; *ἐχόντων*, *ὡς ἔχουσι*, *Θηβαίων ἡμῶν*, *Dem. O.* iii, p. 34.

93. τοῦτο] refers to ‘the response itself,’ τὸ τελευταῖον ῥηθὲν χρηστήριον; the τὰ τοῖς ἔπεα understood, ‘the words’ in which that response was delivered. *STG.*

94. ἡμίονος] ὁ μὲν ἡμίμηδος ἢ ἡμipέρσης Κύρος, ἢ ὁ μητρόθεν μὲν ἐκ τυραννικοῦ, πατρόθεν δὲ ἐξ ἰδιωτικοῦ γένους, ἡμίονος ὡν ἐν τῷ αἰνίγματι, *Enom.* in *Eus. P. E.* v, 21; *Cyrus major genere mixto fuit, semimedus ac semipersu*, *Apul. A. p.* 289. *WE.*

95. ὑπ’ ἐκείνοισι] ὑπὸ, after passives, has often the same sense with the dative, as with the genitive; but frequently conveys an idea of subordination. *MA,*

593, b; 392, β, *οὐκ*. Λυδοὶ ὑπὸ Πέρσῃσι δεδούλωτο, i, 94. *STG.*

96. πεντακόσια] As to this period ancient authors widely differ. *LR* supposes Herodotus is speaking of the duration of the great Assyrian empire over Upper Asia; and not of the previous monarchy, limited to Assyria Proper. *RO*, iii, 3.

97. ἀγαθοὶ] ‘brave;’ i, 169, 33. *STG.*

98. ἐρασθεὶς] The passive of this verb is put by enallage for the active, which voice also occurs, as *Ξέρξης ἦρα τῆς Μασίστεω γυναῖκός· ... ἦρα τῆς Δαρειου γυναῖκός*, ix, 108. A genitive is governed by verbs signifying ‘to love,’ not only with the collateral idea of a wish to possess, as above; but also with the notion of actual possession, as *ἡράσθη τῆς ἑωντοῦ γυναῖκός*, i, 8. *MA*, 328.

99. μέντοι] here refers to *ἐπιστάμε-  
 n 6*

πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν<sup>100</sup>, ἐποίεε, ἐπιστάμενος, ὅτι τῷ δικαίῳ τὸ ἀδικον πολέμιόν ἐστι. οἱ δ' ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὀρώντες αὐτοῦ τοὺς τρόπους, δικαστὴν μιν ἐωυτῶν αἰρέοντο.<sup>1</sup> ὁ δὲ δὴ, οἷα μνεώμενος<sup>2</sup> ἀρχὴν, ἰθύς<sup>3</sup> τε καὶ δίκαιος ἦν. ποιέων τε ταῦτα, ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιτῶν οὕτω, ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλῃσι κώμῃσι, 'ὥς Δηϊόκης εἶη ἀνὴρ 'μοῦνος κατὰ τὸ ὀρθὸν δικάζων,' πρότερον περιπίπτοντες ἀδίκουσι γνῶμῃσι, τότε, ἐπεὶ τε ἤκουσαν, ἄσμενοι ἐφοίτεον<sup>4</sup> παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασόμενοι· τέλος δὲ, οὐδενὶ ἄλλῳ ἐπετράποντο. (97) Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος<sup>5</sup>, οἷα πυνθανομένων<sup>6</sup> τὰς δίκας ἀποβαίνειν κατὰ τὸ ἐόν, γνούς ὁ Δηϊόκης ἐς ἐωυτὸν πᾶν ἀνακείμενον, οὔτε κατίζειν ἐτι ἤθελε, ἔνθα περ πρότερον προκατίζων<sup>7</sup> ἐδίκάζε, οὐτ' ἔφη δικᾶν<sup>8</sup> ἐτι· 'οὐ γὰρ οἱ 'λυσιτελείειν, τῶν ἐωυτοῦ ἐξημεληκότα, τοῖσι πέλας δι' ἡμέρης<sup>9</sup> δικάζειν.' εὐσσης ὦν ἀρπαγῆς καὶ ἀνομίας ἐτι πολλῶ μᾶλλον ἀνὰ τὰς κώμας, ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τωυτό, καὶ ἐδίδουσιν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων.<sup>10</sup> ὥς δ' ἐγὼ δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω φίλοι· "Οὐ γὰρ δὴ, τρόπον "τῷ παρεόντι χρεώμενοι, δυνατοὶ εἰμεν οἰκέειν τὴν χώραν" φέρε, "στήσωμεν<sup>11</sup> ἡμέων<sup>12</sup> αὐτῶν βασιλέα· καὶ οὕτω ἦ τε χώρα εὐνομή-

vos; 'although' he knew how many enemies he should make by such a line of conduct: s. i, 80, 79.

100. Μηδικήν] und. χώρην, i, 103.

1. αἰρέοντο] *ad fastigium hujus majestatis, non ambitio popularis, sed spectata inter bonos moderatio provehebat*, Jus. i. 1; RO, pr. p. xxviii. *justitiæ fruendæ causa videntur olim bene morati reges constituti*, Cic. Of. ii, 12.

2. μνεώμενος] 'courting', i, 205, 27; much the same as καταφρονήσας τὴν τυραννίδα, i, 59.

3. ἰθύς] 'upright.'

4. ἐφοίτεον] 'used to resort.'

5. ἐπιφοιτέοντος] The neuter of the participle is often put in a collective sense; τὸ ἐπιφωιτέον, i. e. πλῆθος, is the same as οἱ ἐπιφωιτέοντες; s. ix, 61, 18; so τὸ ὑπομένον, vii, 209, 62; βουλούμενον τι, Thu. vii, 48; τὸ ξυνεστηκός, Thu. viii, 66; MA, 269; *cum premeretur inopis multitudo ad unum aliquem confugiebant*, Cic. Of. ii, 12.

6. πυνθανομένων] as if τοῦ ἀριθμοῦ τῶν ἐπιφοιτέοντων had preceded. STG.

7. προκατίζων] 'sitting in public,' i, 14.

8. δικᾶν] The Attics often contract the future in -άσειν into -ᾶν: MTT, 47, v. so καταδικᾶν for καταδικάσειν, Eus. fr. in Sto. xliii, p. 310; WE. ἐλᾶ, Soph. CE. R. 418.

9. δι' ἡμέρης] 'all day;' HE, on VG, ix, 2, 6. s. vi, 12, 62; ii, 173; vii, 210; Eub. in Ath. x, 11; δια νυκτὸς, 'all night long,' Ion in Ath. xi, 8; und. δλης, Hes. and Harp. Compare CS, on A. vii, 3; VK. and BO, 200. MA, 580, a.

10. τῶν κατηκόντων] 'the present state of affairs, iv, 136, 73; v, 49, 27; and with πρήγματα expressed, viii, 19. WE.

11. στήσωμεν] i, 98; iii, 84, 87; v, 42, 21; Soph. CE. R. 940; An. 677. MV. The connexion in the latter passage would be better preserved, if the four lines, καὶ τοῦτον... παραστάτην, immediately followed δίκαιος ἐν. perspicuum est eos ad imperandum deligi solitos, quorum de justitia magna

“σεται, καὶ αὐτοὶ πρὸς ἔργα<sup>13</sup> τρεψόμεθα, οὐδὲ ὑπ’ ἀνομίας ἀνά-  
 “στατοὶ<sup>14</sup> ἐσόμεθα.” Ταῦτά κη λέγοντες πείθουσι ἑωυτούς βασι-  
 λεύεσθαι. (98) Αὐτίκα δὲ προβαλλομένων<sup>15</sup> τὸν τινα στήσονται  
 βασιλέα, ὁ Δηϊόκης ἦν πολλὸς<sup>16</sup> ὑπὸ παντὸς ἀνδρὸς καὶ προβαλ-  
 λόμενος καὶ αἰνεύμενος, ἐς δὲ τοῦτον καταινέουσι βασιλέα σφίσι εἶναι.  
 ὁ δ’ ἐκέλευε αὐτοὺς οἰκία τε ἑωυτῷ ἄξια τῆς βασιλείης οἰκοδομῆσαι,  
 καὶ κρατῦναι αὐτὸν δορυφόροις. ποιεῦσι δὲ ταῦτα οἱ Μῆδοι· ὁ δὲ,  
 ὡς ἔσχε τὴν ἀρχὴν, τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι,  
 καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἦσσαν ἐπιμέλεσθαι.<sup>17</sup> Πειθο-  
 μένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομεῖ τείχεα μέγала τε καὶ  
 καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα<sup>18</sup> κέκληται. (99) Οἰκοδομηθέν-  
 των δὲ πάντων, κόσμον τόνδε Δηϊόκης πρῶτος ἐστὶ ὁ καταστη-  
 σάμενος· ‘μή τε ἐσιέναι παρὰ βασιλέα μηδὲνα, δι’ ἀγγέλων<sup>19</sup>  
 ‘δὲ πάντα χρεέσθαι, ὁρᾶσθαι<sup>20</sup> τε βασιλέα ὑπὸ μηδενός· πρὸς  
 ‘τε τοῦτοις ἐτι, γελᾶν τε καὶ πτύειν<sup>21</sup> ἀντίον καὶ ἅπασιν εἶναι  
 ‘τοῦτό γε αἰσχρόν.’ ταῦτα δὲ περὶ ἑωυτὸν ἐσέμνυνε τῶνδε εἵνε-  
 κεν, ὅκως ἂν μὴ ὀρῶντες οἱ ὁμήλικες, ἐόντες σύντροφοί τε ἐκείνῳ,  
 καὶ οἰκίᾳ οὐ φλανροτέρῃς, οὐδὲ ἐς ἀνδραγαθίην λειπόμηναι, λυπε-  
 οῖατο<sup>22</sup> καὶ ἐπιβουλεύοιεν, ἀλλ’ ἑτεροῖς σφὶ δοκοίει εἶναι μὴ ὀρῶσι.  
 (100) Ἐπεὶ τε δὲ ταῦτα διεκόσμησε, καὶ ἐκράτυνε<sup>23</sup> ἑωυτὸν τῇ  
 τυραννίδι, ἦν τὸ δίκαιον φυλάσσων χαλεπός. καὶ τὰς τε δίκας

esset opinio multitudinis, Cic. Of. ii, 12.

12. ἡμέων] ἕνα is understood; which is more frequently expressed, as ἕνα σφέων αὐτέων, iii, 25; ἕνα ἡμέων μόνον αὐτὸν γενέσθαι, iii, 80; δεῖ ἕνα γέ τινα ἡμέων βασιλέα γενέσθαι, iii, 83. VK.

13. ἔργα] ‘agricultural labours.’ LR. s. i, 36, 68.

14. ἀνάστατοι] ‘compelled to emigrate.’ s. iv, 204, 21.

15. προβαλλομένων] is middle; προβαλλόμενος, passive.

16. πολλός] π. ἐνέκειτο λέγων, vii, 158; π. ἦν λισσόμενος, ix, 91; MA, 554. s. iv, 126, 11; viii, 59, 39.

17. ἐπιμέλεσθαι] ἐπεὶ δὲ θεοσεὺς ἐβασίλευσε (s. i, 127, 76), ἐν βουλευτηρίῳ ἀποδείξας, πάντας ἠνάγκασε μιᾷ πόλει χρῆσθαι, Thu. ii, 15. Gelon enlarged Syracuse by similar means, vii, 156. VK.

18. Ἀγβάτανα] Æsch. P. 16; 541; 953. Ecbatana was the more recent name, and occurs several times in Aris-

tophanes. BL. Its site was near Hamadan. REN.

19. δι’ ἀγγέλων] i, 69; (s. i, 141, 88;) WE. παρίεναι ἐς τὰ βασιλῆα πάντα τὸν βουλούμενον τῶν ἐπὶ ἄνευ ἑσαγγελέος, iii, 84. In the present passage also πάντα may be singular, i. e. πάντα τὸν βουλούμενον χρηματίζασθαι τῷ βασιλεῖ δι’ ἑσαγγελέος. STG. i, 114, 30; GR. iii, 77, 15; 118. δι’ ἐμεῦ, ‘through my instrumentality or agency,’ i, 109, 72; εἶδε διὰ τούτων, i, 113, 22; 117, 58.

20. ὁρᾶσθαι] αὐτὸς ἴδρυτο ἐν Σούσοις ἢ Ἐκβατάνοις παντὶ ἄρατος, Arist. π. Κόσ. αὐτοῖς ἔθος σπανίως ὁρᾶσθαι, καὶ δυσπροσόδους εἶναι, Xen. BNS. major ex longinquo reverentia, Tac. [A. i, 47;] RO, iii, 3. Thu. vi, 11.

21. πτύειν] was considered a mark of contempt among oriental nations. LR.

23. ἐκράτυνε] fines imperii tueri magis, quam proferre, mos erat: intra suam cuiusque patriam regna finiebantur, Jus, i, 1. RO, p. r. xxix.

γράφοντες, εἴσω παρ' ἐκείνων ἐσπέμπεσκον, καὶ ἐκείνος, διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίησε· τὰ δὲ δὴ<sup>24</sup> ἄλλα ἐκεκοσμέατο οἱ. εἴ<sup>25</sup> τινα πυνθάνοιτο ὑβρίζοντα, τοῦτον ὅκως μεταπέμψαιτο, κατ' αἶξιν ἐκάστου ἀδικήματος ἐδικαίεν· καὶ οἱ κατὰσκοποι τε καὶ κατήκοι<sup>26</sup> ἦσαν ἀνὰ πᾶσαν τὴν χώραν, τῆς ἤρχε. (101) Δηϊόκης μὲν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε<sup>27</sup> μούνον, καὶ τούτου ἤρξε. (102) Δηϊόκω δὲ παῖς γίνεται Φραόρτης<sup>28</sup>, ὃς, τελευτήσαντος Δηϊόκω, βασιλεύσαντος τρία καὶ πενήκοντα ἔτα, παρεδέξατο τὴν ἀρχήν. παραδεξάμενος δὲ, οὐκ ἀπεχρᾶτο μούνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισι τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ, ἔχων<sup>29</sup> δύο ταῦτα ἔθνεα καὶ ἀμφοτέρω ἰσχυρὰ, κατεστρέφετο τὴν Ἀσίην, ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος· ἐς δ, στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ<sup>30</sup> Ἀσσυρίων<sup>31</sup> τούτους, οἱ Νῖνον<sup>32</sup> εἶχον, καὶ ἤρχον πρότερον πάντων, τότε δὲ ἦσαν μουνωμένοι μὲν συμμάχων, ἅτε ἀπεστεώτων<sup>33</sup>, ἄλλως μέντοι ἐωντῶν εὖ ἤκοντες<sup>34</sup> ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτός

24. δὴ] 'then.' HGV, iv, 3.

25. εἴ] followed by the optative, denotes 'as often as,' and is similar in sense to *ὅκως*. εἴ τινας ἀσθοῖτο δεόμενον τὸν πάππον, Xen. C. i, 3, 12; εἴ τινας δόκοιτο Ἀστυάγης, i, 4, 2. STG.

26. κατήκοι] is generally used as synonymous with *ὑπήκοι*, but here as *ῥακουσταί*, 'listeners, eaves-droppers.' κατὰσκοποι σφῶν καὶ κατήκοι πολλοὶ περιεπόσθουν, D. Cas. xlii, 17; *inter eos 'aures regiae' et 'imperatoris oculi' quidam homines vocabantur: per quae officiorum genera rex ille ab hominibus deus esse credebatur, cum omnia, quaecumque ibi gererentur, ille otacustarum delatione disciebat*, Apu. de M. WE.

27. συνέστρεψε] 'collected into one.' VK.

28. Φραόρτης] supposed to be the Arphaxad mentioned in Judith, i, 1. RO, iii, 3.

29. ἔχων] This participle is often used by the Greek historians (and especially by Xenophon in the Anabasis) where in English we should use 'with;' i, 157, 38; iii, 14, 54; 79, 23; v, 34, 89; Xen. H. ii, 1, 11; Liv. xxvii, 26, 9. ED. MA, 853, p. Justin says of Ninus, *domitis proximis, cum accessione*

*virium fortior ad alios transiret, et proxima quaeque victoria instrumentum sequentis esset, totius orientis populos subegit*, i, 1. RO, pr. p. xxix.

30. καὶ] 'namely:' ἐν Θάβρησι, καὶ Θηβαίων ἐν τῇ νήφ, i, 52; STG. s. Liv. xxii, 48, 1.

31. Ἀσσυρίων] Herodotus takes Assyria in a wide acceptation, including Babylon as well as Nineveh, i, 106; 178; &c. WE. It is now Kurdistan. A.

32. Νῖνον] 'Nineveh' on the Tigris, now the village of Nunia, opposite Mosul. REN. see A.

33. ἀπεστεώτων] Besides *ἐστεῶς*, the following forms are met with, *ἐστηῶς*, Hes. *ἐσταῶς*, Hom. *ἐστῶς*, Thu. MA, 205, 3.

34. εὖ ἤκοντες] i.e. εὖ ἔχοντες: it is generally accompanied with a genitive, as i, 30 twice; v, 62, 90; viii, 111; ἐωντῶν denotes 'as far as they themselves were concerned:' SW. *ῥόγης ἤκουσαν οὐκ ὁμοίως*, i, 149; MG. *ῥόγης καὶ ἀλκῆς εὖ ἤκοντας*, Ael. H. A. ii; JC. *καλῶς ἤκον βίον*, Eur. A. 302; GAI, *εὖ χαρίτων ἔχουσιν πόλιν*, id. Hr. 380; *κάρη' ἔ. εὖ φρενῶν*, Hi. 464; EE. MA. 315, 1. *μορφῆς εὖ ἠκούσας*, Luc. Im. 11; *εὐτόκιος, γένους εὖ ἤκων*, Suid.

τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός. (103) Φραόρτεω δὲ τελευτήσαντος, ἐξεδέξατο Κναζάρης ὁ Φραόρ-  
 τewe τοῦ Δηϊόκειω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώ-  
 τερος τῶν προγόνων· καὶ πρῶτός τε ἐλόχισε<sup>35</sup> κατὰ τέλεα<sup>36</sup> τοὺς ἐν  
 τῇ Ἀσίῃ, καὶ πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τοὺς τε αἰχμο-  
 φόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππείας· πρὸ τοῦ δὲ, ἀναμῖξ<sup>37</sup> ἦν  
 πάντα ὁμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσά-  
 μενος, ὅτε νῦξ<sup>38</sup> ἡ ἡμέρῃ ἐγένετό σφι μαχομένοισι· καὶ ὁ τὴν Ἄλνυος  
 ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἐωυτῷ. συλλέξας δὲ τοὺς ὑπ'  
 ἐωυτῷ ἀρχομένους πάντας, ἐστρατεύετο ἐπὶ τὴν Νίνον, τιμωρέων τε  
 τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θῆλυν ἐξελεῖν. καὶ οἱ, ὡς συμβαλὼν  
 ἐνίκησε τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νίνον ἐπῆλθε Σκυθῶν<sup>39</sup>  
 στρατὸς μέγας· ἄγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθῶν Μαδύνης, Πρωτο-  
 θύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους<sup>40</sup> ἐκβαλόντες  
 ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι, οὕτω ἐς τὴν  
 Μηδικὴν χώραν ἀπίκοντο. (104) Ἐνθαῦτα οἱ μὲν Μηδοί, συμ-  
 βαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ, τῆς ἀρχῆς  
 κατελύθησαν· οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον. (106)  
 Ἐπὶ μὲν νυν ὅκτῳ καὶ εἴκοσι ἔτεα ἤρχον τῆς Ἀσίας οἱ Σκύθαι,  
 καὶ τὰ πάντα σφι ὑπὸ τε ὕβριος καὶ ὀλιγωρίας ἀνάστατα ἦν.  
 χωρὶς μὲν γὰρ φόρων, ἔπρησσαν<sup>41</sup> παρ' ἐκάστων, τὸ ἐκάστοις ἐπέ-  
 βαλλον· χωρὶς δὲ τοῦ φόρου<sup>42</sup>, ἥρπαζον περιελαύνοντες<sup>43</sup> τοῦτο, ὅ  
 τι ἔχοιεν ἕκαστοι. καὶ τούτων μὲν τοὺς πλεῖνας Κναζάρης τε καὶ

φύσεως εἰς ἡ. Philos. V. A. viii, 18; ἀτάκτως, συγκεχυμένως, ἀναμῖξ, ἀναμει-  
 πιθανότητος εἰς ἡκει, Hyper. in D. H. t.  
 ii, p. 179, 40. VK. s. vii, 157, 93.

35. ἐλόχισε] eis λόχους κατέταξεν.  
 ΓΛ.

36. κατὰ τέλεα] 'by companies,' &c. SW. τὰ στρατιωτικὰ τάγματα, Thom. M. Z. Thu. ii, 22. HGV, on VG, iii, 11, 2. The τέλος appears to have been a large body, probably corresponding with our 'regiment'; BF. ix, 42, 37; οἱ λοιποὶ τῶν βαρβαρικῶν τελῶν ἄρχον-  
 τες, ix, 59. The Israelites, from the time of Moses, were formed into mili-  
 tary divisions, with distinct officers and banners. LR. s. BF, on Th. i, 48, 5; ii, 22, 8; 81, 1.

37. ἀναμῖξ] vii, 41, Thu. iii, 107; Xen. Con. 4, 28; στρατὸς παντοίων  
 ἐθνῶν ἀναμῖξ, οὐ διακεκριμένοι, vii, 40, 11 f; σύμμικτος στρατὸς παντοίων  
 ἐθνῶν, vii, 55; VK. WE. πᾶμικτος  
 δχλος φόρην, Æsch. P. 53; φόρην

ἀτάκτως, συγκεχυμένως, ἀναμῖξ, ἀναμει-  
 πιμένως, Hes. BL.

38. νῦξ] This battle, which was fought during an eclipse of the sun, 603 B. C. is called νυκτομαχίη, i, 74.

39. Σκυθῶν] iv, 11; 12. SW. The Gog and Magog of Ezekiel. REN. s. LW, on Ez. xxxviii, 2.

40. Κιμμερίους] This people occupied the Tauric Chersonesus, now called from them the Crimea.

41. ἐπρησσαν] πρᾶσσειν λαμβάνειν, ἀπατεῖν, Hes. 'they used to exact:' more frequently used in the middle voice. BL.

42. φόρον] The exactions of the Scythians were threefold; (1) φόροι, 'regular tribute'; (2) ὁ φόρος, 'the arbitrary impost'; (3) τὸ ἥρπαζόμενον, 'the plunder which they took.' STG.

43. περιελαύνοντες] 'scouring the country.'

Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν. καὶ οὕτω ἀνέ-  
σώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον.  
καὶ τὴν τε Νίνον εἶλον, καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποίησαντο,  
πλὴν τῆς Βαβυλωνίης μοίρης. μετὰ δὲ ταῦτα, Κναζάρης μὲν,  
βασιλεύσας τεσσεράκοντα ἔτεα, σὺν τοῖσι<sup>44</sup> Σκύθαι ἤρξαν, τελευτᾷ.

(107) Ἐκδέκεται δὲ Ἀστυάγης<sup>45</sup> ὁ Κναζάρει παῖς τὴν βασι-  
ληΐην. καὶ οἱ ἐγένετο θυγάτηρ, τῇ οὖνομα ἔθετο Μανδάνην. μετὰ δὲ,  
τὴν Μανδάνην ταύτην, ἐᾶσαν ἤδη ἀνδρὸς ὥραιην<sup>46</sup>, Μῆδων μὲν  
τῶν ἐωυτοῦ ἀξίων οὐδενὶ διδοῖ<sup>47</sup> γυναικᾶ, δεδοικώς ὅψιν· ὁ δὲ<sup>48</sup>  
Πέρσῃ διδοῖ, τῷ οὖνομα ἦν Καμβύσης· τὸν εὗρισκε οἰκίης<sup>49</sup> μὲν  
ἔοντα ἀγαθῆς, τρόπον δὲ ἡσυχίου·<sup>50</sup> πολλῶν ἔνερθε ἄγων αὐτὸν μέσου  
ἀνδρὸς Μῆδου. (108) Συνοικεούσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης,  
ὁ Ἀστυάγης τῷ πρώτῳ ἔτεϊ εἶδε ἄλλην ὅψιν·<sup>51</sup> ἰδὼν δὲ τοῦτο, καὶ  
ὑπερβέμενος τοῖσι ὄνειροπόλοισι<sup>52</sup>, μετεπέμψατο ἐκ τῶν Περσέων  
τὴν θυγάτηρα. ἀπικομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννώ-  
μενον ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ<sup>53</sup> τῆς ὀψιος οἱ τῶν μάγων  
ὄνειροπόλοι ἐσήμαινον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος  
βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὲ ὦν φυλασσόμενος ὁ Ἀστυάγης,  
ὥς ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον, ἀνδρα οἰκίῳ<sup>54</sup> καὶ πι-  
στότατόν τε Μῆδων καὶ πάντων ἐπίτροπον τῶν ἐωυτοῦ, ἔλεγέ οἱ  
τοιαῦδε· “Ἀρπαγε, πρῆγμα, τὸ ἂν τοι προσθῶ, μηδαμῶς παρα-

44. σὺν τοῖσι] ‘including those during which.’

45. Ἀστυάγης] A proper name, explained by another substantive, generally stands without an article: Κναζάρης ὁ τοῦ Ἀστυάγους παῖς, Xen. C. i, 5, 2. MA, 273.

46. ἡ ὥραιην] The more exact definition of the idea contained in the adjective is conveyed by a noun in the genitive; ἐπὶ κλοπῶς μύθων, Hom. Il. X, 281; γάμων ὥραιαι, i, 196; Xen. C. iv, 6, 9. MA, 317, 2.

47. διδοῖ] contracted from διδόνει, from διδόν, an Ionic and poetic form of δίδωμι: AE. ἐδίδου, i, 163, 83. MA, 205, 1.

48. ὁ δὲ] Herodotus often repeats the subject of the former part of a sentence, in which μὲν is, in the latter part with δὲ, adding an article by way of emphasis. Ἀρκάδων μὲν τῶν ἄλλων ἀπειχόντο· οἱ δὲ ἐπὶ Τεγεῆτας ἐστρατεύοντο, i, 66; STG. i, 163, 81; εἶχον τὰς ἡσούς φόρον μὲν οὐδένα ὑποτελέον-

τες· οἱ δὲ ἐπλήρουν τὰς νέας, i, 171; τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, vii, 6: αὐτὰρ ὁ is used in the same manner, Hom. Il. Γ, 18; II, 732. This construction does not occur in Attic. MA, 606, II, 1.

49. οἰκίης] so ἔοντα οἰκίης οὐκ ἐπιφανέος, ii, 172; ἄνθρωποι οἰκίης οὐ φλαυροτέρης, i, 99; ἔων οἰκίης τεθριπποτρόφου, vi, 35. VK.

50. ἡσυχίου] neque claro viro, neque civi filiam, ne paterna maternaque nobilitas nepoti animos extolleret; sed ex gente, obscura tunc temporis, Persarum, Cambysi mediocri viro in matrimonium tradidit, Jus. i, 4. WE.

51. ὅψιν] ἐνύπνιον, ὄνειρον.

52. ὄνειροπόλοισι] ἐνυπνίων κριτής, Aesch. P. 231; ὄνειράτων κρ. Ch. 34; ὄνειρόμαντις, 30; ὄνειροκρίτης, Theoph. E. 16; τεράτων καὶ ἐνυπνίων ἐξηγητής, Pau. v, p. 438. BL.

53. οἱ] In such turns of expression, οἱ is placed as the third word; ἐκ δὲ οἱ, v, 92, 2. ἐν δὲ οἱ, vi, 63. GAI.

54. οἰκίῳ] συγγενέα,

"χρήση" μηδὲ ἐμέ τε παραβάλη<sup>55</sup>, καὶ, ἄλλους ἐλόμενος<sup>56</sup>, ἐξ  
 "ὕστερης<sup>57</sup> ἔωυτῷ περιπέσης.<sup>58</sup> λάβε τὸν Μανδάνη ἔτεκε παῖδα,  
 "φέρων δὲ ἐς σεωυτοῦ, ἀπόκτεινον" μετὰ δὲ, θάψον τρόπῳ ὅτεψ αὐτὸς  
 "βούλειαι." Ὁ δὲ ἀμείβεται. "Ὡ βασιλεῦ, οὔτε ἄλλοτὲ κω παρεῖδες  
 "ἀνδρὶ τῷδε<sup>59</sup> ἀχαρι οὐδὲν, φυλασσόμεθα<sup>60</sup> δὲ ἐς σέ καὶ ἐς τὸν  
 "μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ', εἰ τοι φίλον<sup>61</sup> τοῦτο  
 "οὕτω γίνεσθαι, χρή δὴ, τό γε ἐμὸν<sup>62</sup>, ὑπηρετέεσθαι ἐπιτηδέως."  
 (109) Τούτοις<sup>63</sup> ἀμειψάμενος ὁ Ἄρπαγος, ὥς οἱ παρεδόθη τὸ  
 παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ<sup>64</sup>, ἥϊε κλαίων ἐς τὰ οἰκία<sup>65</sup>  
 παρελθὼν δὲ, ἔφραζε τῇ ἔωυτοῦ γυναικὶ τὸν πάντα Ἄστυάγεος<sup>66</sup>  
 ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λέγει. "Νῦν ὦν τί σοι ἐν νόμῳ  
 "ἐστὶ ποιέειν;" Ὁ δὲ ἀμείβεται. "Οὐκ ἔ<sup>67</sup> ἐνετέλλετο Ἄ-  
 "στυάγης· οὐδ' εἰ παραφρονήσει τε καὶ μαρεῖται κάκιον, ἢ νῦν

55. παραβάλη] 'expose to danger by deceiving me.' ἑξαπατήρης, Suid. ὡς οὐδὲν πῶποτε αὐτὸν ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, Thu. i, 133. WY.

56. δ. ἐλόμενος] 'choosing, or siding with, others;' 'taking up the party (ἀρεσῶν) of others;' 'favouring other rulers.' Κύρον ἀντ' ἐκείνου ῥημέναι ἦσαν, Xen. H. iii, 1, 2. WY. It is equivalent to τὰ ἄλλων ἐλόμενος, as αἰρούμενος τὰ βασιλείας, Plu. V. vii, 12. STG.

57. ἐξ ὕστερης] for ὕστερον. STG. s. i, 60, 23; 111, 94.

58. περιπέσης] 'bring down ruin.' A metaphor taken from a building falling in from its own weight. AE. s. vi, 16, 95. The construction also may be πέσης περὶ σεωυτῷ, s. ix, 101, 91; 120, 41.

59. τῷδε] It was customary among the orientals to speak thus of themselves in the presence of a superior. STG. Harpagus in speaking placed his hand upon his breast. DAL. In the tragedies this periphrasis is very frequent; μὴ θνήσχω ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸς σοῦ, Eur. A. 706.

60. φυλασσόμεθα] for φυλαξόμεθα. The present put for the future denotes the absolute certainty of that future event; ἦν ἀποδεχθῶ στρατηγός, ἔστι τοι τὰ σὺ βούλειαι, i, 124, 21; (because the plans of Harpagus were so well laid, and in such a state of forwardness; GR.) βουλομένοισι πείθεσθαι ἔστι μῦρία ἀγαθὰ, ... μὴ βουλομένοισι εἶσι

πόννοι, i, 126; ἔφη οἱ πείθεσθαι, i, 156, 33; προσκαλλύεις, i, 207; STG. iii, 155, 100; v, 43; vi, 82; Aesch. A. 124; Soph. Ph. 114. EE. BL.

61. φίλον] und. ἐστὶ: sic placitum, Vir. AE. i, 287.

62. τό γε ἐμὸν] und. κατὰ μέρος: 'for my part at least.' BO, 157.

63. τούτοις] und. ἔπει: the ellipsis of *verbis* in Latin is very frequent, his *aliisque* *incorporando*, Liv. i, 47.

64. τὴν ἐπὶ θανάτῳ] As verbs admit after them an accusative case of cognate signification, it is best to supply here κόσμησιν: so ἐγεφύρουν τὴν μὲν..., τὴν δ' ἐτέραν..., i. e. γέφυραν, vii, 34, 65; 25, 18; τὴν αὐτὴν ταύτην ἔσταλμένοι, i. e. στολὴν, vii, 62; τὴν αὐτὴν ἔσκενασμένοι, i. e. σκευὴν, vii, 84; ἔθηκε (σφίλας) τὴν ἐπὶ θανάτῳ, i. e. δέσιν, iii, 119; νευαυμάχηκε τὴν περὶ κρεῶν, i. e. μάχην, Arist. R. 191; SW. see θάνατος, AE. συλλέγεσθαι τὴν ταχίστην, i. e. συλλογὴν, vi, 7, 28; v, 105; s. i, 60, 23; 81, 81; Liv. xxvii, 36, 5.

65. οἰκία] The same expression ἥϊε ἐς τὰ οἰκία occurs twice, i, 119. This substantive is understood in the expression ἐς τὰ ἴδια, Ael. V. H. iii, 24. SS.

66. Ἄστυάγεος] ὑπὸς is understood; ἀνδρῶν ἀλαζόνων εἰρημένα, Pau. vi, 8. SH, on BO, 470.

67. οὐκ ἔ] οὐκ ἐν τῇ ᾄδῃ ἔ. DAL. οὐκ ἔστι μοι ἐν νῷ ποιεῖν τῷδε τῷ τρόπῳ, ἔ κτλ. STG.



“μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοι-  
 “οὔταν ὑπηρετήσω. 68 πολλῶν δὲ εἵνεκα οὐ φονεύσω μιν” καὶ ὅτι  
 “αὐτῷ μοι 69 συγγενὴς ἐστὶν ὁ παῖς, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ  
 “γέρων, καὶ ἄπαις ἔρσηνος 70 γόνου” εἰ δὲ θελήσει 71, τούτου τελευ-  
 “τήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, ἥς νῦν  
 “τὸν υἱὸν κτείνει δι’ ἐμεῦ 72, ἄλλο τί 73 ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κιν-  
 “δύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλὲς 74 εἵνεκα ἐμοὶ, δεῖ τοῦ-  
 “τον τελευτᾶν τὸν παῖδα· δεῖ μέντοι τῶν 75 τινὰ Ἀστυάγεος αὐτοῦ  
 “φονέα γενέσθαι, καὶ μὴ τῶν ἐμῶν.” (110) Ταῦτα εἶπε, καὶ αὐτίκα  
 ἄγγελον ἔπεμπε ἐπὶ 76 τῶν βουκόλων τῶν Ἀστυάγεος, τὸν ἡπίστατο  
 νομᾶς τε ἐπιτηδεωτάτας 77 νέμοντα καὶ οὔρεα θηριωδέστατα, τῷ  
 οὐνομα ἦν Μιτραδάτης. 78 συνοίκεε δὲ ἑωντοῦ συνδούλῳ. οὐνομα δὲ  
 τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνώ, κατὰ τὴν Ἑλλήνων γλῶσσαν, κατὰ  
 δὲ τὴν Μηδικὴν, Σπακῶ· τὴν γὰρ κύνα καλέουσι σπάκα 79 Μῆδοι. αἱ  
 δὲ ὑπώρεαι εἰσι τῶν οὐρέων 80, ἐνθα τὰς νομᾶς 81 τῶν βοῶν εἶχε οὗτος  
 δὴ ὁ βουκόλος, πρὸς βορέω 82 τε ἀνέμου τῶν Ἀγβατάνων καὶ πρὸς τοῦ  
 πόντου τοῦ Εὐξείνου. ταύτῃ μὲν γὰρ ἡ Μηδικὴ χώρα πρὸς Σασπει-  
 ρων 83 ὀρεινὴ ἐστὶ κάρτα καὶ ὑψηλὴ τε καὶ ἴδῃσι συνηρεφής, ἡ δὲ  
 ἄλλη Μηδικὴ χώρα ἐστὶ πᾶσα ἄπεδος. 84 ἐπεὶ ὦν ὁ βουκόλος σπουδῇ  
 πολλῇ καλεόμενος ἀπύκετο, ἔλεγε ὁ Ἀρπαγος τάδε· “Κελεύει 85 σε

68. ὑπηρετήσω] ‘will I be instrumental.’

69. αὐτῷ μοι] *MA*, 148, obs. l. a. iv, 134, 61; vi, 12, 67; *TR*, on H. II. A, 271; *E*, 884; *Z*, 91.

70. ἔρσηνος] Ionic = ἔρσηνος, *MTT*, 100, a.

71. θελήσει] ‘should.’ This periphrasis is often used after εἰ, and with regard to inanimate objects; i, 32; ii, 11; 14; vii, 10, 4; 49, 2. *STG*. s. vi, 37, 12.

72. ἄλλο τί] v, 49, 56. *MA* here considers τι as an enclitic; perhaps the more simple construction is τί ἄλλο λείπεται μοι τὸ ἐνθεῦτεν, ἢ ὁ μέγιστος κυδόνων; as ἄλλο τί ἢ σιγῶντα δέσσει Χαρίθμον ἑὼν αὐτὸν ὑβρίζειν; *Dem.* c. Ar. p. 411, 85; *LR*. but s. *MA*, 487, 8; *VG*, iii, 11, 8; *HU*, on X. A. v, 4, 6.

73. τοῦ ἀσφαλὲς] i. e. τῆς ἀσφαλείας, iii, 7.

74. τῶν δούλων understood.

75. ἐπὶ] τινὰ understood. Compare this narrative with that of *Jus.* i, 4; and with the history of *Oedipus* in

*Soph.* *CE. R.* 1110 ff; and of *Romulus* and *Remus* in *Liv.* i, 4.

77. ἐπιτηδεωτάτας] ‘best suited to the purpose.’ *SW*.

78. Μιτραδάτης] derived from *Mithras*, a Persian deity. *BL*.

79. σπάκα] It is not known whether the language of the Medes and of the Persians was the same. In the remains of the latter no word resembling this is found. *WE*. The Hyrcanians still call a dog *spu c.* *FB*.

80. οὐρέων] now called the Caragan, or ‘murderous,’ mountains. *BAHNS*.

81. νομᾶς] ποιμῶν νομᾶς, *Soph.* *CE. R.* 761.

82. βορέω] *βορῆς*, *βορέω*, Ionic, = *borās*, *βορον*, which is formed by crasis from *borēas*. *DAL*.

83. Σασπειρών] Their country included part of Georgia. *LR*.

84. ἄπεδος] ἰσόπεδος, ὁμόπεδος, ὁμαλὸς, ‘a level plain.’ *SW*.

85. κελεύει] “We enjoin thee that thou carry This female hence; and that thou bear it To some remote and desert

“ Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θείναι ἐς τὸ ἐρμύτατον τῶν  
 “ οὔρων, ὅπως ἂν τάχιστα διαφθαρείη. καὶ τὰδε τοι ἐκέλευσε εἰπεῖν,  
 “ ἥν μὴ ἀποκτείνῃς αὐτὸ, ἀλλὰ τεῷ τρόπῳ περιποιήσῃ, δλέθρῳ τῷ κακί-  
 “ στῷ σε διαχρήσεσθαι.” <sup>86</sup> ἐπορᾶν δὲ ἐκκείμενον διατέταγμαί <sup>87</sup> ἐγώ.”  
 (111) Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἤϊε  
 τὴν αὐτὴν ὁπίσω ὁδὸν, καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ’ ἄρα <sup>88</sup>  
 καὶ αὐτῷ ἡ γυνὴ τότε κως κατὰ δαίμονα <sup>89</sup> τίκτει <sup>90</sup>, οἰχομένου τοῦ  
 βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέροι <sup>91</sup> ἀλλήλων πέρα,  
 ὁ μὲν τοῦ τόκου <sup>92</sup> τῆς γυναικὸς ἀρρώδεων, ἡ δὲ γυνὴ, ὅτι οὐκ ἐωθῶς  
 ὁ Ἄρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονοστήσας  
 ἐπέστη <sup>93</sup>, οἷα ἐξ ἀέλπτου <sup>94</sup> ἰδοῦσα, ἡ γυνὴ εἶρετο προτέρη, ὅ τι <sup>95</sup> μιν  
 οὕτω προθύμως Ἄρπαγος μεταπέμψαιτο. ὁ δὲ εἶπε· “ ὦ γύναι, εἰδὼν  
 “ τε, ἐς πόλιν ἔλθων, καὶ ἤκουσα, τὸ μῆτε ἰδεῖν ὄφελον <sup>96</sup>, μῆτε <sup>97</sup>  
 “ κοτὲ γενέσθαι ἐς δεσπότης τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου  
 “ κλαυθμῷ κατεῖχεται.” <sup>98</sup> ἐγὼ δὲ ἐκπλαγείς ἦϊα ἔσω. ὥς δὲ τάχιστα

place; ... and that there thou leave it  
 Without more mercy: ... take it up,”  
 Shakspeare, W. T. ii, 3.

86. διαχρήσεσθαι] ‘that he will de-  
 stroy;’ the same as καταχρήσεσθαι, i,  
 117, 51; and διεργάσεσθαι, v, 92.

87. διατέταγμαί] προστέταγμαί δ  
 βασιλεὺς διατάττεται τοῖς ὅφ’ αὐτοῦ  
 ὑπκόοις, Phav. SS. With regard to the  
 command itself, s. i, 112 ff. SW.

88. ἄρα] ‘now.’

89. κατὰ δαίμονα] ‘as fortune would  
 have it;’ σὺν θεῷ, iii, 153, 83; κατὰ  
 θεὸν τινα, Pla. Eud. 5; Eur. I. A. 411;  
 κ. συγκυρίαν, St Luke x, 31; Cyrus  
 calls himself θεῖν τύχῃ γεγονώς, i, 126;  
 iv, 8; v, 92, 3; κατὰ συντυχίαν, θεοῦ  
 ποιῶντος, ix, 91; κ. τύχην τινὰ καὶ  
 δαίμονα, Dem. p. 652, 31; σὺ δέ μοι  
 κατὰ δαίμονα καὶ συντυχίαν ἀγαθὴν  
 ἤκεις ἐμοὶ σωτήρ, Arist. A. 545; κατὰ  
 θεῶν, E. 146; ἐξαφνης, εὐκαίρως, κατὰ  
 θεοῦ πρόνοιαν, κατὰ τύχην, ἀπὸ τύχης,  
 Schol. δαιμονίησι τύχαις, Pyth. G. V.  
 17; μηχαναῖς Διὸς, Aesch. A. 660;  
 μηδ’ ἄνευ θεῶν μόρας, Pla. Phdo, 5;  
 δαιμονίᾳ τινὶ καὶ θεῷ εὐεργεσίᾳ, Dem.  
 O. ii, 1; οὐκ ἀθεῖ, Hom. O. 2, 352.  
 To express which the Fathers used  
 οικονομῶντος τοῦ Θεοῦ, non hæc sine  
 numine divinum eveniunt, Vir. A. ii, 777;  
 casu quodam an divinitus, Suet. v, 13;  
 quis deus obijcit hanc ante ostium no-  
 strum? quasi dedita opera, in tempore

ipso, Plau. Ci. iv, 1, 16; divinitus, Liv.  
 i, 4; forte quadam utili ad tempus  
 evenit, iii, 64, HR. CS. VK. HDF. ED.

90. τότε... τίκτει] The latter half  
 of an hexameter line: so ἐπὶ γήραος  
 οὐδὲ, iii, 14, 72; καὶ δῶρα φέροντας  
 (et dona ferentes, Vir. A. ii, 49), iii,  
 20. With the exception of the short  
 syllable Πe-, the following is a complete  
 hexameter, ἡ κε μέγ’ οἰμώξεν ὁ Πελο-  
 πίδης Ἀγαμέμνων, vii, 159.

91. ἐν φροντίδι ἀμφοτέροι] ‘in mu-  
 tual anxiety.’

92. τοῦ τόκου] ἔνεκα understood: ‘on  
 account of the confinement.’

93. ἐπέστη] ‘he suddenly made his  
 appearance:’ s. i, 34, 69.

94. ἐξ ἀέλπτου] ‘unexpectedly.’ αὐ-  
 τὸν μακρόθεν ἰδοῦσα ἐξ ἀ. περισσεωσμέ-  
 νον, App. viii, 104; 116; ἐξ ἀέλπτων,  
 Aesch. S. 369; Soph. Aj. 727; ἐξ  
 ἀελπίτης, Archil. WE. ἀέλπτα, Soph.  
 OE. C. 1120; ἀέλπτως: so ἐξ ἀπρο-  
 σδοκῆτου, vii, 204, 39; MA, 574. s. i,  
 108, 57; Liv. xxii, ep. i; xxvii, 26, 1.  
 95. ὅ τι] und. διὰ; STG. iv, 127,  
 19; ‘why.’

96. ὄφελον] ‘would that;’ has the  
 same force as εἴθε, VG, v, 9, 6. MA,  
 513, obs. 3. s. iii, 65, 24.

97. μῆτε] und. ὄφελε. STG.

98. κατεῖχεται] οἰμωγῇ δ’ ὁμοῦ κω-  
 κήμασιν κατεῖχε πελαγίαν ἄλα, Aesch.  
 P. 432. BL.

“ ἐσθλὸν, ὁρῶ παῖδιον προκείμενον, ἀσπαῖρον <sup>99</sup> τε καὶ κραυγαῶ-  
 “ μενον, κεκοσμημένον χρυσῷ <sup>100</sup> τε καὶ ἐσθῆτι ποικίλῃ. “ Ἀρπαγος δέ,  
 “ ὡς εἶδὲ με, ἐκέλευε ‘ τὴν ταχίστην, ἀναλαβόντα τὸ παῖδιον, οἷχε-  
 “ σθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον <sup>1</sup> εἴη <sup>2</sup> τῶν οὐρέων ’ φᾶς  
 “ ‘ Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, ’ πόλλ’ ἀπειλήσας, εἰ  
 “ μὴ σφεα <sup>3</sup> ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς  
 “ οἰκετέων εἶναι· οὐ γὰρ ἂν κοτε κατέδοξα <sup>4</sup>, ἔνθεν γε ἦν. ἐθάμβεον  
 “ δέ, ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δέ, καὶ κλανθμὸν  
 “ κατεστεῶτα <sup>5</sup> ἔμφανέα ἐν Ἀρπάγου. <sup>6</sup> καὶ πρόκα <sup>7</sup> τε δὴ κατ’ ὁδὸν  
 “ πυνθάνομαι τὸν πάντα λόγον· θεράποντος <sup>8</sup>, δς, ἐμὲ προπέμπων  
 “ ἕξω πόλιος, ἐνεχείρισε τὸ βρέφος· ‘ ὡς ἄρα <sup>9</sup> Μανδάνης τε εἴη παῖς,  
 “ τῆς Ἀστυάγεος θυγατρὸς, καὶ Καμβύσσεω τοῦ Κύρου· καὶ μιν Ἀ-  
 “ στυάγης ἐντέλλεται <sup>10</sup> ἀποκτείνει. νῦν τε ὅδε ἐστὶ. ’ <sup>11</sup> (112) Ἀμα  
 “ δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ, ἐκκαλύψας, ἀπεδείκνυε. ἡ δέ, ὡς  
 “ εἶδε τὸ παῖδιον μέγα <sup>12</sup> τε καὶ εὐειδὲς ἔδν, δακρύσασα, καὶ λαβομένη  
 “ τῶν γουνάτων τοῦ ἀνδρὸς, ἔχρηζε ‘ μηδεμιῇ τέχνῃ <sup>13</sup> ἐκθεῖναι  
 “ μιν. ’ ὁ δὲ οὐκ ἔφη ‘ οἷός τ’ εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσῃν  
 “ γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολέεσθαι τε κά-  
 “ κιστα, ἣν μὴ σφεα ποιήσῃ. ’ ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύ-  
 “ τερα λέγει ἡ γυνὴ τάδε· “ Ἐπεὶ τοίνυν οὐ δύναμαί σε πείθειν μὴ  
 “ ἐκθεῖναι, σὺ δὲ <sup>14</sup> ὥδε ποιήσον, εἰ δὴ πᾶσά γε <sup>15</sup> ἀνάγκη ὀφθῆναι

99. ἀσπαῖρον] viii, 5; ix, 120, 38; ἀσπαίροντα τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, Apollod. B. iii, 13, 6; Aesch. P. 970; Eur. I. A. 1586; WE. ἄκοσμον τινα δηλοῖ κίνησιν ὃ τινὲς ἐν ἰχθύσι καὶ τῷ δεδεμένῳ βοτ λαμβάνουσι, Schol. Ven. on Il. Σ, 572; οὐ σέ γ’ ἔπειτ’ ἴσχον χρύσειοι στρόφοι ἀσπαίροντα οὐδέ τι δέσματ’ ἔρκε λύνοντο δὲ πείρατα πάντα, Hom. H. to Ap. 128; τὸν θνήσκοντα καὶ ἀσπαίροντα, O. Θ, 526; BL. Il. Γ, 293. (TR.) A shorter form occurs in εἰσένήσσε παῖδα φίλον σπαίροντα διὰ φλογὸς, Apollon. iv, 873. WE.

100. χρυσῷ] iii, 1, 8; χρ. τε καὶ εἵμασι, just below; ‘with cloth of gold.’ By the figure hendiadys: LR. so pallam signis auroque rigentem, Vir. Aē. i, 652; pateris et auro, G. ii, 192.

1. θηριωδέστατον] μέγος understood. DAL.

2. εἴη] The optative is used because these were the words of Harpagus himself: δς εἴη, iii, 1; τὸ μὴ εἴη, iv, 166. STG.

3. σφέα] Ionic = αὐτά. A.

4. κατέδοξα] εἰ μὴ ἐνυθόμην τοῦ θεράποντος; s. i, 86, 27. STG.

5. κατεστεῶτα] i, 65; Ionic = καθεστῶτα and καθεστηκότα. SW.

6. Ἀρπάγου] BO, 196.

7. πρόκα] εὐθὺς, παραχρῆμα, ἐξαίφνης, Hes. SW. Apoll. Rh. i, 688; A. vi, 134, 69.

8. θεράποντος] und. εκ. DAL.

9. ἄρα] ‘in fact.’

10. ἐντέλλεται] MA, 507, 3.

11. ἐστὶ] τὸ βρέφος, or παῖδιον.

12. μέγα] ‘great’ for its age. LR. The ancients considered ‘size’ as essential to ‘beauty,’ see i, 60, 35 f; and Arist. P. note 61. TG.

13. μηδεμιῇ τέχνῃ] ‘by no means;’ μηχανῇ, iii, 83, 83; μήτε τ. μήτε μ. μηδεμιᾷ occurs often in Lys. WE.

14. δέ] is often used in the apodosis or latter part of a sentence, where ἐπεὶ occurs in the protasis or former part; ἐπεὶ ἄν... ταύτην δέ, ii, 32. STG.

15. εἰ γε] ‘at least if:’ ἐστὶ is un-

“ἐκκείμενον” τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ τεθνεός.<sup>16</sup> τοῦτο μὲν  
 “φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ ἡμέων  
 “έόντα τρέφωμεν” καὶ οὕτω οὔτε σὺ ἀλώσεται ἀδικέων τοὺς δεσπότας,  
 “οὔτε ἡμῖν κακῶς βεβουλευμένα<sup>17</sup> ἔσται. ὃ τε γὰρ τεθνεὺς βασι-  
 “λήτης ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ ἀπολείει τὴν ψυχὴν.”  
 (113) Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἢ  
 γυνή, καὶ αὐτίκα ἐποίησε ταῦτα. τὸν μὲν<sup>18</sup> ἔφερε θανατώσων παῖδα,  
 τοῦτον μὲν παραδιδού τῇ ἑωυτοῦ γυναικί· τὸν δὲ ἑωυτοῦ, έόντα  
 νεκρὸν, λαβὼν ἔθηκε ἐς τὸ ἄγγος, ἐν τῷ ἔφερε τὸν ἕτερον<sup>19</sup> κοσμήσας  
 δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδός, φέρων ἐς τὸ ἐρημότατον τῶν  
 οὐρέων τιθεῖ.<sup>19</sup> ὡς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ ἐκκειμένῳ ἐγένετο<sup>20</sup>,  
 ἦϊε ἐς πόλιν ὁ βουκόλος, τῶν τινὰ προβόσκων<sup>21</sup> φύλακον αὐτοῦ  
 καταλιπών. ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ‘ἀποδεικνύναι’ ἔφη ‘ἐτοῖ-  
 ‘μος εἶναι τοῦ παιδίου τὸν νέκυν.’ πέμψας δὲ ὁ Ἀρπαγος τῶν  
 ἑωυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδὲ τε διὰ<sup>22</sup> τούτων καὶ ἔθαψε  
 τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο<sup>23</sup> τὸν δὲ, ὕστερον  
 τούτων Κῦρον<sup>24</sup> ὀνομασθέντα, παραλαβούσα ἔτρεφε ἢ γυνὴ τοῦ  
 βουκόλου, οὗνομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη. (114) Καὶ  
 ὅτε δὴ ἦν δεκάτης ὁ παῖς, πρῆγμα ἐς αὐτὸν<sup>24</sup> τοιούτῳ γεγόμενον  
 ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ, ἐν τῇ ἦσαν καὶ αἱ βου-  
 κολῖαι αὐταί, ἔπαιζε δὲ μετ’ ἄλλων ἡλίκων ἐν ὁδοῖ. καὶ οἱ παῖδες  
 παίζοντες εἶλοντο ἑωυτῶν βασιλέα<sup>25</sup> εἶναι<sup>26</sup> τοῦτον δὴ τὸν τοῦ  
 βουκόλου ἐπὶ κλησιν<sup>27</sup> παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν, οἰκίας

derstood; *pāsa anágkē* occurs with the verb, ii, 22; iv, 179; without it, ii, 35; v, 52; [s. i, 189, 73;] *Æsch.* P. V. 16; *Soph. C. R.* 1305; *E.* 1529; *Eur. M.* 1009; 1058; *Ph.* 1688. *W.E. ED.* *pāsa* for *pántws*. *VG*, iii, 10, 4.

16. *τεθνεός* ‘a still-born child:’ und. *τέκνον*, *παιδίον*, or *βρέφος*; there is the same ellipse in *τὸ γεννώμενον*, i, 108. *τεθνεός* is similar in form to *ἀπεσπεσάντων*, i, 102. *MA*, 183, 7.

17. *βεβουλευμένα*] for *βεβουλευμέ- νων*.

18. *τὸν μὲν*] *μὲν* is often put twice, especially when a proposition beginning with a pronoun demonstrative is referred to a preceding one with the relative: *τὸν μὲν καλέουσι θέρος, τοῦτον μὲν . . . τὸν δὲ χειμῶνα . . .*, ii, 121; iii, 65, 33; 75, 98. *MA*, 606, 3.

19. *παραδιδού . . . τιθεῖ*] In Ionic the forms *-έω*, *-άω*, *-όω*, occur, in the singular of the present and imperfect,

with the reduplication; see *διδού*, i, 107; so *ιστά*, iv, 103. *MA*, 205, 1.

20. *ἐγένετο*] This is a poetical turn, which occurs more than once; as *τεσσερεσκαυδεκάτῃ ἔγ. ἡμέρῃ πολιορκου- μένῳ Κροίσῳ*, i, 84; *ὡς διέτης χρόνος ἐγεγόνες ταῦτα τῷ ποιμένι πρήσσοντι*, ii, 2. *STG*.

21. *προβόσκων*] ‘of the under herds- men;’ *Æ. πρόβουλος*, *Æsch. A.* 918; is a similar compound. *BL*.

22. *Κῦρον*] a Persian word signify- ing ‘fire.’ *BNS*.

23. *ἐς αὐτόν*] ‘with respect to him;’ *μακάριος πλὴν εἰς θυγατέρας*, *Eur. O.* 533. *MA*, 578.

24. *Βασιλέα*] *rex inter ludentes sorte delectus*, *Jus.* i, 5; *pueri ludentes “rex eris” aiunt*, *Hor.* i *E.* i, 59.

25. *εἶναι*] might be omitted; so *διαπέμψας, τοὺς μὲν ἐς Δελφοὺς ἰέναι*, i, 46. *STG*.

27. *ἐπὶ κλησιν*] *κατὰ und.*

οικοδομείν<sup>28</sup> τοὺς δὲ, δορυφόρους εἶναι· τὸν δὲ κού τινα αὐτῶν, ὀφθαλμὸν<sup>29</sup> βασιλέως εἶναι· τῷ δὲ τινα τὰς ἀγγελίας<sup>30</sup> ἐσφένειν ἐδίδου γέρας· ὡς<sup>31</sup> ἐκάστω ἔργον προστάσων. εἰς<sup>32</sup> δὲ τούτων τῶν παιδίων συμπαίζων, ἔων Ἀρτεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν. πειθόμενων δὲ τῶν παίδων, ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων· ὁ δὲ, ἐπεὶ τε μετέιθη<sup>33</sup> τάχιστα, ὡς γε δὴ ἀνάξια ἑωυτοῦ παθὼν, μᾶλλον τι περιημέκτεε. κατελθὼν δὲ εἰς πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντησε, λέγων δὲ οὐ Κύρου, (οὐ γὰρ κω ἦν τοῦτο τοῦνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος παιδός. ὁ δὲ Ἀρτεμβάρης ὀργῇ<sup>34</sup>, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια<sup>35</sup> πρήγματα ἔφη πεπονθέναι, λέγων· “ὦ βασιλεῦ, ὑπὸ τοῦ σου δούλου, βουκόλου “ δὲ<sup>36</sup> παιδός, ὧδε περιϋβρίσμεθα” δεικνὺς τοῦ παιδὸς τοὺς ὤμους. (115) Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρους εἵνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ παρήσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κύρον, ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ἔων τοῦδε τοιοῦτου ἐόντος παῖς, “ ἐτόλμηςας τὸν τοῦδε παῖδα, ἐόντος πρώτου παρ’ ἐμοί, ἀεικέλῃ τοιῇδε “ περισπεῖν;” Ὁ δὲ ἀμείβετο ὧδε· “ὦ δέσποτα, ἐγὼ δὲ<sup>37</sup> ταῦτα “ τοῦτον ἐποίησα σὺν δίκῃ· οἱ γὰρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ “ ὅδε ἦν, παίζοντες, σφένων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκειον γὰρ “ σφι εἶναι ἐς τοῦτο ἐπιτηδεύτατος. οἱ μὲν νυν ἄλλοι παῖδες τὰ “ ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον

28. *οικοδομείν*] *aedificare casas*, Hor. II S. iii, 247. WE.

29. *ὀφθαλμὸν*] the same as *κατάσκοπος*, i, 100. STG. By this metaphor the orientals designated a king's minister, *σὺν πιστὸν πάντ' ὀφθαλμὸν*, *Æsch. P.* 973; *ὁ βασιλέως ὀφθαλμὸς*, *Arist. Ach.* 92; 94; 124; *οὕτω ἐκάλουν τοὺς σατράπας*, *δὲ ὦν πάντα ὁ βασιλεὺς ἐπισκοπεῖ ὡς βασιλέως ὄτα οἱ ὄταυστα*, *δὲ ὦν ἀκούει τὰ πρᾶττόμενα ἐκαστῷ πανταχοῦ*, *Schol.* The same metaphor is adopted in the laws of Peter the Great. *LR. ἐπισκοπὸς τις*, *ὃς ἐφεωρᾷ τὰ πρᾶγματα*, *Hes. εἰ δὲ τις οἴεται ἔνα αἰρετὸν εἶναι ὀφθαλμὸν βασιλεί, οὐκ ὀρθῶς οἴεται· ὀλίγα γὰρ εἰς γ' ἂν ἴδῃ καὶ εἰς ἀκούσει· οὕτω δὲ πολλὰ μὲν βασιλέως ὄτα, πολλοὶ δὲ ὀφθαλμοὶ νομίζονται*, *Xen. C.* viii, 2,

11 f; *ὀφθαλμοὺς πολλοὺς οἱ μόναρχοι ποιοῦσιν αὐτῶν, καὶ ὄτα, καὶ χεῖρας, καὶ πόδας*, *Arist. P.* iii, 12; *SY. BNS, Es.* 1362. *Æsch. Ch.* 921; *ED. στρατιάς ὀφθαλμὸν ἐμᾶς*, *Pin. O.* vi, 26. The Germans call a minister “the king's right hand.” *STZ.*

31. *ὡς*] i. e. *ἥθελε*, ‘just as he chose.’

33. *μετέιθη*] first aorist passive of *μετῆμι*; as *ἀπέιθη* (vi, 112, 12; vii, 122, 94) of *ἀπῆμι*, the Ionic forms of *μεθῆμι* and *ἀφήμι*. *MA*, 209, 1.

35. *ἀνάρσια*] iii, 10, 32; 74, 87; v, 89, 7; ix, 37; *ἀ οὐκ ἔν τις ἄραιτο*, *Tim. L. P.* p. 30. *BL. SW.* It is derived from *ἄρω* by *STE.*

36. *δὲ*] ‘namely,’ *STG.* iii, 65, 25.

37. *δὲ*] ‘This boy has, as you say, suffered; yet I, &c.’

“εἶχε<sup>39</sup> οὐδένα, ἐς ὃ<sup>39</sup> ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα “ἄξιός τευ κακοῦ εἰμὶ, ὧδέ τοι πάρεμι.” (116) Ταῦτα λέγοντος τοῦ παιδός, τὸν Ἀστυάγεα ἐσῆει<sup>40</sup> ἀνάγνωνσις αὐτοῦ· καὶ οἱ ὃ τε χαρακτήρ<sup>41</sup> τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐς ἑωυτὸν, καὶ ἡ ὑπόκρισις ἐλευθεριωτέρη<sup>42</sup> εἶναι· ὃ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίᾳ τοῦ παιδός ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοις, ἐπὶ χρόνον<sup>43</sup> ἄφθογγος ἦν· μόγις δὲ δὴ κοτε ἀνενειχθεὶς<sup>44</sup>, εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μῦνον λαβὼν βασανίσῃ<sup>45</sup>, “Ἀρτέμβαρεις, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ “τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει· τὸν δὲ Κύρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μῦνος, μουνωθέντα δὲ αὐτὸν εἶρετο ὁ Ἀστυάγης, “κῶθεν λάβοι τὸν παῖδα καὶ τίς “εἴη ὁ παραδούς;” ὁ δὲ “ἐξ ἑωυτοῦ τε” ἔφη “γεγονέναι, καὶ τὴν “τεκοῦσαν αὐτὸν εἶναι εἶναι παρ’ ἑωυτῷ.” Ἀστυάγης δὲ “μιν οὐκ εὔ “βουλεύεσθαι”<sup>46</sup> ἔφη, “ἐπιθυμύοντα ἐς ἀνάγκας<sup>47</sup> μεγάλας ἀπι- “κνέεσθαι” ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροις λαμβάνειν αὐτόν. ὁ δὲ, ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ἐόντα λόγον. ἀρχόμενος δὴ ἀπ’ ἀρχῆς διεξήει, τῇ ἀληθείᾳ χρεώμενος, καὶ κατέβαινε<sup>48</sup> ἐς λιτάς τε καὶ συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτόν. (117) Ἀστυάγης δὲ, τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφάναντος, λόγον ἥδη καὶ ἐλάσσω ἐποιέετο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὥς<sup>49</sup> δὲ οἱ παρῆν

39. ἐς ὃ] ‘on which account,’ ii, 116; VG, ix, 2, 9. STG. MA, 578. ἐς αὐτὸ, Thu. i, 138; but s. i, 158, 44.

40. ἐσῆει] ἐσῆλθέ με λογισάμενον, vii, 46. WE.

41. χαρακτήρ] τῆς ὕψους χαρακτήρας, Diod. i, p. 58. SS.

42. ἐλευθεριωτέρη] ἢ κατὰ δούλου παῖδα. STG. Several incidents in the plot of Home’s Douglas resemble this story. Lady Randolph is at first struck by the free answer and noble bearing of young Norval; and the examination of the old shepherd is very similar to that of the herdsman by Astyages. TX.

43. ἐπὶ χρόνον] ‘for a while,’ sometimes with the addition of an adjective, ἐ. χ. πολλὸν, ‘for a long while,’ v, 119, 21; sometimes the substantive stands alone, χ. ‘a while,’ i, 175, 59; MA, 424, b; 586, c. ED.

45. βασανίσῃ] βασανίζειν is properly ‘to try metals by the touch-stone,’ hence it comes to signify ἀνακρίνειν καὶ δοκιμάζειν καὶ ἐλέγχειν τὸ ἀληθὲς διὰ λόγων, Etym. M. SS.

46. εὔ βουλεύεσθαι] ‘to act advisedly;’ the same as καλῶς βουλεύεσθαι, Eur. S. 259.

47. ἀνάγκας] ‘straits;’ ἀγόμενος ἐς τὰς ἀνάγκας, ‘reduced to straits.’ It also means ‘torture,’ as τὰ πρὸς τὰς ἀνάγκας ὄργανα, Pol. xv, 28. WE. Compare with this narrative the following passages of Sophocles: ἀγρούς σφε πέμψαι κατὰ ποιμνίων νομάς, (E. R. 761; κλάων δ’ ἐρεῖς, 1152; οὐχ ὡς τάχος τις τοῦδ’ ἀποστρέψει χέρας; 1154; πόθεν λαβὼν... τὸν παῖδα, 1156 ... 1162. s. Liv. xxvii, 43, 1.

48. κατέβαινε] s. i, 90, 71. This verb is understood again before κελεύων. SW.

49. ὥς] VG, v, 3, 8.

ὁ Ἀρπαγος, εἰρετό μιν ὁ Ἀστυάγης· “Ἀρπαγε, τέφ<sup>50</sup> δὴ μόρῳ τὸν  
 “παῖδα κατεχρήσαο<sup>51</sup>, τόν τοι παρέδωκα, ἐκ θυγατρὸς γεγονότα τῆς  
 “ἐμῆς;” Ὁ δὲ Ἀρπαγος, ὡς εἶδε τὸν βουκόλον ἔνδον ἐόντα, οὐ  
 τρέπεται ἐπὶ ψευδέα ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται· ἀλλὰ λέγει  
 τάδε· “Ἦ βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ παιδίον, ἐβούλευον σκο-  
 “πῶν<sup>52</sup>, ὅπως<sup>53</sup> σοὶ τε ποιήσω κατὰ νόον, καὶ ἐγὼ, πρὸς σέ γε γινό-  
 “μενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἶην αὐθ-  
 “έντης.<sup>54</sup> ποιέω δὴ ὧδε· καλέσας τὸν βουκόλον τόνδε, παραδίδωμι  
 “τὸ παιδίον, φᾶς ‘σέ τε εἶναι τὸν κελεύοντα ἀποκτείνειν αὐτό.’ καὶ  
 “λέγων τοῦτό γε, οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλαιο οὕτω. παραδί-  
 “δωμι μέντοι<sup>55</sup> τῷδε κατὰ τάδε, ἐντειλόμενος θείναι μιν ἐς ἐρήμον  
 “οὖρος, καὶ παραμένοντα φυλάσσειν, ἄχρι οὗ τελευτήσῃ· ἀπειλήσας  
 “πάντοια τῷδε, ἣν μὴ τάδε ἐπιτελεία<sup>56</sup> ποιήσῃ. ἐπεὶ τε δὲ, ποιήσαντος  
 “αὐτοῦ τὰ κελευόμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων  
 “τοὺς πιστοτάτους, καὶ εἶδον δι’<sup>58</sup> ἐκείνων, καὶ ἔθαψά μιν. οὕτως  
 “ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου· καὶ τοιοῦτῳ μόρῳ  
 “ἐχρήσατο<sup>57</sup> ὁ παῖς.” (118) Ἀρπαγος μὲν δὴ τὸν ἰθὺν<sup>58</sup> ἔφαινε  
 λόγον. Ἀστυάγης δὲ, κρύπτων<sup>59</sup> τὸν οἱ ἐνείχεε<sup>60</sup> χόλον διὰ τὸ γε-  
 γονός, πρῶτα μὲν, κατὰ περ<sup>61</sup> ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ  
 πρήγμα, πάλιν ἀπηγγέτο τῷ Ἀρπάγῳ μετὰ δὲ, ὡς οἱ ἐπαλλό-  
 γητο<sup>62</sup>, κατέβαινε λέγων, ὡς “περίεστί τε ὁ παῖς, καὶ τὸ γεγονός ἔχει  
 “καλῶς. Τῷ τε γὰρ πεποιημένῳ,” ἔφη λέγων<sup>63</sup>, “ἐς τὸν παῖδα

51. κατεχρήσαο] s. i, 110, 86; 117, 57. The preposition quite alters the signification of the word, as in *conficere*, *interficere*.

52. σκοπῶν] This verb is often suppressed before ὅπως. BO, 385.

53. ὅπως] ποιήσω, ‘I should act;’ εἶην, ‘I might be.’ VG, vii, 10, 6; viii, 10, 1. STG.

54. αὐθέντης] from αὐτοάντης· ὁ αὐτόχειρ φονεὺς, Phryn. ‘the actual perpetrator of a murder.’ STE, Th. L. G. 2421.

55. μέντοι] ‘Though I myself did not execute your orders, yet I fulfilled them by delivering the infant to this herdsman with strict injunctions, &c.’ STG. s. i, 80, 79; 96, 99.

56. ἐπιτελεία] ὅρκον οὖν μοι τόνδε ἐπιτελεῖα ποιοῦντι εἴη ἐπαύρασθαι βίον, Hipp. Ju. WE.

57. ἐχρήσατο] The use of this verb somewhat resembles that of *defunctor* in Latin; *agregia morte defuncti*, Curt.

iii, 11, 9; *neque sua morte defunctus est*, Suet. i, 89; *multis casibus defuncta*, Curt. iv, 4, 21. The conduct of Harpagus illustrates the moral of the fable of “the Lark and her young.”

58. ἰθὺν] ‘straight forward.’

59. κρύπτων] ‘dissembling.’

60. ἐνείχεε] As Herodotus uses *συμβαλέω* for *συμβάλλω*, i, 68; *ἀγέομαι* for *ἔγομαι*, iii, 14, 62; *σινέομαι* for *σίνομαι*, v, 81; &c. so he might use *ἐνεχέω* for *ἐνέχω*. SW. ED.

61. κατὰ περ] ‘just as:’ for καθ’ ὃ περ; so κατὰ for καθ’ ὃ, i, 208, 60; ii, 6.

62. ἐπαλλόγητο] πάλιν ἐλέεκτο, und. τὸ πρήγμα. This verb occurs in App. R. xi, 14; C. iii, 35. SW.

63. ἔφη λέγων] ‘he proceeded to say;’ i, 125; iii, 156, 13; v, 36, 6; 49; Soph. Aj. 768. STG. BL. ED. MA, 558; 613, iv. When Herodotus adopts this mode of expression, it is generally in a transition from indirect

"τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος  
 "οὐκ ἐν ἐλαφρῷ<sup>64</sup> ἐποιεῦμην. ὥς ὢν τῆς τύχης εὖ μετεστέωσης,  
 "τοῦτο μὲν, τὸν σεωντοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν  
 "νεήλυδα· τούτο δέ, σῶστρα<sup>65</sup> γὰρ τοῦ παιδὸς μέλλω θύειν, τοῖσι  
 "θεῶν τιμὴ αὕτη προσκίεται, παρίσθι μοι ἐπὶ<sup>66</sup> δεῖπνον." (119)  
 "Ἀρπαγος μὲν, ὥς ἤκουσε ταῦτα, προσκυνήσας, καὶ μεγάλα ποιη-  
 σάμενος, ὅτι τε ἡ ἁμαρτὰς οἱ ἐς δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχησι  
 χρηστῇσι ἐπὶ δεῖπνον κέκλητο, ἥϊε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν  
 ταχίστην<sup>67</sup>, ἣν γάρ οἱ παῖς εἰς μούνος, ἔτεα τρία καὶ δέκα κου  
 μάλιστα γεγωνῶς, τοῦτον ἐκπέμπει, ἵνα τε κελεύων ἐς Ἀστυάγεος  
 καὶ ποίειν ὃ τι ἂν ἐκείνος κελεύῃ. αὐτὸς δὲ, περιχαρὴς ὢν, φρά-  
 ζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δέ, ὥς οἱ ἀπῆκετο ὁ  
 Ἀρπάγον παῖς, σφάξας<sup>68</sup> αὐτὸν, καὶ κατὰ μέλεα<sup>69</sup> διελών, τὰ μὲν  
 ὥπησε, τὰ δὲ ἔψησε τῶν κρεῶν· εὐτυχτα<sup>70</sup> δὲ ποιησάμενος, εἶχε  
 ἐτοῖμα.<sup>71</sup> ἐπεὶ τε δὲ, τῆς ὥρης γινομένης τοῦ δεῖπνου, παρήσαν οἱ  
 τε ἄλλοι δαιτυμόνες καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ  
 Ἀστυάγῃ παρετιθέατο<sup>72</sup> τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρ-

to direct speech; and when, after reporting the substance of what was said, he proceeds to give the conclusion in the speaker's own words. WEI. SW. s. i, 122, 1.

64. οὐκ ἐν ἐλαφρῷ<sup>iii</sup>, 154, 90; Theoc. xxii, 212; i. e. οὐκ ἐλαφρῶς, χαλεπῶς, βαρέως. Thus οὐκ ἐν ἐ. τὸ πρᾶγμα ἐποίησατο, D. Cas. xxxix, p. 141; Iviii, p. 714; ἐν εὐμαρεῖ, Eur. Hel. 1226; I. A. 969; οὐκ ἐν εὐ. The. fr. v, 10; ἐν ἀσφαλεί, Hec. 967; οὐκ ἐν ἀ. Hi. 785; ἐν Ἰσφ, I. A. 1199. VK. WE. MV. s. vi, 13, 80.

65. σῶστρα<sup>iv</sup>, 9; 'acknowledgements for the preservation.' Other verbal nouns ending in -τρον have a like meaning. ἱατρῷ μὲν, σῶστρα· τῷ δὲ παιδεύοντι, δίδαστρα (Theoc. viii, 86; ) καὶ τῷ φέροντι, κόμιστρα (Æsch. A. 938; ) καὶ τῷ μνηύσαντι, μῆνυστρα (Thu. vi, 27; ) καὶ τροφεῖ, δρέπτρα (Hom. Il. P, 302; ) Poll. vi, 186. BL.

66. ἐπὶ<sup>i</sup> 'to.'

68. σφάξας<sup>i</sup> τὰ βρέφη, σφαγὰς, ὁπάς τε σάρκας πρὸς πατρὸς βεβρωμένας, Æsch. A. 1065; ξένια δόσθεος Ἀτρεὺς, προθύμως μᾶλλον ἢ φίλως, πατρὶ τῷ μῆ, κρουρυγὸν ἡμᾶρ εὐθύμως ἔγειν δοκῶν, παρέσχε δαῖτα παι-

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δείων κρεῶν, τὰ μὲν ποθήρη καὶ χερῶν ἄκρους κτένας ἐνθρυπτ' ἀνευθεν ἀνδράκας καθήμενος· ἔσημα δ' αὐτῶν αὐτὴν ἀγνοία λαβὼν, ἔσθαι, 1580. BL. "Your mother means to feast with me; I will grind your bones to dust, And with your blood and it, I'll make a paste; And of the paste a coffin I will rear, And make two pasties of your shameful heads; And bid your dam swallow her own increase. This is the feast that I have bid her to; And this the banquet she shall surfeit on."... "There they are both, baked in that pye; Whereof their mother daintily hath fed, Eating the flesh that she herself hath bred." Shakspeare. T. A. v, 2 and 3. TX.

69. κατὰ μέλεα<sup>i</sup> 'limb from limb; ' ὀδατος πυρὶ ζέουσιν ἅμφ' ἄκμᾶν, μαχαίρα τάμον κατὰ μέλη, τραπέζισι τ' ἅμφι δεύτατα κρεῶν σθέην διεδῶσαντο, καὶ φάγον, Pin. O. i, 77.

70. εὐτυχτα<sup>i</sup> ἔτομα, ῥῆδια, εἰργασμένα, ΓΛ. καλῶς κατεσκευασμένα, Suid. WE.

71. ἐτοῖμα<sup>i</sup> καταδῆσας τὰς λάρνακας εἶχε ἐτοίμας, iii, 123; WE. κατεργασμένον τούτου καὶ ἐδότης ἐτοίμου, i, 123, 12; SW. ἐ. τοῦ γε ἐνθάδε ἐ. i, 124. WE.



πάγῳ δὲ, τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τᾶλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο, ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς δὲ τῷ Ἀρπάγῳ ἔδοκεε ἄλις ἔχειν τῆς βορῆς<sup>73</sup>, Ἀστυάγης εἰρετό μιν, ‘εἰ ἡσθεῖι τι τῇ θοίνῃ;’ φαμένον δὲ Ἀρπάγου ‘καὶ κάρτα ἡσθῆναι,’ παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας. Ἀρπαγον δὲ ἐκέλευον προστάντες ‘ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν.’ πειθόμενος δὲ ὁ Ἀρπαγος, καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ, οὐ τε<sup>74</sup> ἐξεπλάγη, ἐντὸς τε ἑωυτοῦ γίνεται.<sup>75</sup> εἶρετο δὲ αὐτὸν ὁ Ἀστυάγης, ‘εἰ γινώσκοι, ὅτεν θηρίου κρέα βεβρώκοι;’ ὁ δὲ ‘καὶ γινώσκειν’ ἔφη, ‘καὶ ἀρεστὸν<sup>76</sup> εἶναι πᾶν τὸ ἂν βασιλεὺς<sup>77</sup> ἔρδῃ.’ τούτοις δὲ ἀμειψάμενος, καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦγε εἰς τὰ οἰκία. ἐνθούτεν δὲ ἔμελλε, ὥς ἐγὼ δοκέω, ἀλίσσας θάψειν τὰ πάντα. (120) Ἀρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ πέρι βουλευόν, ἐκάλεσε

72. παρεπιθέατο] τράπεζαν ἐπιπλήν αγαθῶν πάντων παραθέντες, vi, 139; WE. παρέθηκαν αὐτῷ μόνῳ, καὶ αὐτοῖς καθ’ ἑαυτοὺς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσι μετ’ αὐτοῦ καθ’ ἑαυτοὺς, lxx, Genesis xliii, 32.

73. τῆς βορῆς] ‘of the food.’ Such genitive cases may be construed by ‘with regard to;’ and serve to restrict, and render more definite, the general notion conveyed by an adjective, or adverb, preceding: STG. καλῶς ἔχοντας μέθης, v, 20; ὡς ποδῶν εἶχον, vi, 116, 38; ὡς π. ε. ἔκαστος, ix, 59; ὡς τάχεος εἶχε ἔ. viii, 107, 62; ὡς ε. τάχους καὶ δυνάμεως ἔ. Plu. t. ii, p. 610, c; Thu. ii, 90; it is said of the eagle, ὥσπερ οὖν ὁρμῆς τε διμα καὶ πτερῶν εἶχεν ἐμπηδᾶ, AEl. N. A. vii, 11; σπουδῆς ἔχοντα, ix, 66, 42. WE. VK. MA, 315, 1.

74. οὐ τε] is followed by τε, v, 49, 36; Eur. S. 337; as neque by et in Latin: MR. οὐ τε ἐκείνος κατενόησε, τό τε μαντεῖον οὐκ ἐδήλου, Thu. i, 126; μή τε..., πάντες τε, 141; vide quid agas, ne neque illi prois, et tu peras, Ter. Eu. v, 5, 22; Liv. xxiii, 23, 3.

75. ἐντὸς ἐ. γίνεται] ‘retains his self-possession:’ οὐδ’ ἐντὸς ἐμεωυτοῦ, ‘and almost beside myself,’ vii, 47, 53; ἔδον γενοῦ χαρὰ δὲ μὴ κπλαγῆς φρένας, Aesch. Ch. 227. For the pro-

noun Euripides uses σὼν φρενῶν, Her. 709. The contrary is expressed by ἑωυτοῦ γίνεσθαι, tu fac, apud te ut sis, Ter. An. ii, 4, 5. BL.

76. ἀρεστὸν] ὁ δὲ τὴν γνῶμην οὐδαμῶς ἡλλοιώθη τῇ θέᾳ, πᾶν εἰρηκῶς ἀρεστὸν ὀπάρχειν αὐτῷ τὸ δοκοῦν τῷ βασιλεῖ, Chor. O. in Proc. Ga. 31; quidquid dicunt, laudo: imperavi ego met mihi, omnia assentari, Ter. Eu. ii, 2, 20. WE.

77. βασιλεὺς] Seneca fancies Harpagus had given advice to Astyages, quo offensus, liberos illi epulandos apposuit, et subinde quasiit, ‘an placeret conditura?’ deinde, ut satis illum plenum malis suis vidit, afferri capita illorum iussit, et ‘quomodo esset acceptus?’ interrogavit: non defuerunt misero verba; non os concurrat: ‘apud regem’ inquit ‘omnis cæna jucunda est,’ de I. iii, 15; the preceding chapter refers to the servility of Prexaspes, iii, 34. ‘When Edgar, king of England, had killed Ethelwold in the forest of Harewood; the son of that nobleman came shortly afterwards to the spot. On which the king, showing him his father’s corpse, inquired what he thought of the game: the young man coolly replied, that nothing, which pleased the king, could displease him.’ William of Malm. Ant. Ec. Gl. LR.

τοὺς αὐτοὺς τῶν μάγων, οἳ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικο-  
μένους δὲ εἶρετο ὁ Ἀστυάγης, τῇ ἔκρινάν οἱ τὴν ὄψιν. οἱ δὲ κατὰ  
ταυτὰ εἶπαν<sup>78</sup>, λέγοντες, 'ὥς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ  
ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον.' ὁ δὲ ἀμείβεται αὐτοὺς τοῖσδε·  
"Ἔσσι τε ὁ παῖς, καὶ περίεσσι· καὶ μιν, ἐπ' ἀγροῦ διαιτῶμενον,  
"οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα  
"περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας"<sup>79</sup> καὶ γὰρ δορυ-  
"φόρους καὶ θυρωροὺς καὶ ἀγγελιφόρους καὶ τὰ λοιπὰ πάντα δια-  
"τάξας εἶχε.<sup>80</sup> καὶ νῦν ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν;"<sup>81</sup> Εἶπαν  
οἱ μάγοι· "Εἰ μὲν περίεστί τε, καὶ ἔβασίλευσε ὁ παῖς μὴ ἐκ προ-  
"νοίης<sup>82</sup> τινός, θάρσει τε τοῦτου εἵνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ  
"γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ<sup>83</sup> γὰρ καὶ τῶν λογίων ἡμῖν  
"ἔνια κεχώρηκε· καὶ τὰ γε τῶν ὄνειράτων ἐχόμενα<sup>84</sup>, τελέως ἐς  
"ἀσθενὲς ἔρχεται."<sup>85</sup> Ἀμείβεται Ἀστυάγης τοῖσδε· "Καὶ αὐτὸς, ὦ  
"μάγοι, ταύτῃ πλείστος γνώμην<sup>86</sup> εἰμι, βασιλέος ὀνομασθέντος τοῦ  
"παῖδος, ἐξήκειν τε τὸν ὄνειρον, καὶ μοι τὸν παῖδα τοῦτον εἶναι δει-  
"νὸν οὐδὲν ἔτι. ὅμως μὲν γέ τοι συμβουλεύσατέ μοι, εὖ περισκεψά-  
"μενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν."  
Εἶπαν πρὸς ταῦτα οἱ μάγοι· "Ὡ βασιλεῦ, καὶ αὐτοῖσι ἡμῖν περὶ  
"πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν τὴν σὴν. κείνως μὲν γὰρ ἄλλο-

78. εἶπαν] *MA*, 188, ods. 7.

79. *ἐτ. ποιήσας*] ἐποίησε τελείως.  
*STG*.

81. φέρειν] 'to tend.'

82. *ἐκ προνοίης*] i, 159, 48; 'with premeditation,' τραῦμα ἐκ π. 'a wound inflicted with malice prepense,' *Æsch.* in *Ct.* 74; *Lys. Poll. O.* viii, 6; *LR*, ἀπὸ παρασκευῆς, *Thu.* i, 133; *ex industria, ex composito*, *Liv.* i, 9; *dedita opera*, ii, 29; xxii, 4, 4.

83. σμικρὰ] Such was the Harpy's prediction, "vos dira fames, nostræque injuria cædis, ambasque subiget malis absumere mensas," *Vir. Æ.* iii, 256; and that of Anchises, "te, nate, fames ignota ad litora vectum accisis coget dapibus consumere mensas," vii, 124; of which Helenus says, "nec tu mensarum morsus horresce futuros: fata viam inveniunt," iii, 394; what this way was, is shown, *Æ.* vii, 197 ff.

84. τὰ...ἐχόμενα] 'things connected with or relating to,' i, 193; iii, 25, 19; 66, 41; v, 49, 53; viii, 142, 22; *πλησιον, ἐγγυτάτω, ἐγγίζοντα*, *Hes.* τὰ

ἐχόμενα τῆς σωτηρίας, *Hebrews* vi, 9. *SS. WE* considers the participle to be redundant in the above passages. *MA*, 442, 4.

85. ἔρχεται] 'come to an end'; ἐξέρχεται, vi, 82; 107; ἐξήκει, just below. The three phrases παρὰ σμικρὰ κεχώρηκε, ἐς ἀσθενὲς ἔρχεται, and ἀποσκήφαντος ἐς φλαύρον, are equivalent. *SW*.

86. γνώμην] governed by κατὰ understood, has the same meaning as the dative; (i, 1, 32; 61, 45;) ταύτῃ καὶ μᾶλλον τῇ γνώμῃ πλείστος εἰμι, vii, 220, 7; *SW*. πλείων εἰμι τὴν γνώμην πρὸς Ὁμήρον τετάχθαι, *Luc. Dem. En.* t. iii, p. 494. It would be more usual to have said ταύτῃ κ. μ. τῇ γ. προστίθεμαι or τίθεμαι. *VK.* καὶ νῦν ἐθ' αὐτός εἰμι τῷ βουλευματι, *Soph.* *E. R.* 557; *WE.* ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γ. *Thu.* iii, 38; *EE.* κρείσσους ὄντες ἄπαντες λογισμῷ, ib. 83. *AO.* Compare ib. 31; vii, 15; 72; with v, 126, 42; *Xen.* C. i, 6, 11; A. i, 3, 6; *BF.* and i, 207, 49. s. vii, 158, 98.

“ τριούται, ἐς τὸν παῖδα τοῦτον περιϋῶσα<sup>87</sup>, ἐόντα Πέρσῃν” καὶ ἡμεῖς, ἐόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς<sup>88</sup> γινόμεθα πρὸς Περσέων, ἐόντες ξεῖνοι” σέο δ’ ἐνεστεῶτος<sup>89</sup> βασιλέος, ἐόντος πο-  
 “ λήτῃ, καὶ ἀρχομεν τὸ μέρος, καὶ τιμὰς πρὸς σέο μεγάλας ἔχομεν.  
 “ οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς σῆς ἀρχῆς προσπτόεν ἐστὶ,  
 “ καὶ νῦν, εἰ φοβερὸν τι ἐωρῶμεν, πᾶν ἂν σοι προεφράζομεν. νῦν  
 “ δέ, ἀποσκήψαντος τοῦ ἐννυπίου ἐς φλαῦρον, αὐτοὶ τε θαρσέομεν,  
 “ καὶ σὸι ἕτερα τοιαῦτα<sup>90</sup> παρακελεύομεθα” τὸν δὲ παῖδα τοῦτον ἐξ  
 “ ὀφθαλμῶν<sup>91</sup> ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”<sup>92</sup>  
 (121) Ἀκούσας ταῦτα, ὁ Ἀστυάγης ἐχάρη τε, καὶ, καλέσας τὸν  
 Κῦρον, ἔλεγε οἱ τάδε· “ ὦ παῖ, σέ γάρ<sup>93</sup> ἐγὼ δι’ ὅψιν ὀνείρου οὐ  
 “ τελέην<sup>94</sup> ἡδίκηον, τῇ σεωντοῦ δὲ μοίρῃ περίεις” νῦν ὦν ἴθι χαίρων  
 “ ἐς Πέρσας” πομπούς<sup>95</sup> δ’ ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ<sup>96</sup>, πα-  
 “ τέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ<sup>97</sup> Μιτραδάτην τε τὸν βου-  
 “ κόλον καὶ τὴν γυναῖκα αὐτοῦ.” (122) Ταῦτα εἶπας, ὁ Ἀστυάγης  
 ἀποπέμπει τὸν Κῦρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβέουσεως τὰ  
 οἰκία<sup>98</sup> ἐδέξαντο οἱ γεινόμενοι· καὶ δεξάμενοι, ὡς ἐπύθοντο, μεγάλως  
 ἀσπάζοντο<sup>99</sup>, οἷα δὲ ἐπιστάμενοι<sup>100</sup> αὐτίκα τότε τελευτήσαι, ιστό-  
 ρεόν τε, “ ὅτεψ τρόπῳ περιγένοιτο;” ὁ δὲ σφι ἔλεγε, φάς<sup>1</sup> “ πρὸ τοῦ

87. περιϋῶσα] ‘devolving.’ Sovereignty or command is said ἐς τινα περιέναι, ii, 120; περιελθεῖν, i, 7; 187; iii, 65; 140; vi, 111; περιχωρεῖν, i, 210; περιήκειν, Xen. C. iv, 6, 6; VK. περιτίθεσθαι, περιβάλλεσθαι, i, 129, 64f; δύναμιν and δυναστείαν περιβεβλημένοι, Chrys. S. iii, 9; ED. ἀναχωρεῖν, vii, 4, 19; ἀναβαίνειν, i, 109; vii, 205. SW.  
 88. λόγου οὐδενός] λ. οὐδ. μεγάλου, iii, 139; λ. συμκροῦ, iii, 4, 14; Soph. CE. C. 1163. s. i, 4, 12.

89. ἐνεστεῶτος] Either understand τῷ δρόνῳ, VK. or take it as synonymous with κατεστεῶτος, i. e. ἐόντος. SW.

90. ἕτερα τοιαῦτα] ‘the like;’ or, adverbially, ‘likewise;’ i, 191, 100; iii, 79, 24. WY.

91. ἐξ ὀφθαλμῶν] ‘out of sight:’ v, 24, 28; ἐν ὀφθαλμοῖσι, Hom. Il. A, 587; Γ, 306; ‘in my sight:’ Liv. xxv, 16.

92. τοὺς γειναμένους] i, 122; i. e. τοὺς γονέας, or τοὺς τοκέας, i, 122; participles, with the article, being used as substantives. MA, 570.

93. σέ γάρ] i, 124, 17; Hom. Il. H, 327. WY. s, i, 30, 39. This construction occurs in Latin; *Mercuri,*

*nam te*, Hor. III O. xi, 1; *sed enim audierat, id metuens*, Vir. *Æ.* i, 23. STG here understands a preceding clause to the following effect: *δικαίως τοί εἰμι ἀπὸ τοῦ νῦν γε εὖ σε ποιεῖν.*

94. οὐ τελέην] ‘which came to nothing.’

95. πομπούς] ‘guides;’ ὁδηγούς, Hes. *Æsch.* P. 632; A. 122; 290; Ch. 141; Soph. CE. C. 70. BL.

96. ἐκεῖ] ‘there,’ used for ἐκεῖσε ‘thither;’ τοὺς ἐκεῖ καταπεφρογέτας, Thu. iii, 71; ἐκεῖ ἀπελθεῖν, St Matthew ii, 22. SS.

97. οὐ κατὰ] ‘not at all after the fashion of; of a very different stamp from;’ οὐχ ὁμοίους, Hes. *ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἐόντες μεγάλῃα*, ii, 10; iv, 95; οὐ κατὰ τοὺς ἄλλους βαρβάρους πολιτεύοντες, Arr. Al. iii, 27, 10. SS. BL. MA, 581, b. s. viii, 38, 50.

98. οἰκία] BO, 197.

99. ἀσπάζοντο] ἡγάπων, ἐφιλοφρονοῦντο, Suid. τῶν φίλων τοὺς προθυμωτάτους μάλιστα ἡσπάζετο, Xen. *Ag.* 11, 3. SS.

1. ἔλεγε, φάς] s. i, 118, 63; SW. *εἶπε* φ. vi, 67, 20; HGV, on VG, v, 7,

‘ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι<sup>2</sup> πλείστον, κατ’ ὁδὸν δὲ πυ-  
 ‘ θέσθαι πᾶσαν τὴν ἑωυτοῦ πάθην. ἐπίστασθαι μὲν γὰρ, ὡς βουκόλου  
 ‘ τοῦ Ἀστυάγεος εἶη παῖς· ἀπὸ δὲ τῆς κείθεν ὁδοῦ<sup>3</sup> τὸν πάντα λόγον  
 ‘ τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ’ ἔλεγε ‘ ὑπὸ τῆς τοῦ βουκόλου  
 ‘ γυναικός.’ ἥϊε τε ταύτην αἰνέων<sup>4</sup> διὰ παντός<sup>5</sup>, ἦν τέ οἱ ἐν τῷ λόγῳ  
 τὰ πάντα<sup>6</sup> ἡ Κυνώ. οἱ δὲ τοκέες, παραλαβόντες τὸ οὖνομα τοῦτο, ἵνα  
 Θειοτέρως δοκῇ τοῖσι Πέρσῃσι περιεῖναι σφί ὁ παῖς, κατέβαλλον φά-  
 τιν, ‘ ὡς ἐκκείμενον Κύρον κύων<sup>7</sup> ἐξέθρεψε.’ ἐνθεῦτεν μὲν ἡ φάτις αὕτη  
 κεχωρήκεε. (123) Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἐόντι τῶν ἡλικίων ἀνδρειο-  
 τάτῳ καὶ προσφιλεστάτῳ, προσέκειτο<sup>8</sup> ὁ Ἄρπαγος, δῶρα πέμπων,  
 τίσασθαι Ἀστυάγεα ἐπιθυμένῳ. ἀπ’ ἑωυτοῦ γὰρ, ἐόντος ἰδιώτεω,  
 οὐκ ἐνέωρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα· Κύρον δὲ, ὀρέων ἐπι-  
 τρεφόμενον<sup>9</sup>, ἐποίετο<sup>10</sup> σύμμαχον, τὰς πάθας τὰς Κύρου τῆσι ἑωυ-  
 τοῦ ὁμοιούμενος· πρὸ δ’ ἔτι τούτου τάδε οἱ κατέργαστο· ἐόντος τοῦ  
 Ἀστυάγεος πικροῦ<sup>11</sup> ἐς τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ Ἄρ-  
 παγος τῶν πρώτων Μήδων, ἀνέπειθε, ὡς χρῆ, Κύρον προσησαμέ-

1. λέγει φ. v, 50, 64; a pleonasm, *MA*, 558. or periphrasis; as βῆ δ’ ἔμην, *Hom. Il. E*, 167; *A*, 343 note. *TR*.

2. ἡμαρτηκέναι] δόξης or γνώμης being understood; ἦν ἐγὼ γν. μὴ ἀμάρτω, i, 207; εἰ τις μὴ οἴεται . . . , γν. ἁμαρτάνει, καὶ οὐκ αἰσθάνεται, &c. *Thu. i*, 33; δ. ἁμαρτία, *ib.* 32.

3. ἀπὸ . . . ὁδοῦ] i. e. ἀφ’ οὗ δὲ τὴν ἐκείθεν ὁδὸν διανύσειε. *STG*.

5. διὰ παντός] und. χρόνον [*s. ix*, 13, 67]; ‘for ever,’ *HE*, on *VG*, iii, 10, 4. *Æsch. P. V*. 291; *WE. Ch.* 849; 1006; *Eur. Al.* 909; *I. T.* 1118; *Thu. i*, 85; vii, 61. *BL*.

6. τὰ πάντα] ‘every thing, all in all.’ ἦσαν ἅπαντα αἱ Συρήκουσαι, vii, 156; πάντα ἦν τοῖς Βαβυλωνίοις Ζώπυρος, iii, 157; *HE*, on *VG*, iii, 10, 4. *MA*, 438, 5. ἵνα ᾗ ὁ Θεὸς τὰ π. ἐν πᾶσι, i *Corinthians* xv, 28; σωτήρ καὶ εὐεργέτης καὶ πάντα ἦν ἐγὼ, *Luc. Abd.* p. 722; τὸ δλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς, *Pol. v*, 26; *SS. s. iii*, 132, 20.

7. κύων] A story somewhat similar was told with respect to Romulus and Remus being suckled by a she-wolf: *sunt qui Larentiam lupam vocatam putent; inde locum fabule ac miraculo datum*, *Liv. i*, 4.

8. προσέκειτο] προσωρέγοτο, προσεφέρετο, vii, 6; πρὸς, in composition, to

mark with more precision the direction of an object, governs the dative; out of composition, the accusative. *MA*, 394, b.

9. ἐπιτρεφόμενον] τιμωρίην is understood from the preceding noun τιμωρίην; ‘growing up as his avenger.’ Aristodemus Malacus wished to put to death the sons of the citizens he had slain, οὐ μικρὸν αὐτῷ δέος ἐπιτρέφεσθαι νομίσας, *Dion. A. R.* vii, 9: ὑποτρέφεσθαι is more usual, *ib.* iv, 81. Charo was requested to leave his son, ὅπως αὐτός γε τῇ πόλει καὶ τοῖς φίλοις τιμωρὸς ὑποτρέφοιτο περισσώθεις καὶ διαφυγὼν τοὺς τυράννους, *Plut. V. xv*, p. 282, ε; *M.* xlvii, p. 595, c. *WY.* ἐκτρέφεσθαι is also used, *παισὶ δ’ Ἀργείων λέγω, πορθήσεθ’ ἡβήσαντες Ἰσμηνοῦ πόλιν, κατέρων θανόντων ἐκδικάζοντες φόνον· πικροὶ γὰρ αὐτοῖς ἤξετ’ ἐκτεθραμμένοι, σκύμνοι λεόντων, πόλεος ἐκπορθήτορες*, *Eur. S.* 1219.

10. ἐποίετο] ‘tried or wanted to make.’ The imperfect often denotes an attempt or a wish; as ἐμισθοῦτο, i, 68; ὠνόεοντο, i, 69; 165, 91; κατέβαλλον, i, 122; *STG.* v, 70, 41; vi, 70, 30; ix, 2, 6; 77, 92.

11. πικροῦ] He is said to have lost his kingdom διὰ τὴν πικρότητα, i, 130. *WE.*

νους, τὸν Ἀστυάγεα παῦσαι τῆς βασιλείης. κατεφρασμένον δὲ οἱ τούτου, καὶ ἐόντος ἐτοίμου<sup>12</sup>, οὕτω δὴ τῷ Κύρῳ, διατιωμένῳ ἐν Πέρσῃσι, βουλόμενος ὁ Ἀρπαγος δηλῶσαι τὴν ἐνωτοῦ γνώμην, ἄλλως<sup>13</sup> μὲν οὐδαμῶς εἶχε, ἅτε τῶν ὁδῶν φυλασσομένων ὁ δὲ ἐπιτεχνᾷται τοιόνδε· λαγὸν<sup>14</sup> μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας<sup>15</sup>, ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας τὰ οἱ ἐδόκεε· ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δοῦς, ἅτε θηρευτῇ, τῶν οἰκετῶν τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντειλάμενός οἱ ἀπὸ γλώσσης<sup>16</sup>, διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, ‘αὐτοχειρή μιν διελεῖν καὶ μηδὲνα οἱ ταῦτα ποιεῦντι ‘παρεῖναι.’ (124) Ταῦτα δὲ δὴ ὧν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὐρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνέον, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· “ὦ παῖ Καμ· “εὖσεω, σὲ γὰρ<sup>17</sup> θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς τοσοῦτον τύχης “ἀπικεν· σύ νυν<sup>18</sup> Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. κατὰ μὲν “γὰρ τὴν τούτου προθυμίην τέθνηκας·<sup>19</sup> τὸ δὲ κατὰ θεοὺς τε καὶ ἐμὲ “περίεις. τὰ σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ “πὲρι ὥς ἐπρήχθη, καὶ οἷα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ “ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν, ἣν βούλῃ ἐμοὶ πει· “θεσθαί, τῆς περ Ἀστυάγης ἄρχης χώρας, ταύτης ἀπάσης ἄρξεις. “Πέρσας γὰρ ἀναπέισας ἀπίστασθαι, στρατηλάτее ἐπὶ Μήδους. καὶ “ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ<sup>20</sup> στρατηγὸς ἀντία σεῦ, ἔστι<sup>21</sup> “τοι τὰ σὺ βούλειαι, ἦν τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι “γὰρ οὗτοι ἀποστάντες ἀπ’ ἐκείνου, καὶ γενόμενοι πρὸς σέο<sup>22</sup>,

13. ἄλλως] A passage almost the same as this, word for word, occurs v, 35, 95 f; where our author relates a method adopted by Histiaeus on a like occasion: in vii, 239, he mentions a different contrivance, by which Demaratus eluded the vigilance of these guards—τῶν ὁδοφυλάκων.

14. λαγὸν] ἔστι τὸ μὲν Ἰακὸν λ α γ ὸς· τὸ δὲ λα γ ὠς Ἀττικόν λέγουσι δὲ καὶ Ἀττικοὶ λα γ ὸς, ὡς Σοφοκλῆς. λα γ ὠ α δὲ λέγεται κρεα, Tryph. in Ath. ix, 62. WE.

15. οὐδὲν ἀποτίλας] ‘not tearing off any of the fur.’ WE.

16. ἀπὸ γλώσσης] ‘by word of mouth;’ ἥκοντες ἐς τὰς Ἀθήνας, ὅσα ἀπὸ γλώσσης εἶρητο αὐτοῖς εἶπον, Thu. vii, 10. BL.

17. γὰρ] ‘since,’ refers to τίσαι which follows (s. i, 30, 39); the next γὰρ,

‘for,’ to ἐπορέωσι; the third, to φονέα. s. iv, 97, 43; MA, 615. ED. HE renders it ‘for I address thee, whom, &c.’ VG, viii, 3, 4. STG supplies σὺ οἷός τε εἰ τίσασθαι Ἀστυάγην, σὲ γὰρ, &c. but to me neither of the latter explanations appears satisfactory.

18. νυν] σύ νυν διάφερε τῶν κακῶν, Eur. O. 245; πιθοῦ νυν, 1100. HGV, i, 8 or 5. s. iv, 97, 45.

19. τέθνηκας] ἀπέθανες ἂν would have been more correct: but the use of the perfect, and of the word φονέα just before, is better calculated to excite revenge in the breast of Cyrus. STG. s. vii, 158, 5.

20. ἀποδεχθῶ] ‘I shall be appointed.’ Δαρείος Κύρον στρατηγὸν ἀπέδειξε, Xen. A. i, 1, 1. s. i, 208, 61.

22. πρὸς σέο] ‘on thy side.’ MA, 590, 6, a.

“ Ἀστυάγεα καταφρίειν πειρήσονται. ὡς ὦν ἐτοίμου τοῦ γε ἐνθάδε  
 “ ἔοντος, ποιεε ταῦτα, καὶ ποιεε κατὰ τάχος.”<sup>23</sup> (125) Ἀκούσας  
 ταῦτα, ὁ Κῦρος ἐφρόντιζε, ὅτεφ τρόφω σοφωτάτῃ Πέρσας ἀναπέσει  
 ἀπίστασθαι· φροντίζων δὲ, εὐρίσκεται ταῦτα καιριώτατα εἶναι· ἐποίησε  
 δὴ τάδε· γράψας ἐς βιβλίον τὰ ἐβούλετο, ἀλίην<sup>24</sup> τῶν Περσέων  
 ἐποίησατο· μετὰ δὲ, ἀναπτύξας<sup>25</sup> τὸ βιβλίον καὶ ἐπιλεγόμενος, ἔφη  
 “ Ἀστυάγεά μιν στρατηγὸν Περσέων ἀποδεικνύναι.” “ Νῦν,” ἔφη τε  
 λέγων, “ ὦ Πέρσαι, προαγορεύω ὑμῖν, παρεῖναι ἕκαστον ἔχοντα  
 “ δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσε. (126) Ὡς δὲ παρ-  
 ῆσαν ἅπαντες ἔχοντες τὸ προειρημένον, ἐνθαῦτα ὁ Κῦρος· ἦν γάρ  
 τις χώρος τῆς Περσικῆς ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα στα-  
 δίους ἡ εἴκοσι πάντη<sup>26</sup> τοῦτόν σφι τὸν χῶρον προεῖπε ἐξημερῶσαι  
 ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον ἄεθλον,  
 δευτέρᾳ σφι προεῖπε, ἐς τὴν ὑστεραίην παρεῖναι λελουμένους. ἐν  
 δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κῦρος  
 πάντα τοῦ πατρὸς συναλίσας<sup>27</sup> ἐς τῷτό, ἔθνε, καὶ παρεσκέυαζε,  
 ὡς δεξιόμενος<sup>28</sup> τῶν Περσέων τὸν στρατόν· πρὸς δὲ, οἶνῳ τε καὶ  
 σιτίοις ὡς ἐπιτηδεωτάτοις. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρ-  
 σας, κατακλίνας<sup>29</sup> ἐς λειμῶνα, εὐώχεε. ἐπεὶ τε δὲ ἀπὸ δείπνου  
 ἦσαν<sup>30</sup>, εἰρετό σφεας ὁ Κῦρος, “ κότερα τὰ τῇ προτεραίῃ εἶχον, ἢ  
 “ τὰ παρεόντα σφι εἴη αἰρετώτερα;” οἱ δὲ ἔφασαν, “ πολλὸν εἶναι  
 “ αὐτῶν τὸ μέσον.”<sup>31</sup> τὴν μὲν γὰρ προτέρην ἡμέρην πάντα σφι κακὰ  
 “ ἔχειν, τὴν δὲ τότε παρεούσαν πάντα ἀγαθὰ.” παραλαβὼν δὲ

23. τάχος] ὁ ποιεῖς, ποίησον τάχιον, St John xiii, 27.

25. ἀναπτύξας] ‘unrolling.’ The oriental books resembled our charts or maps on rollers: hence the words *roll* and *volume* are derived; and ἐν ταῖς βιβλιοθήκαις, lxx, Ezra vi, 1; according to the English version, is “in the house of rolls.” ἀναπτύξας and πτύξας τὸ βιβλίον occur in St Luke iv, 18; 20. SS.

26. πάντῃ] ‘every way,’ i.e. ‘square,’ ἰρὸν δύο σταδίων πάντῃ, ἐν τετράγωνον, i, 181; ἡ ἀρουρα ἑκατὸν πηχέων ἐστὶ πάντῃ, ii, 168; SW. μέτωπον ἕκαστον, i, 178, 68.

28. δεξιόμενος] παρασκευασόμενος δειπνον μεγαλοπρεπές, ἐδέκετο τοὺς Πέρσας· ὡς δὲ ἀπὸ δείπνου ἐγένοντο, v, 18; viii, 119. WE.

29. κατακλίνας] κελεύσας τοὺς δ-χλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, St

Matthew xiv, 19; ἐκέλευσε τοῖς δ-χλοις ἀναπεσεῖν ἐπὶ τὴν γῆν, xv, 35; ἐπέταξεν αὐτοῖς [τοῖς μαθηταῖς] ἀνακλίναι πάντας ἐπὶ τῷ χλωρῷ χόρτῳ, St Mark vi, 39; εἶπε πρὸς τοὺς μαθητὰς αὐτοῦ “ κατακλίνατε αὐτούς.” καὶ ἀνέκλιναν ἅπαντας, St Luke ix, 14 f; εἶπεν δ’ Ἰησοῦς “ ποιήσατε τοὺς ἀνθρώπους ἀναπεσεῖν,” ἦν δὲ χόρτος πολλὸς ἐν τῷ τόπῳ, St John vi, 10: s. ix, 16, 87.

30. ἀπὸ δείπνου ἦσαν] i.e. ἐπαύσαντο δειπνούντες. STG. MA, 573; i, 133; γενέσθαι δ. δ. ii, 78; v, 18; vi, 129; Liv. iv, 58.

31. τὸ μέσον] ix, 82, 18; πολλὸν τὸ μ. Eur. Al. 937; π. τὸ μ. τούτων κἀκείνου, Chrys. de E. P. t. iii, p. 302, c; οὐ γὰρ μικρὴ τῷ μέσῳ, Hel. AE. vii, p. 318; WE. τὸ διάφορον, Schol. on Eu. MA. ‘the difference between:’ longe aliud esse, Livy, i, 12; ὅσῳ τὸ μέσον, Chry. S. ii, p. 54; iii, 6.

τοῦτο τὸ ἔπος, ὁ Κῦρος παρεγύμνου<sup>32</sup> τὸν πάντα λόγον, λέγων  
 “Ἄνδρες Πέρσαι, οὕτω ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο<sup>33</sup> πεί-  
 “θεσθαί ἐστι τάδε τε καὶ ἄλλα μυρία<sup>34</sup> ἀγαθὰ, οὐδένα πόνον δου-  
 “λοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαί εἰσι ὑμῖν  
 “πόνοι τῷ χθιζῷ<sup>35</sup> παραπλήσιοι ἀναρίθμητοι. νῦν ὦν, ἐμέο πειθό-  
 “μενοι, γίνεσθε ἐλεύθεροι. αὐτὸς τε γὰρ δοκέω θείῃ τύχῃ γεγο-  
 “νῶς<sup>36</sup> τάδε<sup>37</sup> ἐς χεῖρας ἄγεσθαι<sup>38</sup>, καὶ ὑμέας ἡγήμαι ἄνδρας  
 “Μήδων εἶναι οὐ φαυλοτέρους οὔτε τᾶλλα οὔτε τὰ πολέμια. ὥς  
 “ὦν ἐχόντων<sup>39</sup> ὧδε, ἀπίστασθε ἀπ’ Ἀστυάγεος τὴν ταχίστην.”<sup>40</sup>  
 (127) Πέρσαι μὲν νυν, προστάτew ἐπιλαβόμενοι, ἄσμενοι ἐλευθε-  
 ροῦντο, καὶ πάλοι δεινὸν ποιούμενοι ὑπὸ Μήδων ἄρχεσθαι. Ἀστυ-  
 ἀγης δὲ, ὥς ἐπύθετο Κῦρον πρήσσοντα ταῦτα, πέμψας ἄγγελον<sup>41</sup>,  
 ἐκάλεε αὐτόν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι  
 ‘πρότερον ἦξι παρ’ ἐκείνων, ἢ αὐτὸς Ἀστυάγης βουλήσεται.’ ἀκούσας  
 δὲ ταῦτα, ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας, καὶ στρατηγὸν  
 αὐτῶν, ὥστε Θεοξλαβῆς<sup>42</sup> ἔων, ἀπέδεξε Ἀρπαγον, λήθην ποιούμε-  
 νος<sup>43</sup> τὰ μιν ἰόργεε.<sup>44</sup> ὥς δ’ οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι

32. παρεγύμνου] *aperit*, Tac. A. i, 39; *nudavit rosetitque*, Vir. *Æ.* i, 360; *nudare quid vellent*, Liv. xxiv, 27.

33. ἐμέο] In other writers the genitive after πείθεσθαι rarely occurs; in Herodotus repeatedly, v, 29; 33, 83; vi, 12, 73; besides three times in this chapter; in Thucydides vii, 73. In the preceding instances *ἐκ* may be understood, as it is expressed by Soph. E. 411; Eur. I. A. 726. *SW. MA*, 340, 3.

34. μυρία] The accent is properly placed on the penult of this word, because the context shows it to be synonymous with ἀναρίθμητα. s. i, 27, 85.

35. τῷ χθιζῷ] πόνω, ‘to that of yesterday.’

36. θ. τ. γεγονῶς] μοιρηγενῆς, Hom. II. Γ, 182; Liv. i, 54.

37. τᾶδε] namely, the liberation of the Persians from the yoke of the Medes. *SW.*

38. ἐς χεῖρας ἄγεσθαι] ‘to take in hand;’ iv, 79; vii, 8; *SW.* s. i, 35, 86.

39. ἐχόντων] τούτων or τῶν πρηγμάτων being understood: *STG. HE*, on *VG*, viii, 10, 2. *MA*, 568, *obs.* The demonstrative is sometimes expressed, ὥς δὲ ἐχόντων τῶνδε, Soph. A. j, 281; ὥς οὕτως ἐ. τ. *Æsch.* P. 175; *BL.* ὥς

οὕτω ἐχόντων, viii, 144, 37; ὥς δὲ τοῦδ’ ἔχοντος, S. A. j, 915; ὥς δὲ ἐχόντων, 996; An. 1193; *Æsch.* A. 1364. *WE.* s. iv, 134, 60. The phrase answers to *quæ cum ita sint*, so frequent in Cicero.

41. ἄγγελον] is often understood; Κυαζάρης εἰς Πέρσας ἐπεμπε πρὸς Καμβύσην, ἐπεμπε δὲ καὶ πρὸς Κύρον, Xen. C. i, 5, 4; as is *nuntium* in Latin, *nisi qui hoc ei diceret*, Cic. Ph. i. 5; *BO*, 10. Xen. A. iv, 3, 21; Liv. i, 31.

42. Θεοξλαβῆς] βροτοὺς θρασύνει γὰρ αἰσχρομήτης τάλανα παρακοπὰ πρωτοπῆμων, *Æsch.* A. 215; βιᾶται δ’ ἅ τάλανα πειθῶ, προβουλῶπας ἄφερτος, *Ætas*, 376; *fatalem increpans rabiem; neque militum, sed deum, ira resurgere*, Tac. A. i, 39; *quem deus vult perdere, prius dementat*: s. vii, 18, 81.

43. λήθην ποιούμενος] λ. λαθὼν, *Æl.* V. H. iii, 18; λ. ἔχων, μνήμην οὐ λαθὼν, ληθόμενος, ἐπιλανθανόμενος are synonymous expressions. *SS.* Instead of a verb active a circumlocution is often used; the substantive derived from that verb active being joined with ποιέσθαι. Though the object of this verb, which, with the simple verb, would have been in the accusative, is properly in the circum-

συνέμισγον<sup>45</sup>, οἱ μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέ-  
σχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλείστοι ἐθελόκα-  
εόν<sup>46</sup> τε καὶ ἔφενγον. (128) Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύ-  
ματος αἰσχροῦς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων τῷ  
Κύρῳ· “Ἄλλ’ οὐδ’ ὥς ὁ Κύρος γε χαίρήσει.”<sup>47</sup> Τοσαῦτα εἶπας, πρῶ-  
τον μὲν τῶν μάγων τοὺς ὀνειροπόλους, οἳ μιν ἀνέγνωσαν<sup>48</sup> μετεῖναι  
τὸν Κύρον, τούτους ἀνεσκολόπισε·<sup>49</sup> μετὰ δὲ, ὥπλισε τοὺς ὑπολει-  
φθέντας<sup>50</sup> τῶν Μήδων ἐν τῷ ἁστέϊ, νέους τε καὶ πρεσβύτας ἄνδρας.  
ἐξαγαγὼν δὲ τούτους, καὶ συμβαλὼν<sup>51</sup> τοῖσι Πέρσησι, ἐσώθη· καὶ  
αὐτός τε Ἀστυάγης ἐζωγρήθη, καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέ-  
βαλε. (129) Ἐόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγῃ προστὰς<sup>52</sup>, ὁ  
“Ἀρπαγὸς κατέχαρε<sup>53</sup> τε καὶ κατεκερτόμει<sup>54</sup>, καὶ ἄλλα λέγων ἐς  
αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἵρετό μιν πρὸς<sup>55</sup> τὸ ἔωντοῦ<sup>56</sup>

locution put in the genitive; yet it may be put in the accusative, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιέωσθαι has a double accusative; i. 68. *MA*, 413, *obs.* 5. Compare ποιεῖται τὴν αἵησιν and αἵξει τὴν αἵησιν, Ephesians iv, 16; and Colossians ii, 19.

44. ἐόργει] pluperfect middle from ἔργω, an unusual form of ἔρδω, ἔρξω, ἔργα, ἐόργειν, *SW.* or from ῥέζω, ῥέξω, ἔρρεξα, ἔρρεγα—ἔρρα—ἔοργα, ἡόργειν—ἐόργειν—ἐόργειν. *Æ. MA*, 161.

45. συνέμισγον] ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλοισι, vi, 14. *WE.*

46. ἐθελόκαεον] The Roman army under Appius non vincere tantum noluit, ut Fabianus exercitus, sed vinci voluit: productus in aciem, turpi fuga petit castra, Liv. ii, 59.

47. χαίρήσει] ‘shall not escape scot-free.’ s. iii, 36, 81.

48. ἀνέγνωσαν] ἀνέπεισαν.

49. ἀνεσκολόπισε] ‘he crucified.’ Λεωνίδεω ἀποταμώντες τὴν κεφαλὴν ἀνεσταύρωσαν· τῷ σὺ τὴν ὁμοίην ἀποδιδούς, Μαρδόνιον ἀνασκολοπίσας &c. ix, 78. *SW.* Astyages, according to Diodorus, disgusted the army by cashiering all the officers and putting many of them to death. *LR.*

50. ὑπολειφθέντας] τῶν ἐκ τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι, Thu. i, 105.

51. συμβαλὼν] Xenophon, in the *Cyropædia*, represents Cyrus as succeeding peaceably to the throne of Media; in the *Anabasis*, he alludes to the war between the two nations. This last battle took place at Pasargadis, *Str.* xv, p. 1062, c. *LR.*

52. προστὰς] i, 86; 119: s. i, 2, 62.

53. κατέχαρε] ‘exulted over;’ vii, 129.

54. κατεκερτόμει] from τέτομα, ‘I cut,’ and κέαρ ‘the heart.’ *DAM.* In these expressions the substantive ἔπεια is often understood, ἐπεκερτόμουν δὲ παῖδες, δακέθυμά μοι λέγοντες, *Anac.* viii, 7; *BO*, 94. ἐγὼ Κύκλωπα προσηύδων κερτομοῖσι, “ἔπει ζείνουσ οὐχ ἄξιο σφ’ ἐν ὅκῳ ἐσθήμεναι· τῷ σε Ζεὺς τίσατο,” *Hom.* O. i, 474.

55. πρὸς] διὰ τὸ μηκέτι ἐπιλελῆσθαι ἐκείνου τοῦ δείκνυαι αἰσχίστου. *STG.* s. i, 38, 97.

56. ἔωντοῦ] This genitive denotes the object of the action, i. e. the person to whom the supper was given; ἐκ τῶν Πατρῶν χρησμάτων, v, 43; τὸ ἔχθος τὸ Λακεδαιμονίων, and τὸ ε. τὸ ἐς Λακεδαιμονίους συγκεκερμημένον, ix, 37, 20 and 18; τὴν εὐεργεσίαν τῆς γυναικὸς, *Diod.* xvii, 24; ξυγγόνου δερσίματα, *Eur.* Ph. 1757; ὑπὲρ τολμήματος τῶν παίδων, *ÆL.* V. H. v, 21. *WE. LR. MA*, 313. Hence there is no necessity for the change of βροτῶν into βροτοῖς, *Æsch.* P. V. 123; where the Scholiast gives



δεῖπνον, τό μιν ἐκείνος σαρξὶ τοῦ παιδὸς ἐθόινισε<sup>57</sup>, ‘ὅ τι<sup>58</sup> εἴη  
 ‘ἡ ἐκείνον δουλοσύνη ἀντὶ<sup>59</sup> τῆς βασιληΐης;’ ὁ δέ μιν προσδῶν  
 ἀντείρετο, ‘εἰ ἑωυτοῦ ποιέεται τὸ Κύρου ἔργον;’ ‘Ἀρπαγος δὲ ἔφη,  
 ‘αὐτὸς γὰρ γράψαι, τὸ πρῆγμα ἑωυτοῦ δὴ δικαίως εἶναι.’ Ἀστυάγης  
 δέ μιν ἀπέφαινε τῷ λόγῳ ‘σκαϊότατόν τε καὶ ἀδικώτατον ἐόντα  
 ‘πάντων ἀνθρώπων. σκαϊότατον μὲν γε, εἰ<sup>60</sup>, παρεὼν<sup>61</sup> αὐτῷ βασι-  
 ‘λέα<sup>62</sup> γενέσθαι, εἰ δὴ<sup>63</sup> δι’ ἑωυτοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλω  
 ‘περιέθηκε<sup>64</sup> τὸ κράτος· ἀδικώτατον δέ, ὅτι τοῦ δεῖπνου εἵνεκεν  
 ‘Μήδους κατεδούλωσε· εἰ γὰρ δὴ<sup>65</sup>, δέον πάντως περιθεῖναι ἄλλω  
 ‘τέφ τὴν βασιληΐην<sup>66</sup>, καὶ μὴ αὐτὸν ἔχειν, δικαιοτέρον εἶναι Μήδων  
 ‘τέφ περιβαλεῖν τοῦτο τὸ ἀγαθὸν· ἢ Περσέων· νῦν δὲ Μήδους μὲν,  
 ‘ἀναιτίους τούτου ἐόντας, δούλους ἀντὶ δεσποτέων γεγονέναι, Πέρ-  
 ‘σας δὲ, δούλους ἐόντας τὸ πρὶν Μήδων, νῦν γεγονέναι δεσπότης.’  
 (130) Ἀστυάγης ‘μὲν νυν, βασιλεύσας ἐπ’ ἔτεα<sup>67</sup> πέντε καὶ τρι-  
 ἥκοντα, οὕτω τῆς βασιληΐης κατεπαύσθη. Μῆδοι δὲ ὑπέκυψαν  
 Πέρσῃ διὰ τὴν τούτου πικρότητα, ἄρξαντες τῆς ἡνῶ<sup>68</sup> Ἄλνους πο-

els τοὺς βροτούς. s. ix, 104, 6; iii, 136, 53; vi, 65, 11; Liv. xxvii, 7, 3; Jun. iii, 237.

57. ἐθόινισε] ἐθόινισε, εὐώχησε, “δαισε.” Ἀρπαγος, τὸν Ἀστυάγης ἀνόμω τραπέζῃ ἔδαισε, i, 162. VK.

58. ὅ τι] κοίη τις (s. i, 37, 93;) δοκιμή ἐκείνῳ εἶναι ἡ δουλοσύνη μετὰ τὸ βασιλεύσαι; STG. Λευτυχιδης, ἐπὶ γέλῳ τί τε καὶ λάσθῃ, εἰρώτα τὸν Δημόκριτον ‘ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν;’ vi, 67, 19; πταίσας τῷδε πρὸς κακῷ, μαθήσεται ὅσον τό τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα, Aesch. P. V. 962; λυπηρότερον ἐκ βασιλείας ἰδιώτην φανῆναι, ἢ ἀρχὴν μὴ βασιλεύσαι, Xen. A. vii, 7, 17; to the above may be added the reflection of Jugurtha, *quam gravis casus in servitium ex regno foret!* Sall. J. 66: VK. s. i, 86, 22.

61. παρεὼν] The participles of impersonal verbs are put in the nominative absolute; MA, 564. because the Attics never use the genitive absolute of neuter participles. Phav. παρεὼν οἱ ὑποχείρια πάντα ποιήσασθαι, vi, 72; [π. κατασχέσθαι, vii, 164, 51; HE, on VG, vi, 1, 2.] ἄρχειν παρὼν μοι, Eur. Ph. 530. δέον, below; iii, 65, 31; δ. εἴρασθαι, Dem. O. iii, 6; δόξαν, ii, 148; μετεδν, ii, 178; ἔξδν, iv, 126, 13; παρέχον, v, 49, 55; εὐ παρασχόν, Thu. i, 120; καλῶς π. id. v, 14; 60;

63; παρατυχόν, ib. 60; χρεών, v, 50, 63. VK. WE. SW. STG. ED.

62. βασιλέα] s. i, 3, 94; τῷ δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι, iii, 142.

64. περιέθηκε] iii, 81; is a metaphor from the act of encircling the head with a crown or chaplet, τὴν ἐλευθερίην ὡμὴν περιτίθῃμι, iii, 142; περιβαλεῖν, from that of investing the body with a garment: STG. ὅμνος ἀμφιβάλλεται, Pin. O. i, 14; is a similar metaphor.

65. δὴ] ἄλλω περιέθηκε τὸ κράτος is understood to be repeated here. MA, 555, obs. 2. ‘for, if he transferred the power to some other person, because it was absolutely necessary so to do and not to retain it himself, that it would have been more just, &c.’

67. ἔτεα] Commentators differ widely in their computation of the periods mentioned in this chapter.

68. ἡνῶ] τῆς Ἀσίης τὰ κάτω, i, 72; 177, 65; τὰ δὲ ἡνῶ αὐτῆς, ib. ἡ ἡνῶ Ἀσίῃ, i, 95; iv, 1. VK. κάτω and ἡνῶ, as well as the prepositions κατὰ and ἀνὰ, both in and out of composition, are opposed as denoting respectively, situation (1) on plains and on mountains; (2) on the sea-coast, and in the interior; (3) in the city, and in the country; (4) at the king’s court, and away from the seat of government.

ταμου Ἀσίης ἐπ' ἕτα τριήκοντα καὶ ἑκατὸν δυνῶν δέοντα, παρέξ ἡ<sup>69</sup> ὅσον οἱ Σκύθαι ἤρχον. ὑστέρῃ μέντοι χρόνῳ μετεμέλησέ<sup>70</sup> τέ σφι ταῦτα ποιήσασι καὶ ἀπέστησαν ἀπὸ Δαρείου<sup>71</sup> ἀποστάντες δὲ, ὀπίσω κατεστράφησαν<sup>72</sup> μάχῃ νικηθέντες. τότε δὲ, ἐπὶ<sup>73</sup> Ἀστυάγεος, οἱ Πέρσαι τε καὶ ὁ Κύρος, ἐπαναστάντες τοῖσι Μήδοισι, ἤρχον<sup>74</sup> τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κύρος, κακὸν οὐδὲν ἄλλο<sup>75</sup> ποιήσας, εἶχε παρ' ἑνωτῶ, ἐς ὃ ἐτελεύτησε. οὕτω δὲ Κύρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε<sup>76</sup>, καὶ Κροῖσον ὕστερον τούτων, ἄρξαντα ἀδικίης, κατεστρέψατο· ὥς εἰρηταί μοι τὸ πρότερον. τούτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης ἤρξε.

(141) Ἵωνες δὲ καὶ Αἰολέες, ὥς<sup>77</sup> οἱ Λυδοὶ τάχιστα κατεστράφατο<sup>78</sup> ὑπὸ Περσέων, ἐπεμπον ἀγγέλους ἐς Σάρδεις παρὰ Κύρον, ἐθέλοντες ἐπὶ<sup>79</sup> τοῖσι αὐτοῖσι εἶναι, τοῖσι καὶ Κροίσῳ ἦσαν, κατήκοοι. ὁ δὲ, ἀκούσας<sup>80</sup> αὐτῶν τὰ προτίσχοιτο<sup>81</sup>, ἐλεξέ σφι λόγον.<sup>82</sup> ἄνδρα<sup>83</sup> φάς· αὐλητὴν, ἰδόντα ἰχθύς ἐν τῇ θαλάσσῃ, ἀρλᾶειν, ἑδοκούντά σφεις ἐξελεύσεσθαι ἐς γῆν· ὥς δὲ ψευσθῆναι τῆς ἐλπίδος<sup>84</sup>,

They also signify motion in these several directions: *HÜ.* iii, 13, 40; v, 50, 65.

69. παρέξ ἡ] πλὴν ὅσον, ii, 32; πλὴν ἡ, ii, 111; πλὴν ἡ ὅσοι, vi, 5; χωρὶς ἡ ὁκόσοι, ii, 77; χωρὶς ἡ ὅτι, iv, 82. The period, during which the Scythians held the mastery of Upper Asia, was 28 years, i, 106; iv, 1. *VK.*

70. μετεμέλησε] Verbs, indicating 'repentance,' take a participle to express the exciting cause. *MA*, 551. ὥς μή τοι μεταμελήσει εὖ ποιήσαντι, iii, 140; μετεμέλησέ σφι οὐ σχοῦσι, iv, 203. *STG.*

71. Δαρείου] This was Darius II, surnamed Ochus or Nothus, the successor of Xerxes II. Μῆδοι, ἀπὸ Δαρείου, τοῦ Περσῶν βασιλέως, ἀποστάντες, πάλιν προσεχώρησαν αὐτῷ, *Xen.* H. i, 2, 19. Herodotus, according to Aulus Gellius, must have added this passage to his history, when he was of a very advanced age. *LR.*

72. κατεστράφησαν] Though modern Attics preferred second aorists, as being less harsh; the Ionians and ancient Attics were fond of using first aorists, *VK.* as θαφθῆναι, ii, 81; ἀπαλαχθέντων, ii, 2; ἐξελασθῆς, i, 168, 29; καταπαύσθῃ, i, 130; ἐθρέφθῃ, *Eur. Hec.* 351; κρυφθῆς, *O.* 43. *SW.*

75. οὐδὲν ἄλλο] in eo praelio Astyages capitur: cui Cyrus nihil aliud quam regnum abstulit; nepotemque in illo magis, quam victorem egit, *Jus.* i, 6. *GAL.* But Isocrates says Κύρος τὸν πατέρα τῆς μητρὸς ἀπέκτεινεν, *Ev.* p. 196, v. *LR.*

76. ἐβασίλευσε] 'became king,' ii, 2; ἐπετρόπευσε, 'he became guardian,' i, 65; τυραννέουσας, 'after or upon becoming king,' i, 14; πάντες εὐεργετήσαντες ἡ δυνάμενοι τὰς πόλεις ἡ τὰ ἔθνη εὐεργετῶν ἐτύγχανον τῆς τιμῆς ταύτης' . . . οἱ δ', ἐλευθερώσαντες, ὥσπερ Κύρος, *Arist. P.* v, 10. s. i, 98, 17.

81. αὐτῶν τὰ προτίσχοιτο] 'their proposals.'

82. λόγον] 'an apologue, a moral fable'; τὸν τοῦ κυνὸς λόγον, *Xen. M.* ii, 7, 13; *LR.* οἱ τοῦ Αἰσώπου λόγοι, *Pla. Ph.* 4; λόγοι οἱ Αἰσώπειοι, *Arist. Rh.* ii, 21, 2; Στησίχορος εἶπεν αὐτοῖς λόγον, *ib.* *ED.* Æsop is called λογοποιός, ii, 124. *LAU.*

83. ἄνδρα] ἐπ' ἀκταῖς ἦστο ἀνὴρ ἀλιεύς· εἶχε δὲ χερσὶν ἰχθύσις ἀμφιέστητρον, ἀπορρίψοντι τοῦκας, *Hes. S. H.* 213. s. i, 90, 68.

84. ἐλπίδος] The genitive shows in what respect the sense of the verb is to be taken; δόξης ἐσφάλην, *Eur. M.* 1006. *MA*, 316. Ælian speaks of

‘λαβεῖν ἀμφίβληστρον<sup>85</sup>, καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν  
 ‘ιχθύων καὶ ἐξειρῶσαι. ἰδόντα δὲ παλλομένους, εἰπὲν ἄρα αὐτὸν  
 ‘πρὸς τοὺς ἰχθύς: “Πάυσθε μοι ὀρχεόμενοι<sup>86</sup>, ἐπεὶ οὐδ’ ἐμέο αὐλέ-  
 “οντος<sup>87</sup> ἤθέλετε ἐκβαίνειν ὀρχεόμενοι.”’ Κύρος μὲν τοῦτον τὸν  
 λόγον τοῖσι Ἰωσι καὶ τοῖσι Αἰολεύσι τῶνδε εἵνεκα ἔλεξε, ὅτι δὴ οἱ  
 “Ἴωνες πρότερον, αὐτοῦ Κύρου δεσθέντος δι’ ἀγγέλων<sup>88</sup> ἀπίστασθαί  
 σφας ἀπὸ Κροίσου, οὐκ ἐπέθοντο· τότε δὲ, κατεργασμένων τῶν  
 πρηγμάτων, ἦσαν ἐτοῖμοι πείθεσθαι Κύρῳ. ὁ μὲν δὴ, ὀργῇ ἐχόμενος<sup>89</sup>,  
 ἔλεγε σφί ταδε. “Ἴωνες δὲ, ὡς ἤκουσαν τούτων ἀνενευχθέντων<sup>90</sup> ἐς  
 τὰς πόλιας, τείχεά τε περιβάλλοντο ἕκαστοι, καὶ συνέλεγοντο ἐς  
 Πανιώνιον<sup>91</sup> οἱ ἄλλοι πλὴν Μιλησίων· πρὸς μούρους γὰρ τούτους  
 ὅρκιον Κύρος ἐποίησατο, ἐπ’<sup>79</sup> οἷσι περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι  
 “Ἰωσι ἔδοξε κοινῇ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους  
 “Ἰωσι τιμωρέειν. (143) Τούτων δὴ ὦν τῶν Ἰώνων οἱ Μιλήσιοι μὲν  
 ἦσαν ἐν σκέπῃ<sup>92</sup> τοῦ φόβου, ὅρκιον ποιησάμενοι· τοῖσι δὲ αὐτῶν νη-  
 σιώτῃσι ἦν δεινὸν οὐδέν· οὔτε γὰρ Φοίνικες ἦσαν κω Περσέων κατή-  
 κοοι, οὔτε αὐτοὶ οἱ Πέρσαι νανβάται. (152) Ὡς δὲ ἀπικέατο<sup>93</sup> ἐς  
 τὴν Σπάρτην τῶν Ἰώνων καὶ Αἰολέων οἱ ἄγγελοι· κατὰ γὰρ δὴ  
 τάχος<sup>94</sup> ἦν ταῦτα πρησόμενα· εἶλοντο πρὸ<sup>95</sup> πάντων λέγειν τὸν  
 Φωκαέα, τῷ οὐνομα ἦν Πύθερμος. ὁ δὲ, πορφύρεόν<sup>96</sup> τε εἶμα περι-  
 βαλόμενος, ὡς ἂν πυνθανόμενοι πλείστοι συνέλθοιεν Σπαρτιηγέων,  
 καὶ καταστάς, ἔλεγε πολλὰ, τιμωρέειν ἔωντοῖσι χρῆζων. Λακεδαι-  
 μόνιοι δὲ οὐ κως ἤκουον, ἀλλ’ ἀπέδοξέ<sup>97</sup> σφί μὴ τιμωρέειν Ἰωσι. οἱ

fish being charmed by music. H. A. i. WE.

86. ὀρχεόμενοι] *τερπωλὴ δ’ ὅτε εἰν-  
 ἄλιον φορέσει δι’ ἡέρος ὀρχηστῆρα*,  
*Opp. C. i, 59. LR.*

87. αὐλέοντος] *ἠυλήσαμεν ὑμῖν, καὶ  
 οὐκ ὠρχήσασθε*, St Matthew xi, 17.

88. δι’ ἀγγέλων] i. e. *πέμφας κήρυκας*,  
*i, 76. WE. s. i, 2, 79; 99, 19.*

89. ὀργῇ ἐχόμενος] i, 61, 42.

90. ἀνενευχθέντων] *ταῦτα ὡς ἀπ-  
 ενευχθέντα ἤκουσαν*, i, 158; 160; v, 89;  
 vii, 169; ὡς ταῦτα ἀνενευχθαι, ii, 121,  
 6. GR.

91. Πανιώνιον] *ἐστὶ τῆς Μυκᾶλης  
 χώρας ἱρὸς, ἐξαιρετῆς Πισειδῶνι*, i,  
 148; *δυσώδεκα πόλιες ἱρὸν ἰδρύσαντο*,  
*τῷ οὐνομα ἔθεντο Π.* i, 143; *SW. vi, 7.*

92. ἐν σκέπῃ] ‘under shelter’ (i. e.  
 ‘sheltered’) *from.* ἐν σ. τοῦ πολέμου,  
 vii, 172; 215; ἐν σ. πολλῇ τ. π. καὶ  
 τῶν πραγμάτων, *Arist. t. i, p. 476; ἐν*

*σ. τοῦ κινδύνου*, *Æl. H. A. vii, 6; ἐν σ.  
 τοῦ κρύους*, H. A. ix, 57. WE.

95. πρὸ] ‘for, in behalf of:’ *οὔτε ἐγὼ  
 ἀρκέσω πράττων πρὸ ὑμῶν, ὅ τι ἂν θέη·  
 οὔτε ὑμεῖς πρὸ ἡμῶν*, *Xen. C. iv, 5, 44.*  
*MA, 575.*

96. πορφύρεον] The ‘purple’ of the  
 ancients resembled κόκκινος, our ‘scar-  
 let:’ it was a colour chiefly worn by  
 ladies; *τὴν γυναῖκα ἐαν ἀλουργίδα περι-  
 τιθέμενος*, *Jul. O. i, p. 48, c. LR.*  
*πορφύρα*, ἀπὸ θαλασσίῳ κόχλῳ γινο-  
 μένη καὶ ἐργαζομένη, *Etym. M. p. 70,*  
 23; *Ἀναξανδρίδης ἦν τὴν ὕψιν καλὸς  
 καὶ μέγας, καὶ κόμην ἔτρεφε, καὶ ἐφό-  
 ρει ἀλουργίδα καὶ κράσπεδα χρυσᾶ*,  
*Cham. in Ath. ix, 16. BL.* Accord-  
 ing to Lucian it was the dress of the  
 proud, ostentatious, wealthy, and luxu-  
 rious, *Tim. p. 100. SS.* There are  
 several shell-fish in the Levant which  
 yield this dye, but the art is now lost.

μὲν δὴ ἀπαλλάσσοντο· Λακεδαιμόνιοι δὲ, ἀπώσάμενοι τῶν Ἰώνων τοὺς ἀγγέλους, ὁμῶς ἀπέστειλαν πεντηκοντέρῳ ἄνδρα, ὥς μὲν ἔμοι δοκεῖ, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἔπεμπον ἐς Σάρδεις σφῶν αὐτῶν τὸν δοκιμώτατον<sup>98</sup>, τῷ οὐνομα ἦν Λακρίνης, ἀπερέοντα<sup>99</sup> Κύρῳ Λακεδαιμονίων ῥῆσιν, ‘γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν<sup>100</sup>, ὥς αὐτῶν οὐ περιοφόμενων.’<sup>1</sup> (153) Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπείρεσθαι τοὺς παρεόντας οἱ Ἕλληνων, ‘τίνες ἐόντες<sup>2</sup> ἄνθρωποι Λακεδαιμόνιοι, καὶ κόσιοι πλῆθος<sup>3</sup>, ταῦτα ἐωυτῷ ‘προαγορεύουσι;’ πυκθανόμενον δὲ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιήτην· “Οὐκ ἔδεισά κω ἄνδρας τοιοῦτους, τοῖσι ἐστι χώρος ἐν “μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους “ὁμοῦντες ἑξαπατῶσι. τοῖσι, ἣν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα “ἔσται ἔλλεσχα<sup>4</sup>, ἀλλὰ τὰ οἰκίῃα.” Ταῦτα ἐς τοὺς πάντας “Ελληνας ἀπέβριψε<sup>5</sup> ὁ Κύρος τὰ ἔπεα, ὅτι, ἀγορὰς κτησάμενοι, ὦνῃ τε καὶ πρήσει χρέωνται. αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῇσι οὐδὲν ἐώθασιν χρῆσθαι, οὐδὲ σφί ἐστι τὸ παράπαν ἀγορή.<sup>6</sup> μετὰ ταῦτα, ἐπιτρέψας τὰς μὲν Σάρδεις Ταβάλφ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τὸν τε Κροῖσου καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτύῃ, ἀνδρὶ Λυδῷ, κομίζειν<sup>7</sup>,

98. δοκιμώτατον] ‘the most distinguished.’ Theseus is called δοκιμώτατος Ἑλλάδι, Eur. S. 288. BL.

99. ἀπερέοντα] For this form of the future see MA, 173; and DW, p. 74. ψεύσομαι ἢ ἔτυμον φερέω, Hom. Il. K, 534; K. vi, 43, 55.

100. σιναμωρέειν] ‘to mischief, to injure wantonly,’ viii, 35. WE.

1. περιοφόμενων] τὸν Κύρον νηποιῇ ταῦτα ποιοῦντα. The future participle is used, after ὥς, in giving a reason contained in the words or intention of another person, and is put in the genitive absolute, when its own subject has not preceded. MA, 568. STG. v, 30, 60.

2. τίνες ἐόντες] i. e. τίνες εἰεν ὅτι. The participle (with τίς) here inquires the grounds on which the Spartans presumed to send this injunction. τί δέλων λέγει ταῦτα; τίς εἶπῃ, καὶ τί ποιήσας, εὐεργέτης φησὶ εἶναι; iii, 140; τί δέλοντες ἤκοιεν καὶ πῦρ αἰθοῖεν; iv, 145; τίνες ἄνθρωποι εἰσι, καὶ κοῦ γῆς οἰκημένοι, καὶ τί ἐθέλοντες ἔλθοιεν; v, 13; τίνα δαιμόνων παραδόντες, τάδε

ἀναπύπλαμεν; vi, 12; ὅσοι τινὲς ἐόντες ταῦτα ποιεῖν οἱοί τέ εἰσι, vii, 102. STG. MA, 567.

4. ἔλλεσχα] i. e. τὰ ἐν λέσχῃ ὄντα, ‘the theme of conversation.’ STE, Th. L. G. 5750.

5. ἀπέβριψε] vi, 69; vii, 13; τοιῶδ’ ἐκρίπτων ἔπη, Aesch. P. V. 968: the simple verb is of more frequent occurrence, τραχεῖς καὶ τεθρηγμένους λόγους ῥίψει, ib. 319; especially in Eur. in *nostrum jacies verba superba caput*, Prop. ii, 8, 16. BL.

6. ἀγορῇ] ἀγορὰς οὐχ ἀπτονται· οὔτε γὰρ πωλοῦσιν, οὔτ’ ὠνοῦνται, Stra. xv, p. 734; ἔστιν αὐτοῖς ἐλευθερά ἀγορά καλονυμένη, ἐνθα τὰ τε βασιλεία καὶ τὰ ἄλλα ἀρχεῖα πεποιήται· ἐντεῦθεν τὰ μὲν ὄνια καὶ οἱ ἀγοραῖοι ἀπελθάνονται εἰς ἕλλον τόπον, Xen. C. i, 2, 3; ὁ Καῖσαρ τέμενος τῷ νεφ[ῶ] [Ἀφροδίτης τῆς γενετήρας] περιέθηκεν, δ’ Ῥωμαῖοις ἔταξεν ἀγορὰν εἶναι, οὐ τῶν ὀνίων, ἀλλ’ ἐπὶ πράξεσι συνιόντων ἐς ἀλλήλους· καθὰ καὶ Πέρσαις ἦν τις ἀγορά, ζητοῦσιν ἢ μαυθάνουσι τὰ δίκαια, App. C. ii, 102. LR, vii, 23, 9.

ἀπήλυνε<sup>8</sup> αὐτὸς ἐς Ἀγθάνα, Κροῖσόν τε ἅμα ἀγόμενος, καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος τὴν πρώτην<sup>9</sup> εἶναι.<sup>10</sup> ἥ τε γὰρ Βαβυλῶν οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτῳ, ἐπ' οὓς ἐπέιχε<sup>11</sup> τε στρατηλατέειν αὐτὸς<sup>12</sup>, ἐπὶ<sup>13</sup> δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν. (154) Ὡς δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τοὺς Λυδοὺς ἀπέστησε<sup>14</sup> ὁ Πακτύης ἀπὸ τε<sup>15</sup> Τάβαλον καὶ Κύρον· καταβὰς δὲ ἐπὶ θάλασσαν, ἄτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἐωντῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδεις, ἐπολιόρκει Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει. (155) Πυθόμενος δὲ κατ' ὁδὸν ταῦτα, ὁ Κῦρος εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοί; οὐ “παύσονται Λυδοὶ, ὥς οἴκασι<sup>16</sup>, πρήγματα παρέχοντες, καὶ αὐτοὶ “ἔχοντες. φροντίζω, μὴ ἄριστον ἢ ἐξανδραποδίσασθαι σφεας· ὁμοίως “τῶν παίδων αὐτοῦ φέισαιτο<sup>17</sup> ὥς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον “τι ἢ πατέρα ἐόντα σὲ λαβὼν ἄγω<sup>18</sup>, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν “παρέδωκα” καὶ ἔπειτα θυνμάζω, εἴ<sup>19</sup> μοι ἀπεστᾶσι;”<sup>20</sup> Ὁ μὲν δὴ,

7. κομίζω] ‘to transmit.’

8. ἀπήλυνε] Κύρος ὠμάτο ἐκ Σάρων, φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, ἔγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων ἦκε δὲ καὶ ὁ Κροῖσος, Xen. C. vii, 4, 12; ἤγετο τὸ λοιπὸν, ὅποι καὶ αὐτὸς πορεύοιτο, ib. 2, 29.

9. τὴν πρώτην] M.A., 281, 2. s. i, 60, 23; 81, 81; 134, 31; χρὴ μὴ βραδύνειν, ὥς ὁ καιρὸς ἐστὶ μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρὴ ὥς τάχιστ' ἤδη, Arist. Th. 660; BO, 337. Dem. Ph. i, 9.

10. εἶναι] with adjectives, adverbs, and prepositions followed by their case, is often put absolutely, and generally in negative (but s. vii, 164, 47;) propositions, to limit and restrict them. M.A., 546. STG. RZ, on VG, v, 6, 10. This pleonasm is Attic and Ionic, iv, 81; vii, 104, 7; 143, 12; viii, 30; 116; ix, 7, 1; 53. Æ. It may be rendered by ‘that is,’ or ‘at least.’

13. ἐπὶ] Σὺ ἐπὶ Φίλιππον, ‘to carry on the war against Philip,’ Æsch. in Ct. 34.

14. ἀπέστησε] ἐξήτησεν ἀποστῆσαι σε ἀπὸ Κυρίου, LXX, Deut. xiii, 10. SS. s. i, 45, 45.

15. ἀπὸ τε] i, 106. This order of the words is illustrated by EE, on Eur. Hr. 622.

16. ὥς οἴκασι] ὄχλον παρέξεις, ὥς ἔοικας, Eur. Hec. 338. EE.

17. φέισαιτο] An ancient proverb to this effect is quoted by Aristotle, *ῥήπιος*, δς, πατέρα κτείνας, παῖδας καταλείποι, Rh. i, 16, 3; ii, 22, 3. Philip acted on this principle, *negare satis tutum sibi quidquam esse, nisi libertas eorum, quos interfecisset, comprehensos in custodia haberet, et tempore alium alio tolleret*, Liv. xi, 3; ὃ τέκνον, τὸν γέροντα οὐδέλς ὑβρίζειν ἤθελ', εἰσορῶν τὸ σὺν κάρᾳ δίκην γὰρ ἄξιαν ἐλάμβαν' ἂν, Eur. B. 1298; τούτου γὰρ οὐνεκ' ἄνδρες εὐχονται γονὰς κατηκόους [i, 100, 26;] φύσαντες ἐν δόμοις ἔχειν, ὥς τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς, Soph. An. 652; Psalm cxxvii, 6. In the extermination of the Canaanites, “even the young children, who, when grown up, would have sought to revenge the destruction of their ancestors, were included in the sentence of extirpation.” Gisborne, Survey Ch. R. c. iii, p. 59. s. i, 123, 9.

18. λαβὼν ἄγω] ἐλὼντ' ἀγόμεν, Hom. Il. A, 323.

τά περ νόεε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δέσας, μὴ ἀναστάτους ποιήσῃ τὰς Σάρδεις· “<sup>7</sup>Ω βασιλεῦ, τὰ μὲν οἰκότα εἰρηκας· σὺ μέντοι “ μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἐξαναστήσης, ἀναμάρ- “ τητον εἴουσιν καὶ τῶν πρότερον καὶ τῶν νῦν ἐστεώτων· τὰ μὲν γὰρ “ πρότερον ἐγὼ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας <sup>21</sup> φέρω· τὰ “ δὲ νῦν παρεόντα <sup>22</sup>, Πακτύης γὰρ ἐστὶ ὁ ἀδικέων, τῷ <sup>23</sup> σὺ ἐπέτρεψας “ Σάρδεις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων, τάδε “ αὐτοῖσι ἐπίταξον, ὥς μήτε ἀποστέωσι, μήτε δεινοὶ τοι ἔωσι· <sup>24</sup> ἅπειπε “ μέν σφι, πέμψας, ὅπλα ἀρήϊα μὴ ἐκτῆσθαι· κέλευε <sup>25</sup> δὲ σφεας “ κιθῶνάς τε ὑποδύνειν τοῖσι εἵμασι, καὶ κοθόρνους ὑποδέεσθαι· πρό- “ ειπε δ' αὐτοῖσι κιθαρίζειν <sup>26</sup> τε καὶ ψάλλειν καὶ καπηλεύειν <sup>27</sup> παι- “ δεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ὦ βασιλεῦ, γυναικας ἀντ' “ ἀνδρῶν ὄψεαι γεγονότας, ὥστε οὐδὲν δεινοὶ <sup>28</sup> τοι ἔσονται, μὴ ἀπο- “ στέωσι.” (156) Κροῖσος μὲν δὴ ταῦτα οἰὺπετίθετο, αἰρετώτερα ταῦτα εὐρίσκων Λυδοῖσι, ἢ ἀνδραποδισθέντας πρηθῆναι σφέας· <sup>29</sup> ἐπιστά-

20. ἀπεστάσι] = ἀφεστήκασι. *MA*, 205, 3.

21. ἀναμάξας] *férgon*, ὁ σὴ κεφαλῇ ἀναμάξας, *Hom. O. T.*, 92 ; *WE.* προστρίψας, προσκολληθῆναι ποιήσας, ἀποσπογγίσας. *DAM.* τὰ ἐκ φαύλου φόνου ἡμασμένα ξίφη εἰς τὴν τῶν πιπτόντων κεφαλὴν ἀνεμάττοντο, *Eust.* p. 1237 ; *δεινὰ* ἤπνευ, εἰ μὴ οἱ κούρην ἄξουσι, δαήσονται κεφαλῇσι πάντα χόλον καὶ πᾶσαν ἔην ὑποδέγμενοι ἔτην, *Apol. Rh.* iv, 230. *MV*, on *S. E.* 448. The imposition of hands on the head of burnt-offerings, and of the scape-goat, *Leviticus xvi* ; and the imprecation of the Jews, *St. Matthew xxvii*, 25 ; may illustrate the expression. *Hom. Il. Δ*, 161.

22. τὰ παρεόντα] The accusative absolute, instead of being the genitive after δίκην. *STG.* s. i, 31, 48.

23. τῷ] It was not really *Pactyas*, but *Tabalus*, to whom the government of *Sardis* was committed ; but *Croesus* might intend to hint at the impolicy of giving an unlimited control over the revenues of *Lydia* to a native, as being tantamount to giving him the command of the city : *SW.* *aurum per medios ire satellites amat*, *Hor. III O.* xvi, 9. *Cyrus* said above, αὐτοῖσι Λυδοῖσι τὴν πόλιν παρέδωκα.

24. ἔωσι] is the original form of ἔωσι. *MA*, 212.

25. κέλευε] *arma et equi adepti, jussique caurionias et ludicras artes exercere*, *Jus. i*, 7 : *Xerxes* issued similar orders to the *Babylonians*, who had revolted. They were forbidden to carry arms ; and required to learn the flute and harp, to open places of public resort, and to wear long tunics, *Plu. Ap. ii*, p. 173. *LR.* *Xen. C. vii*, 5, 79.

26. κιθαρίζειν] Both the harp and flute are proscribed in education by *Aristotle*, οὐτε γὰρ αὐλοὺς εἰς παιδείαν ἀκτέον, οὐτ' ἄλλο τεχνικὸν ὄργανον, οἷον κιθάραν, *P. viii*, 6.

27. καπηλεύειν] μεταπωλεῖν, οἰνοπωλεῖν καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις, *Hes. SS.* Λυδοὶ πρῶτοι ἀνθρώπων κάπηλοι ἐγένοντο, i, 94 : κάπηλος is properly ‘a huckster,’ or a ‘shop-keeper,’ who buys goods wholesale from the manufacturer or the merchant, and retails them to customers ; but it more frequently denotes a ‘vintner’ or ‘publican ;’ *FJ.* καπηλὶς signifies πανδοκευτήρια, ξενοδόχος, ἢ τὸν οἶνον πωρσκούσα γυνή, οἰνοπῶλις, *Scholl.* on *Arist.* To *HUCKSTER*, in English, is used in a contemptuous sense.

28. δεινοὶ] for δεινὸν τοι ἔσται μὴ ἐκείνοι ἀποστέωσι. There is a similar construction as to the adjectives δίκαιος, i, 32 ; ἐπίδοτος, i, 89, 61 ; ἐπίδοτος, ii, 119 ; φανερός, iii, 26, 26. *STG.* *MA*, 296.

μενος<sup>30</sup>, ὅτι, ἣν μὴ ἀξιοχρεῶν πρόφασιν προτείνῃ, οὐκ ἀναπείσει μὴ μεταβουλεύσασθαι· ἀρρώδεων δὲ, μὴ καὶ ὑστερόν κοτε οἱ Λυδοὶ, ἣν τὸ παρεὼν<sup>31</sup> ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κύρος δὲ, ἡσθεὶς τῇ ὑποθήκῃ, καὶ ὑπείς τῆς ὀργῆς<sup>32</sup>, ἔφη οἱ πεῖθεσθαι.<sup>33</sup> καλέσας δὲ Μαζάρεια, ἄνδρα Μῆδον, ταῦτά οἱ ἐνετειλατο προειπεῖν Λυδοῖσι, τὰ ὁ Κροῖσος ὑπετίθετο· καὶ πρὸς<sup>34</sup>, ἐξανδραποδίσασθαι τοὺς ἄλλους πάντας, οἱ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύην πάντως ζῶντα ἀγαγεῖν παρ' ἑωυτόν. (157) Ὁ μὲν δὴ, ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος, ἀπήλαυνε ἐς ἥθεα<sup>35</sup> τὰ Περσέων. Πακτύης δὲ, πυθόμενος ἀγχού εἶναι στρατόν ἐπ' ἑωυτόν ἰόντα, δέισας, ῥῆχτο<sup>36</sup> φεύγων ἐς Κύμην.<sup>37</sup> Μαζάρης δὲ ὁ Μῆδος, ἐλάσας ἐπὶ τὰς Σάρδις, τοῦ Κύρου στρατοῦ μοῖραν ὄσσην δὴ κοτε ἔχων<sup>38</sup>, ὥς οὐκ εὔρε ἔτι ἐόντας τοὺς ἀμφὶ<sup>39</sup> Πακτύην ἐν Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἠνάγκασε τὰς Κύρου ἐντολὰς ἐπιτελέειν· ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν διαιταν τῆς ζῆς μετέβαλον. Μαζάρης δὲ μετὰ τούτου ἔπεμπε ἐς τὴν Κύμην ἀγγέλους, ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ Κυμαῖοι ἐγνωσαν, συμβουλήν περὶ, ἐς θεὸν ἀνῶσαι<sup>40</sup> τὸν ἐν Βραγχιδῆσι.<sup>41</sup> ἦν γὰρ αὐτόθι μαντήϊον ἐκ παλαιοῦ ἰδρυμένον, τῷ Ἰωνέσι τε πάντες καὶ Αἰολέσι ἐώθεσαν χρεέσθαι. ὁ δὲ χώρος οὗτός ἐστι τῆς Μιλησίης ὑπὲρ Πανόρμου<sup>42</sup>

30. ἐπιστάμενος] s. i, 3, 90. und. μὲν, to which ἀρρώδεων δὲ answers.

31. τὸ παρεὼν] may either agree with κακὸν understood; or, rather, is used adverbially, ἣν τὸ παραντίκα ὑπεκδράμωσι, in opposition to ὑστερόν κοτε, to which expression πρότερόν κοτε, i, 37; is also opposed. οὔτε ἐς τὸ παρεὼν, οὔτε ἐς χρόνον, vii, 29, 48; ἔρχων δὲ, ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν, Xen. H. iii, 2, 7: s. i, 88, 52. If there is any ellipsis in such expressions, it may be thus supplied, κατὰ (or ἐς) τὸ παρελθόν μέρος τοῦ χρόνου. BO, 164. ED.

32. ὑπείς τ. δ.] i, 46, 61; iii, 52. STG. In MA, 316; it is stated that the middle voice is more usual: iv, 181; ὑπείσας has the same meaning and construction, vii, 160; SW. πρὶν ἂν ἐμῆς λύσεως ὄψῃ, Eur. H. F. 862.

34. πρὸς] viii, 29, 13; HE, on VG, ix, 8, 7. super, Vir. AE. i, 33. s. i, 26, 68.

35. ἥθεα] τόποι, ἐν οἷς ἀναστρέφονται. ΓΑ. i, 165; sedes in Latin.

37. Κύμην] also called Phriconis, i, 149; the chief city of Æolia, now Castri, or Nemourt. LR. Hesiod was born there. A.

40. ἀνῶσαι] contracted (as βοῶην from βοαίην) from ἀναοῖσαι, which is the same as ἀνοῖσαι, the first aorist infinitive active of ἀναφέρω, from the obsolete verb ἀνολώ, 'to refer.' In this sense we have ἀναφέρειν, iii, 71; 80; ἀνοῖσειν, vii, 149; and the passive adjective ἀνώστως (the same as ἀνωιστός), vi, 66, 14. SW. VK. s. MA, 253.

41. Βραγχιδῆσι] The Branchidæ were the priests of Apollo Didymæus in the neighbourhood of Miletus. The name was afterwards given to the place itself. The temple was rebuilt by Præonius of Ephesus and Daphnis of Miletus; and Vitruvius reckons it among the four temples which had immortalised their architects. When the name denotes the priests, it is masculine; when it signifies the place, feminine. i, 92; v, 36, 8; vi, 19. SW. LR. A.

λιμένος. (158) Πέμψαντες ὧν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεο-  
 πρόπους, εἰρώτευν περὶ Πακτύην ὁκοῖόν τι ποιέοντες θεοῖσι μέλλοιεν  
 ‘χαριεῖσθαι;’ ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο, ‘ἐκδι-  
 ‘δόναι Πακτύην Πέρσῃσι.’ ταῦτα δὲ ὡς ἀπενειχθέντα ἤκουσαν, οἱ  
 Κυμαῖοι ὀρμέατο ἐκδιδόναι. ὀρμεωμένον δὲ ταύτῃ τοῦ πλήθους, Ἀρι-  
 στοδόκος ὁ Ἡρακλείδew, ἀνὴρ τῶν ἀσπῶν ἐὼν δόκιμος, ἔσχε μὴ ποιῆ-  
 σαι<sup>43</sup> ταῦτα Κυμαίους· ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς  
 θεοπρόπους οὐ λέγειν ἀληθῶς· ἐς δ<sup>44</sup>, τὸ δεύτερον περὶ Πακτύew  
 ἐπειρησόμενοι, ἦσαν ἄλλοι θεοπρόποι, τῶν<sup>45</sup> καὶ Ἀριστόδοκος ἦν.  
 (159) Ἀπικομένων δὲ ἐς Βραγχίδας, ἐχρησθηριάζετο ἐκ<sup>46</sup> πάντων  
 Ἀριστόδοκος, ἐπειρωτέων τάδε· “ὦ<sup>47</sup> ναξ, ἦλθε παρ’ ἡμέας ἰκέτης  
 “ Πακτύης ὁ Λυδός, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δὲ  
 “ μιν ἐξαιτέονται, προεῖναι Κυμαίους κελεύοντες. ἡμεῖς δὲ, δειμαί-  
 “ νοντες τὴν Περσέων δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν  
 “ ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ<sup>47</sup> ἡμῖν δηλωθῇ ἀτρεκέως, ὁκότερα  
 “ ποιεῶμεν.” Ὁ μὲν ταῦτα ἐπειρώτα· ὁ δ’ αὖτις τὸν αὐτόν σφι  
 χρησμὸν ἔφαινε, κελεύων ‘ἐκδιδόναι Πακτύην Πέρσῃσι.’ πρὸς ταῦτα  
 ὁ Ἀριστόδοκος ἐκ<sup>48</sup> προνοίης ἐποίεε τάδε· περιῶν τὸν νηὸν κύκλῳ,  
 ἐξαίρει τοὺς στρουθοὺς<sup>49</sup> καὶ ἄλλα ὅσα ἦν νενοσσευμένα ὀρνίθων  
 γένεα ἐν τῷ νηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνῇ ἐκ τοῦ  
 αὐτοῦ γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδοκον, λέγουσαν δὲ  
 τάδε· “ Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾷς ποιεῖν; τοὺς  
 “ ἰκέτας<sup>50</sup> μου ἐκ τοῦ νηοῦ κερατίζεις;”<sup>51</sup> Ἀριστόδοκον δὲ, οὐκ ἀπορή-  
 σαντα, πρὸς ταῦτα εἰπεῖν· “ὦ<sup>51</sup> ναξ, αὐτὸς μὲν οὕτω τοῖσι ἰκέτῃσι  
 “ βοηθείης· Κυμαίους δὲ κελεύεις τὸν ἰκέτην ἐκδιδόναι;” Τὸν δὲ

42. Πανόρμου] There were several places of this name, which was equivalent to “All-Port.” A. It is this Panormus, which is marked in D’A’s map of Asia Minor; that of which Strabo speaks, as quoted by LR, is in the territory of Ephesus, and quite a distinct place. BEO.

43. μὴ ποιῆσαι] τοῦ is understood, MA, 541. s. i, 86, 15.

44. ἐς δ] v, 51, 73; vi, 24, 31; 40; may either signify ἔως οὗ, ii, 143; ‘until that,’ or ‘at last,’ or ἐς δ ὑπονόημα ἐμβλέψαντες ἄλλους ἔπεμπον θεοπρόπους &c; s. viii, 77; i, 115, 39; ἐς οὗ, iii, 31. HGV, on VG, ix, 2, 11. MA, 578. SW. STG. ED.

45. τῶν] ‘of the number of whom.’

46. ἐκ] serves to show a choice out of several persons. MA, 574.

47. τὸ ἀπὸ σεῦ] χρησθὲν θέσπισμα may be understood; s. i, 46, 63.

49. στρουθοὺς] τίς δδ’ ὀρνίθων καινὸς προσέβα; μὴν ὑπὸ δριγκοὺς εὐναίας καρφηρὰς θήσων τέκνοις; Eur. I. 169; στρουθίαν εὐρεν ἑαυτῷ οἰκίαν, καὶ τρυγῶν νοσσίαν ἑαυτῇ, οὗ δῆσει τὰ νοσσία ἑαυτῆς, τὰ δυσιαστήριά σου, Κύριε, lxx, Psalm lxxxiii, 3. WE. Even before the time of Mahomet, Mecca afforded a similar protection to doves and sparrows. The Caaba there, and other mosques elsewhere, continue to be an asylum for birds. DY.

50. ἰκέτας] ὁ Ἀπόλλων οὐκ εἶα δῆ-  
 ποῦθεν ἐκ τοῦ περιβάλλοντος νεοττοῦς  
 ἀναιρεῖσθαι τὸν Κυμαίων, ἰκέτας ἑαυ-  
 τοῦ λέγων, Dio. Ch. Or. Rh. p. 338, l. VK. Ælian relates that Xenocrates, having sheltered in his bosom a spar-



αὐτὶς ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θάσσον  
 “ἀπόλησθε· ὥς μὴ τὸ λοιπὸν περὶ ἱκετῶν ἐκδόσιος ἔλθῃτε ἐπὶ τὸ  
 “χρηστήριον.” (160) Ταῦτα ὥς ἀπενειχθέντα ἤκουσαν, οἱ Κυμαῖοι,  
 οὐ βουλόμενοι, οὔτε ἐκδόντες ἀπολέσθαι<sup>52</sup> οὔτε παρ’ ἐνωτοῖσι ἔχοντες  
 πολιορκέεσθαι, ἐς Μυτιλήνην αὐτὸν ἐκέμπουσι. οἱ δὲ Μυτιληναῖοι,  
 ἐπιπέμποντος τοῦ Μαζάρεος ἀγγελίας ἐκδιδόναι τὸν Πακτύν, παρ-  
 εσκευάζοντο<sup>53</sup> ἐπὶ<sup>54</sup> μισθῷ ὅσῳ δὴ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν  
 ἀτρεκέως· οὐ γὰρ ἐτελέωθη. Κυμαῖοι γὰρ, ὥς ἔμαθον ταῦτα πρησ-  
 σόμενα<sup>55</sup> ἐκ<sup>56</sup> τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον<sup>57</sup>,  
 ἐκκομίζουσι Πακτύν ἐς Χίον.<sup>58</sup> ἐνθεῦτεν δὲ, ἐξ ἱοῦ Ἀθηναίης  
 Πολιούχου<sup>59</sup> ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη. ἐξέδοσαν δὲ οἱ Χῖοι  
 ἐπὶ τῷ Ἀταρνεί<sup>60</sup> μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χώρος τῆς  
 Μυσίου, Λέσβου ἀντίος. Πακτύν μὲν νυν παραδεξάμενοι οἱ Πέρ-  
 σαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι.<sup>61</sup> ἦν δὲ χρόνος οὗτος  
 οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε  
 οὐλᾶς<sup>62</sup> κριθῶν πρόχυσιν<sup>63</sup> ἐποιέετο θῆων οὐδενί, οὔτε πέμματα<sup>64</sup>

row, which was flying from a hawk, afterwards set it at liberty, saying, *ὅτι μὴ ἐξέδωκε τὸν ἱκέτην*, V. H. xiii, 31. WE.

52. ἐκδόντες ἀπολέσθαι] ‘to bring destruction on themselves by delivering him up.’ LR. MA, 566, 5.

53. παρεσκευάζοντο] Supply ὥς ἐκδόντες. STG.

55. ταῦτα πρησσόμενα] ‘that these negotiations were carrying on.’

57. Λέσβον] This island, now Metelin, was anciently called Issa. It was the birth-place of Arion, Alcæus, Sappho, Terpander, and Theophrastus. LR.

58. Χίων] The penult of the substantive is short; that of the adjective long, therefore it is circumflexed. The quantity of the first syllable has the same difference in Latin; see Hor. *ii* S. iii, 115; *i* E. xi, 1. The island was formerly called Æthalia, Macris, and Pityusa, now Scio. Some derive the name from χιών, ‘snow.’ LR. In A, there is a material error as to the magnitude of this island, which is said to be 900 leagues in circuit, instead of, “as Strabo writeth, 900 furlongs.” COO, Th. L. L.

59. Πολιούχου] ‘Protectress of the citadel.’ πόλις signified the citadel at

Athens, Thebes, and Argos; Herodotus in this sense uses ἀκρόπολις: [*v*, 72, 47; but *s*. vii, 26, 35;] ἔστιν ἡ πόλις of Athens, *i*, 62, 57. Minerva frequently had temples in citadels, as in Chios, Athens, and Troy. LR.

60. Ἀταρνεί] τὸ δὲ χωρίον ἐστὶν ὁ Ἀταρνέως ὁ Χίων μισθός, Pau. *iv*, 35; WE. *vi*, 28, 49; *vii*, 42; πολὺν χρόνον τι κατανακτὸν Λέσβου κείμενον, Harp. γῆν τὴν Μυσίην, τὴν Χίον νέμονται, Ἀταρνέως δὲ καλεῖται, *viii*, 806. SW.

61. ἀποδέξαι] ‘to present, to deliver up.’ SW.

62. οὐλᾶς] Ionic for ὀλᾶς, ‘grains of barley mixed with salt.’ τὸ κανοῦν πάρεστ’ ὀλᾶς ἔχον καὶ στῆμμα καὶ μάχαιραν, καὶ πῦρ γε τοῦτ’· κοῦδὲν ἴσχει, πλὴν τὸ πρόσβατον, ἡμᾶς, Arist. P. 913. The same as οὐλοχότας, Hom. *Il*. A, 449 &c; LR. μίγμα ἐκ κριθῆς καὶ ἄλων κριθῶν, μετὰ ἄλων, ὡς ἐπέχον τοῖς βωμοῖς πρὸ τῆς ἱερουργίας ἡ θυσίας. DAM. The Latins did not use whole corn, but roasted barley ground into meal, to mix with the salt; and this they called *mola salsa*; LR. *Pli*. xviii, 2.

63. πρόχυσιν] ‘to scatter on the head of a victim;’ τὸ ἀποσπείσαι: ΓΛ. χέρινας πάρεσιν ὑπὸ τρεπισμένοι, προχύται τε βάλλειν πῦρ καθάσσιον χερῶν, μόσχοι τε, Eur. *I*. A. 1111; κατὰ δ’

ἐπέσσετο καρποῦ τοῦ ἐνθεύτεν, ἀπείχετό<sup>65</sup> τε τῶν πάντων ἱρῶν τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα. (161) Χίοι μὲν νυν Πακτύην ἐξέδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν<sup>66</sup>, Πριηνέας ἐξηνδραποδίσαστο. τοῦτο δὲ, Μαιάνδρου<sup>67</sup> πεδῖον πᾶν ἐπέδραμε, λητὴν ποιούμενος τῷ στρατῷ. Μαγνησίην<sup>68</sup> δὲ ὡσαύτως. μετὰ δὲ ταῦτα, αὐτίκα νούσῳ τελευτᾷ. (162) Ἀποθανόντος δὲ τούτου, Ἀρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέξῃ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιλιτὴν συγκατεργασάμενος. οὗτος ὡνῆρ, τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς, ὡς ἀπῖκετο εἰς τὴν Ἰωνίην, αἶρεε τὰς πόλιας χώμασι<sup>69</sup> ὅκως γὰρ τειχήρεας<sup>69</sup> ποιήσσει, τὸ ἐνθεύτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε. (163) Οἱ δὲ Φωκαῖέες οὗτοι ναυτίλῃσι μακρῇσι πρῶτοι Ἑλλήνων ἐχρήσαντο· καὶ τὸν τε Ἀδρίην<sup>70</sup> καὶ τὴν Τυρσηνίην<sup>71</sup> καὶ τὴν Ἰερίην<sup>72</sup> καὶ τὸν Ταρτησσὸν<sup>73</sup> οὗτοί εἰσι οἱ καταδέξαντες. ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι<sup>74</sup> νηυσὶ, ἀλλὰ πεντηκοντέροισι.<sup>75</sup> ἀπικόμενοι δὲ εἰς τὸν Ταρτησσὸν, προσφιλέες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησσιῶν, τῷ οὐνομα μὲν ἦν Ἀργανθῶνιος<sup>76</sup>, ἐτυράννευσε δὲ Ταρτησσού ὀγδῶ-

ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ προχύταις καθαροῖσι, 1470. LR.

64. πέμματα] 'cakes.'

65. ἀπείχετο] viii, 20; 22. SW. Similar religious scruples prevented the Jewish rulers from putting into the treasury of the temple the thirty pieces of silver which Judas returned to them: St Matthew xxvii, 6.

67. Μαιάνδρου] now called Minder, A. Boyuk \* Minder, 'the Great M.' s. v, 100, 60; ED. Medre, or Kotiz. LR. From this word, the English substantive and verb MEANDER, with their derivative adjectives, are formed; the course of the river being remarkably serpentine.

68. Μαγνησίην] now called Magnesia, by the Turks Guzel-Hisar, 'the Beautiful Castle.' It was a colony from Magnesia in Thessaly. There

was a town of the same name on the Sipylus. LR.

69. τειχήρεας] 'cooped up within their walls.'

70. τὸν Ἀδρίην] With ὁ Ἀδρίης, 'the Adriatic,' πόντος is understood; BO, 227, or rather κόλπος, and in Latin sinus.

71. Τυρσηνίην] Etruria, Tuscany. s. HETRURIA, A.

72. Ἰερίην] Hispania; Spain and Portugal; so called from Iberus, the Ebro. LR.

73. Ταρτησσὸν] Tartessus was on the sea-coast, between two branches of the Bætis or Guadalquivir, somewhere between Cadiz and San Lucar de Barrameda. LR.

75. πεντηκοντέροισι] PC, iii, 14.

76. Ἀργανθῶνιος] Ταρτησσός, ἦς Ἀργανθῶνιος ἐβασίλευσε, ζήσας ἔτη

\* More correctly written *Beyug*, 'great.' This is the same as *Bēg* (*Beyg*), 'a governor or chief of a province or department,' so contracted from frequency of use. *Beyug* (*Beyg*), singularly like our word *big*, is from the Persian *Buzurg*, 'great.' Communicated in 1830 by MIRZA IBRAHIM, one of the assistant professors at Haleybury College (who was then translating Herodotus into Persian), through Professor JEREMIE. s. vi, 30, 60.

κοντα ἔτεα, ἐβίωσε δὲ πάντα <sup>77</sup> εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαῖες οὕτω δὴ τι ἐγένοντο, ὡς τὰ μὲν πρῶτά σφεας ἐκλιπόντας Ἰωνίην ἐκέλευε τῆς ἑωυτοῦ χώρας οἰκῆσαι ὅκου <sup>78</sup> βούλονται· <sup>79</sup> μετὰ δὲ, ὡς τοῦτό γε οὐκ ἔπειθε <sup>80</sup> τοὺς Φωκαῖας, ὁ δὲ <sup>81</sup> πυθόμενος τὸν Μῆδον <sup>82</sup> παρ' αὐτῶν ὡς αὖξοιτο, ἐδίδου <sup>83</sup> σφι χρήματα τείχος περιβαλέσθαι <sup>84</sup> τὴν πόλιν. ἐδίδου δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι εἰσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων. (164) Τὸ μὲν δὴ τείχος τοῖσι Φωκαῖευσὶ τρόπῳ τοιῷδε ἐξεποιήθη. ὁ δὲ Ἀρπαγος, ὡς ἐπήλασε τὴν στρατιὴν, ἐπολιόρκεε αὐτοὺς, προῖσχύμενος ἔπεα, 'ὥς οἱ κατα-  
' χρᾶ <sup>85</sup>, εἰ βούλονται Φωκαῖες προμαχεῶνα <sup>86</sup> ἓνα μῶνον τοῦ τεί-  
' χεος ἐρεῖψαι. καὶ οἴκημα ἔν κατιρῶσαι.' <sup>87</sup> οἱ δὲ Φωκαῖες, περι-

ρῶν, ὅφ' ὧν ἐβασίλευσε π', ὡς φησιν Ἡρόδοτος, Tzetz. on L. 644; WE. *Arganthonium Gaditanum octoginta annis regnasse indubitatum est: putant quadragesimo capisse*, Pli. H. N. vii, 48; fuit *Arganthonius quidam Gaidibus (Tartessus rex)*, qui octoginta regnavit annos, centum et viginti vixit, Cic. de S. 19; Ἀργανθώνιον αὐτῆς (Ταρτησοῦ) βασιλεύσαι, ὃν ἐς πεντήκοντα καὶ ἑκατὸν ἔτη ἀφικέσθαι φασί, App. vi, 63. LR.

<sup>77</sup> πάντα] 'in all.' This appears a solitary instance of the omission of the article; therefore HE inserts τὰ, VG, iii, 10, 4. βασιλεύσας τὰ πάντα τριήκοντα ἔτεα, i, 214; SW. iii, 66, 45; vii, 4, 18; οἱ πάντες, ix, 70. MA, 268, obs.

<sup>78</sup> ὅκου] as well as ἵνα, denoting situation, is put with an indicative mood and a genitive case; HGV, ii, 8 or 5. τῆς πόλεως δ. ii, 72; ἵνα τῆς χώρας, i, 98; ἵ. τῆς Διόνης, iv, 42; STG. ἔμαθε, ἵνα ἦν κακοῦ, i, 213, 91; οὐκ εἰδυῖ ἄρα, ἵν' ἦμεν ἔτης, Soph. E. 941; οὐδ' ὄραν, ἵν' εἴ κακοῦ, Cē. R. 367; ἤξομεν, ἵν' ἐλθεῖν βουλόμεσθα τῆς τύχης, Eur. Hel. 1465; BNS. ubi loci fortunæ tuæ sint, intelligis, Plau. Cap. v, 2, 5.

<sup>79</sup> βούλονται] The indicative is frequently used in single propositions, though connected with the speech of another. MA, 507, 3.

<sup>80</sup> ἔπειθε] has a double accusative, of the person and of the thing. MA, 413.

<sup>82</sup> Μῆδον] Cyrus, king of the Medes and Persians, is here meant; i, 2, 78. SW. τὸν Μ. ὡς αἰξοῖτο for ὡς ὁ Μῆδος αἰξοῖτο: often, both in Greek and in Latin, the subject of a dependent proposition is put in the preceding clause, and in the case which the verb there requires. MA, 295, 3. Ἀτρεΐδην ἀκούετε ὡς ἦλθε, Hom. O. Γ, 193; FI. πυθόμεθ' ἂν τὸν χρησμὸν δ τι νοεῖ, Arist. Pl. 55; WE. vii, 157, 91; omnem rem scio, ut sit gestu, Ter. Hec. iii, 5, 18; distractam laceratamque rem publicam magis, quorum in manu sit, quam ut incolumis sit, quæri, Liv. ii, 57.

<sup>84</sup> περιβαλέσθαι] has a double accusative, because περὶ of itself, in the same sense, governs the accusative; [so ἐσδάντο, v, 34, 87; διεύρομαι, vii, 24, 14; ἐπικέσθαι, vii, 35, 67; ED.] but the preposition is more usually repeated. MA, 425.

<sup>85</sup> καταχρᾶ] ὅτι and ὡς 'that,' in quoting the words of any one, are commonly put with the indicative, even of the present. MA, 507.

<sup>86</sup> προμαχεῶνα] 'tower'; ἐπάλξιν, πύργον, Hes. LR. Xen. A. vii, 8, 13. (HU. SD.)

<sup>87</sup> κατιρῶσαι] 'to dedicate,' namely, to the king in token of subjection. LR. "The emperors of Germany, as sovereigns, had anciently a palace in almost every great city of Italy; when they visited that country, they were accustomed to reside in these palaces.

ημεκτέοντες<sup>88</sup> τῇ δουλοσύνῃ, ἔφασαν 'θέλειν βουλευέσασθαι ἡμέρην 'μίαν, καὶ ἔπειτα ὑποκρινέεσθαι' ἐν ᾧ δὲ βουλευόνται αὐτοί, ἀπα- 'γαγεῖν ἐκείνον ἐκέλευον τὴν στρατιὴν ἀπὸ τοῦ τείχεος.' ὁ δ' Ἄρ- παγος ἔφη 'εἰδέναι μὲν εὖ, τὰ ἐκείνοι μέλλοιεν ποιεῖν, ὅμως δέ 'σφι παρίεναι βουλευέσασθαι.' ἐν ᾧ ὦν ὁ Ἄρπαγος ἀπὸ τοῦ τεί- χεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαῖες, ἐν τούτῳ κατασπάσαντες τὰς πεντηκόντερος, ἐσθέμενοι τέκνα καὶ γυναῖκας καὶ ἐπιπλα πάντα, πρὸς δέ, καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἱρῶν, καὶ τὰ ἄλλα ἀναθήματα, χωρὶς<sup>89</sup> ὁ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες, καὶ αὐτοὶ ἐσβάντες, ἔπλεον ἐπὶ Χίου· τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι. (165) Οἱ δὲ Φωκαῖες, ἐπεὶ τε σφι Χίοι τὰς νήσους τὰς Οἰνούσσας<sup>90</sup> καλομένηας οὐκ ἐξοῦλοντο ὠνεομένοισι<sup>91</sup> πωλέειν, δειμαίνοντες, μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν νῆσος ἀποκληθῇ τούτου εἵνεκα, πρὸς ταῦτα οἱ Φωκαῖες ἐστέλλοντο ἐς Κύρνον.<sup>92</sup> ἐν γὰρ τῇ Κύρῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ Θεο- προπίου ἀνεστήσαντο<sup>93</sup> πόλιν, τῇ οὖνομα ἦν Ἀλαλίη.<sup>94</sup> Ἀργανθώ- νιος δὲ τῆνικαὶ ἤδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρ- νον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἡ ἐφρούρεε παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δέ, ὡς τοῦτό σφι ἐξέργαστο, ἐποιήσαντο ἰσχυρὰς καταράς τῷ ὑπολειπομένῳ ἐκ τῶν τοῦ στόλου. πρὸς δὲ ταύτησι, καὶ μύδρον σιδήρεον<sup>95</sup> κατεπόντωσαν<sup>96</sup>, καὶ ὤμοσαν 'μὴ πρὶν ἐς Φω-

This the citizens deemed ignominious. They laboured, therefore, to get free of this subjection," ROB, Charles vth, note 15.

88. περιημεκτέοντες] It was upon the same principle that Pericles told the Athenians τὸ βραχὺ τοῦτο πᾶσαν ὁμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης· οἷς εἰ ἐνυχωρήσετε, καὶ ἄλλο τι μείζον εὐθὺς ἐπιταχθήσεσθε, ὡς φόβῳ καὶ τοῦτο ὑπακούουσιντες.... τὴν γὰρ αὐτὴν δύναται δούλωσιν ἢ τε μεγίστη καὶ ἡ ἐλαχίστη δικαίωσις, &c; Thu. i, 140 f.

89. χωρὶς] understand τούτων, as the antecedent to ὅ τι.

90. Οἰνούσσας] Of these D'A names two, Sapienza and Cabrera; they are now called Sapientzai. LR.

91. ὠνεομένοισι] 'offering to buy them.' WE. i, 123, 10; iii, 139; 148; v, 94, 31; ix, 109. SW.

92. Κύρνον] ἡ Κύρνος νῆσος, ἡ ἐκ τῶν Ῥωμαίων καὶ τῶν ἐγγυρίων Κύρ-

σικα ὀνομάζεται, Diod. v, 13. Once called Therapne. LR.

93. ἀνεστήσαντο] i.e. ἔκτισαν, Diod. v, 13; WE. 'raised'; 'founded': the verb may also mean 'colonized after expelling the former inhabitants'; SW. in the same sense as Plutarch says, more at length, Ἑσταιεῖς δὲ πάν- τας ἀναστήσας ἐκ τῆς χώρας, Ἀθηναίους κατόικισε, V. ix, 23. STE, Th. L. G. 4558.

94. Ἀλαλίη] Ἀλλᾶλια κτίσμα Φω- κέων, Steph. Byz. afterwards called Aleria. SW. Phocide relicta, Graii, qui nunc Massiliam colunt, prius in hac insula (Corsica) considerunt, Sen. ad H. viii, 1; καὶ χρόνον τινὰ κατ- οικησάντες, ἐκ τῆς νήσου, Diod. v, 13. The con- fusion of the names Phocis and Pho- cæa, Phocians and Phocæans, is very common. WE.

95. μύδρον σιδήρεον] σιδήρον πεπυ- ρωμένον, Hes. 'a mass of red-hot iron.'

‘καίην ἤξειν, πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι.’<sup>97</sup> στελλομένων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε<sup>98</sup> πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἡθῶν τῆς χώρας· ψευδόρκιοι δὲ γενόμενοι, ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον. (166) Ἐπεὶ τε<sup>99</sup> δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἶκεον κοινῇ<sup>100</sup> μετὰ τῶν πρότερον ἀπικομένων ἐπ’ ἕτερα πέντε, καὶ ἰρὰ ἐνιδρύσαντο. καὶ, ἄγον<sup>1</sup> γὰρ<sup>2</sup> δὴ καὶ ἔφερον τοὺς περιοίκους ἅπαντας, στρατεύονται ὧν ἐπ’ αὐτοὺς, κοινῷ λόγῳ<sup>3</sup> χρησάμενοι, Τυρσηνοὶ καὶ Καρχηδόνιοι<sup>4</sup>, νηυσὶ ἑκάτεροι ἐξήκοντα. οἱ δὲ Φωκαῖες, πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἐόντα ἀριθμὸν ἐξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον<sup>5</sup> καλεόμενον πέλαιος. συμμίσγοντων δὲ τῇ ναυμαχίῃ, Καδμεῖν<sup>6</sup> τις νίκη<sup>7</sup> τοῖσι Φωκαί-

Κύκλωπας ἐπ’ ἔκμοσιν Ἡφαίστιο ἐσταῖτας περὶ μύδρον, ἢ χαλκὸν ζέοντα καμινόμεν, ἢ ἐ σιδηρον, Call. ad Di. 46. Hence the compounds μυδροκτυπεῖν, Aesch. P. V. 374; μυδροκτύπος, Eur. H. F. 987. μύδρους ἀφρεῖν χερσίν, Soph. An. 270, was a species of ordeal. Φωκαίων μέχρις κε μένη μέγας εἶν ἄλλ μύδρος, Call. Ἀριστείδης ὥρκεισε μὲν τοὺς Ἕλληνας, καὶ ὤμοσεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλὼν ἐπὶ ταῖς ἀραις εἰς τὴν θάλασσαν, Plu. Ar. p. 334, A. This word afterwards signified ‘a mass of stone;’ as such Strabo often uses it, and Horace paraphrases it, *Phocaeorum velut profugit execrata civitas, juremus in hac “simul imis saeva renarint vadis levata, ne redire sit nefas,”* E. xvi, 17; T. A. xiv, 21. PC, ii, 6. VK. WE. LR. BL.

96. κατεπόντωσαν] The more usual form of the verb is καταποντίζω. BL.

97. ἀναφῆναι] und. ἐωντό. RZ.

98. ἔλαβε] With this same verb φόθος is used by Hom. Il. A, 402; St Luke vii, 16; οἶκτος, Herod. i, 4, 17; ἔκστασις, St L. v, 26. SS.

99. ἐπεὶ τε] i, 27, 90. The use of ἐπεὶ τε for ἐπειδή, so frequent in Herodotus, does not occur in Attic writers; ἐπειδή δὲ, Xen. H. i, 4, 7; Dem. Ph. i, 1.

100. κοινῇ] i. e. οἰκῆσαι.

1. ἄγον] s. i, 88, 55; and compare i, 70, 25; with 63, 71. οἱ καὶ Μηρόνας ἄγον, Hom. Il. B, 866; κῆρες ἄγον θανάτοιο, 834. WE.

3. κοινῷ λόγῳ] A similar alliance subsisted in the reign of Xerxes; δ Φοινίξ, δ Τυρσανῶν τ’ ἀλαλατὸς Συρακοσίων ἀρχῇ δαμασθέντες, Pin. P. i, 138. WE.

4. Καρχηδόνιοι] The name of Carthage in Punic was Carthada, ‘New City,’ in Greek Carchedon. A.

5. Σαρδόνιον] between Sardinia and Sicily.

6. Καδμεῖν] A victory ‘fatal to both parties,’ such as were those of Cadmus over the dragon, of Œdipus (his great great grandson) over the Sphinx, and of Eteocles over Polynices. οὐ τὸ νικᾶν μόνον, ἀλλὰ καὶ τὸ ἡττᾶσθαι ἐπίστασθαι καλὸν, ἐν οἷς τὸ νικᾶν βλαβερὸν ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεῖα Plu. STE, Th. L. G. dxv. παύειν μὲν οὐδέ πώποτε γέγονε Καδμεῖα νίκαι δὲ ἀνθρώποις πολλαὶ δὴ τοιαῦται γεγένησιν τε καὶ ἔσονται, Plu. de L. i, 11; (nn.) LR. vii, 9, 77; neutra acies laeta ex eo certamine abiit, Liv. i, 2; xxii, 23, 4.

7. νίκη] This was sixty years after the victory of which Thucydides speaks; Φωκαῖς, Μασσαλίαν οἰκίζοντες, Καρχηδονίους ἐνίκον ναυμαχοῦντες, i, 13; though often confounded with it. Φωκαῖς, φεύγοντες τῆς βασιλείας τοῦ μεγάλου δεσποτείας, ἐκλιπόντες τὴν Ἀσίαν εἰς Μασσαλίαν ἀφίκησαν, Iso. Ar. t. ii, p. 68; ex Asia Phocensium juvenus, in ultimos Galliae sinus navibus profecta, Massiliam candidit, Jus. xliii, 3; Φωκαῖς οἱ ἐν Ἰωνίᾳ, ἐμπορίᾳ χρέ-

εὔσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆες διεφθάρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἀχρηστοί· ἀπεστράφητο<sup>8</sup> γὰρ τοὺς ἐμβόλους.<sup>9</sup> καταπλῶσαντες δὲ ἐς τὴν Ἀλαλίην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, ὅσων οἶαί τε ἐγίνοντο αἱ νῆες σφι ἄγειν, καὶ ἔπειτα, ἀφέντες τὴν Κύρνον, ἔπλεον ἐς Ῥήγιον.<sup>10</sup> (167) Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἀνδρας<sup>11</sup>, οἳ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν<sup>12</sup> πολλῶ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ, Ἀγυλλαίοισι<sup>13</sup> πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαῖες καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα<sup>14</sup> καὶ ἀπόπληκτα, ὁμοίως πρόξατα καὶ ὑποζύγια καὶ ἀνθρωποι· οἱ δὲ Ἀγυλλαῖοι ἐς Δελφούς ἐπεμπον<sup>15</sup>, βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιεῖν, τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἐτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσι<sup>16</sup> σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστάσι. καὶ οὗτοι μὲν τῶν Φωκαίων τοιούτῳ μόρῳ διεχρήσαντο· οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες, ἐνθεύτεν ὁρμεώμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρίας<sup>17</sup> ταύτην, ἥτις νῦν Ἑλὴ<sup>18</sup> καλεῖται. ἔκτισαν δὲ ταύτην, πρὸς ἀνδρὸς Ποσειδωνιήτew<sup>19</sup> μαθόντες, ὡς τὸν Κύρνον<sup>20</sup> σφι ἡ Πυθίη ἔχρησε κτίσαι<sup>21</sup> ἥρων ἑόντα, ἀλλ'

μενοι, ἔκτισαν Μασσαλίαν, Aristot. in Ath. xiii, 36. LR. SW.

9. ἐμβόλους] χαλκώματα περιτιθέμενα κατὰ πῶραν ταῖς ναυσί. ΓΛ. Hes. ἐμβόλοις χαλκοστόμοις, Æsch. P. 421. BL. PC, iii, 17.

10. Ῥήγιον] vi, 23, 22; now Reggio; supposed to be derived from ῥήγνυμι 'I break,' because Italy and Sicily are here broken asunder; A. Vir. Æ. iii, 414; LR. ἀφ' οὗ δὴ Ῥ. κυκλήσκειται, Æsch. CR.

11. τοὺς ἀνδρας] 'with respect to the men:' the accusative absolute. STG. BO, 448. MA, 297, 2; 426, obs. 1.

12. αὐτῶν] refers to the Phocæans. The sense is 'the Carthaginians and Tuscans took more prisoners than the Phocæans did, and divided them by lot. Then, after landing these prisoners at Agylla,' [this is to be understood from what follows.] 'they there stoned them to death.' SW. STG.

13. Ἀγυλλαίοισι] Agylla, a town of Etruria, was afterwards called Cære, now Cervetere, 'Old Cere.' LR.

14. ἔμπηρα] αἱ δὲ γυναῖκες ἔκτιον

ἔμπηρα καὶ τέρατα· οἱ δὲ, τῶν τετολμημένων σφίσι λήθη καταχέαντες, ἦγον ἐς Δελφούς, Suid. WE.

15. ἐπεμπον] und. δεσπρόπους, which is expressed i, 19; 174. BO, 237. SH.

16. ἐναγίζουσι] χοὰς φέρουσι, Suid. τὰς χοὰς ἐπιφέρουσιν, ἡ δίδουσι τοῖς κατοικομένοις, ΓΛ. s. vi, 38, 18.

17. Οἰνωτρίας] so called from the hero Ænotrus, or from οἶνος 'wine.' It was afterwards Lucania. LR. A.

18. Ἑλὴ] a Phocæa Asiaticus populus, Harpagi inclementiam vitans, Cyri regis præfecti, Italiam navigio petiit: cujus pars in Luconia Veliam; alia condidit in Viennensi Massiliam, Amm. M. xv, 23; Velia autem dicta est a paludibus, quibus cingitur, quas Græci Ἑλὴ dicunt: fuit ergo Helia; sed accepit digammon, et facta Velia; ut Henetus, Venetus, Serv. on Æ. vi, 359. It is now Castel a Mare della Brucca. LR.

19. Ποσειδωνιήτew] Posidonia, so named from Ποσειδῶν 'Neptune,' was called Neptunia, and afterwards Pæstum, by the Romans. LR. A.

οὐ τὴν νῆσον. Φωκαίης μὲν νυν πέρι, τῆς ἐν Ἰωνίῃ, οὕτω ἔσχε. (168) Παραπλήσια δὲ τούτοις καὶ Τήϊοι<sup>22</sup> ἐποίησαν· ἐπεὶ τε γὰρ σφεων εἶλε χῶματι τὸ τεῖχος Ἀρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἵχοιτο πλέοντες ἐπὶ<sup>23</sup> τῆς Θρηϊκίης<sup>24</sup>, καὶ ἐνθαῦτα ἐκτίσαν πόλιν Ἀεθρα<sup>25</sup> τὴν πρότερος τούτων Κλαζομένιος<sup>26</sup> Τιμήσιος<sup>27</sup> κτίσας οὐκ ἀπώνητο<sup>28</sup>, ἀλλ', ὑπὸ Θρηϊκῶν ἐξελασθεὶς<sup>29</sup>, τιμὰς νῦν ὑπὸ Τητίων τῶν ἐν Ἀεθήροις ὡς ἦρος ἔχει. (169) Οὗτοι μὲν νυν Ἰώνων μοῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι<sup>30</sup>, ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι Ἴωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο<sup>31</sup> Ἀρπάγῳ, κατὰ περ οἱ ἐκλιπόντες· καὶ ἄνδρες ἐγένοντο ἀγαθοὶ, περὶ τῆς ἐνωτοῦ ἑκάστος<sup>32</sup>, μαχόμενοι<sup>33</sup> ἐσσωθέντες δὲ καὶ ἀλόντες, ἔμενον κατὰ χῶρην ἑκάστοι καὶ τὰ ἐπιτασσόμενα ἐπετέ-

20. Κύρνον] *hæc autem insula Græce Cygne dicitur, a Cyрно Herculis filio, Serv. on Vir. E. ix, 30. LR. GAI.*

21. κτίσαι] must mean 'to set up' as an object of worship. *SW.*

22. Τήϊοι] Teos, now Sigagik, was the birth-place of Anacreon. *LR. A.*

23. ἐπὶ] with a genitive, for either ἐπὶ or ἐς with an accusative, is common in Herodotus i, 1; 164; ii, 28; 73; 75 &c. *Æ.* and occurs in Thu. v, 25; Xen. H. i, 2, 11; Eur. E. 1339. It answers to the question 'whither?' *MA.* 584. or 'in what direction? which way?' for *SW* considers ἐπὶ with a genitive as signifying only 'towards,' and not 'to,' s. vii, 31, 56.

24. Θρηϊκίης] γῆς understood; the substantive is Θρηϊκή, now Romania. *SW. A.*

25. Ἀεθρα] vi, 46, 76; "A. καλὴ Τητίων ἀποικία, *Str.* xiv, p. 953; *WE.* Τήϊοι δὲ τὴν πόλιν συνέκτισαν φυγόντες ὑπὸ τὰ Περσικὰ, *Marcian.* οὐ φέροντες τὴν τῶν Περσῶν ὄρεν, *Str.* *SM.* Abdera gave birth to Protagoras, Anaxarchus, and Democritus, *cujus prudentia monstrat summus posse viros, et magna exempla daturos, vervecum in patria, crassoque sub æcre nasci, Juv. x, 48.* This town is now destroyed, at least its true name is unknown; yet it is called Astrizza or Asperosa by *RIC*, and Polystylos by *MLT. LR.* s. *ML.* D. i, 6, 10.

26. Κλαζομένιος] *hanc Abderam*

*collapsam Clazomenii ex Asia, ad majorem faciem restitutam, obliteratis quæ præcesserant, nomini suo vindicaverunt, Sol. 10. Clazomenæ is now Bourla, and was the birth-place of Anaxagoras. LR. A.*

27. Τιμήσιος] or Timesias, quitted his country to escape from the virulence of envy. His history is given at length by *Æl. V. H. xii, 9*; and *Plu. ii, p. 96. BO. LR.*

28. οὐκ ἀπώνητο] 'was not benefited from it:' imperfect passive of ἀπώνημαι. *MA.* 243.

30. ἀνεχόμενοι] ὑπομένοντες, ἐνδεχόμενοι, καταδεχόμενοι, *Hes. s. i, 80, 75.* οὐκ ἀνασχέσθαι τὴν πλεονεξίην, vii, 149; πᾶν γένος ἐνδεῖας ἀνασχόμενοι, *Pol. i, 58, 4. SS.*

31. διὰ μάχης ἀπικέατο] 'they gave battle;' ἐμάχοιτο; *MA.* 580, e. δ. μ. ἐλεύσονται, vi, 9, 43; *Thu. iv, 92; LAU. ἐγὼ δ' ἑμαυτῇ διὰ λόγων ἀφικέμην, Eur. M. 868.*

32. ἑκάστος] ἔμενον *Æ.* iii, 158, 20; *MA.* 301, a. so *quisque* in Latin is generally joined with the plural, as *ut suas quisque abirent domos, Liv. ii, 7; pro se quisque fremunt, ii, 6; p. se q. demigrant, ii, 10.*

33. μαχόμενοι] τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοις πεσόντα ἄνδρ' ἀγαθόν, περὶ ἧ πατρίδι μαρτυμένον· γῆς περὶ τῆσδε μαχώμεθα, *Tyt. i, 1 and 13; s. i, 95, 97. SS* appears mistaken in connecting this participle with ἐγένοντο, s. v, 2, 2.

λεον.<sup>34</sup> Μιλήσιοι δὲ, ὡς καὶ πρότερόν<sup>35</sup> μοι εἴρηται, αὐτῷ Κύρῳ ὄρκιον ποιησάμενοι, ἡσυχίην ἄγον. οὕτω δὲ τὸ δεύτερον<sup>36</sup> Ἰωνίῃ ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ Ἴωνας ἐχειρώσατο Ἀρπαγος, οἱ τὰς νήσους ἔχοντες Ἴωνες, καταβῶδῃσαντες ταῦτα<sup>37</sup>, σφέας αὐτοὺς ἔδοσαν Κύρῳ. (170) Κεκακωμένων δὲ Ἰώνων, καὶ συλλεγομένων οὐδὲν ἦσσαν ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἰωσι χρησιμωτάτην· τῇ εἰ ἐπέιθοντο, παρεῖχε ἂν σφί ἐυδαιμονέειν Ἑλλήνων μάλιστα· ὃς ἐκέλευε· κοινῶν· 'στόλῳ Ἴωνας ἀερθέντας πλέειν ἐς Σαρδῶν<sup>38</sup>, καὶ ἔπειτα πόλιν μίαν· κτίζειν πάντων Ἰώνων· καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης· ἐυδαιμονήσειν, νήσων τε ἀπασέων μεγίστην νεμομένους, καὶ ἄρχοντας ἄλλων· μένουσι δὲ σφί ἐν τῇ Ἰωνίῃ οὐκ' ἔφη· ἐνορᾶν· ἐλευθερίην ἔτι ἐσομένην.' αὕτη μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ διεφθαρμένοισι<sup>39</sup> Ἰωσι γενομένη· χρηστή δὲ καὶ, πρὶν ἢ διαφθαρῆαι Ἰωνίην, Θάλεω<sup>40</sup> ἀνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν<sup>41</sup> γένος<sup>42</sup> ἐόντος Φοίνικος· ὃς ἐκέλευε· ἐν βουλευτήριον Ἴωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ· Τέων γὰρ μέσον εἶναι Ἰωνίης· τὰς δὲ ἄλλας πόλεις οἰκειόμενας μηδὲν ἦσσαν νομίζεσθαι<sup>43</sup>, κατὰ περ· 'εἰ δῆμοι εἶεν.' Οὕτω<sup>44</sup> μὲν δὴ σφί γνώμας τοιαύδε ἀπεδέξαντο. (171) Ἀρπαγος δὲ, καταστρεφάμενος Ἰωνίην, ἐποίεετο στρατηίην ἐπὶ Κᾶρας καὶ Καννίους<sup>45</sup> καὶ Λυκίους, ἅμα ἀγόμενος καὶ Ἴωνας καὶ Αἰολέας. (174) Οἱ μὲν νυνὶ Κᾶρες, οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι, ἐδουλώθησαν ὑπὸ Ἀρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες

34. τὰ ἐ. ἐπετέλεον] οἱ Ἕλληνες, οἱ ἐπὶ θαλάττῃ οἰκοῦντες, πολλὰ δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τεῖχη βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεῦν, ἔποι Κῦρος παγγέλλοι, Xen. C. vii, 4, 9.

35. πρότερον] i, 143. SW.

36. δεύτερον] i, 6 and 28. SW.

37. ταῦτα] i. e. μὴ καὶ αὐτοὶ νικηθήσονται, καὶ οὕτω πολλῶν χαλεπώτερα πείσονται ὑπὸ τοῦ Κύρου, ἢ εἰ ἐθελονταὶ παραδοίεν αὐτοὺς ἐκείνῳ. STG.

38. Σαρδῶν] afterwards Sardinia, named after Sardus a son of Hercules, and anciently called Sandaliotis, or Ichnusa from ἴχθυος 'the sole of the foot.' LR. A. It is again spoken of as νῆσος ἡ μεγίστη, v, 106, 3. Strabo, Diodorus, and Marcianus mention it as inferior in size to Sicily only. BT, Ch. i, 31.

39. διεφθαρμένοισι] i. e. διεφθαρμένοι. Herod. Vol. I.

ων ἦδη τῶν Ἰώνων. ἐπ' ἐξεργασμένοισι, iv, 164; viii, 94, 16; ix, 77, 89. STG. MA, 565, obs. s. i, 34, 64.

40. Θάλεω] The genitive is also Θαλοῦ and Θάλητος. MA, 91, 1. Thales was an eminent geometrician and astronomer, the founder of the Ionic sect. A. s. i, 29, 16.

41. τὸ ἀνέκαθεν] ἄνωθεν, ἐξ ἀρχῆς, BL. i, 4, 2. Θάλης δὲ Φοινίξ ὢν τὸ γένος, Clem. Al. Str. i, p. 354. He was descended from Cadmus. LR. ἐόντες ἄ. Πύλιοι, v, 65; γένος ἐόντες τὰ ἄ. Γεφυραῖοι, v, 55, 81; τὰ μὲν ἄ. ἀπ' Αἰακοῦ τε καὶ Αἰγίνης γεγονός, vi, 35, 93. SH. BO, 272.

43. νομίζεσθαι] 'to be regulated by laws of their own just as much as if they were independent republics.'

44. οὕτω] nominative dual. REI.

45. Καννίους] Caunus, now Kaiguz or Rosa, was the birth-place of Protopogenes. LR.



ἀποδεξάμενοι οὐδέν, οὔτε ὅσοι Ἑλλήνων ταύτην τὴν χώραν οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἄποικοι Κνίδιοι<sup>46</sup>, τῆς χώρας τῆς σφετέρης τετραμμένης ἐς πόντον, τὸ δὴ Τριόπιον<sup>47</sup> καλεῖται. ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυβασσίας<sup>48</sup>, ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιέρχον· τὰ μὲν γὰρ αὐτῆς πρὸς βορῇν ἀνεμον ὁ Κεραμεικὸς<sup>49</sup> κύλπος ἀπέργει, τὰ δὲ πρὸς νότον ἢ κατὰ Σύμην<sup>50</sup> τε καὶ Ῥόδον<sup>51</sup> θάλασσα· τὸ δὲ ὧν δὴ ὀλίγον τοῦτο, ἐὼν ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον<sup>52</sup> οἱ Κνίδιοι, ἐν ὧν "Αρπαγος τὴν Ἰωνίην κατεστρέφετο, βουλόμενοι νῆσον τὴν χώραν ποιῆσαι. ἐντὸς δὲ πᾶσά<sup>53</sup> σφί ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρα ἐς τὴν ἡμεῖον τελευτᾷ, ταύτῃ ὁ ἰσθμὸς ἐστὶ, τὸν ὥρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων<sup>54</sup> τῶν Κνιδίων· μᾶλλον γάρ τι καὶ θειώτερον ἐφαίνοντο τιτρώσκεισθαι οἱ ἐργαζόμενοι τοῦ οἰκτοῦ, τὰ τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὀφθαλμοὺς, θραυομένης τῆς πέτρης· ἔπειμον ἐς Δελφοὺς θεοπρόπους ἐπερησομένους τὸ ἀντίξουν.<sup>55</sup> ἢ δὲ Πυθίῃ σφί, ὡς αὐτοὶ Κνίδιοι λέγουσι, χρᾶ ἐν τριμέτρῳ<sup>56</sup> τόνῳ τάδε·

"Ἰσθμὸν δὲ<sup>57</sup> μὴ πυργοῦτε, μήδ' ὀρύσσετε·

"Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἐβούλετο."<sup>58</sup>

46. Κνίδιοι] Cnidus was the birth-place of Ctesias. *LR.*

47. Τριόπιον] anciently Ἀγροῦ κέρας, now Capo Crio 'Cape Ram.' *LR.*

48. Βυβασσίας] Bybassus was also called Bubassus and Bybastus. *WE.*

49. Κεραμεικὸς] Κεραμικός, Xen. H. i, 4, 8; Κεράμειος, ib. ii, 1, 15; now Golfo di Castel Marmora. It was named after the town of Ceramus, now Keramo. *LR.*

50. Σύμην] an island between Cnidus and Rhodes, now Symi. *LR.*

51. Ῥόδον] Rhodes had a variety of names. The etymology is doubtful. See Rhodus, A. It was celebrated for its Colossus. *LR.*

52. ὥρυσσον] here and just below, has the inceptive force of the imperfect; 'began digging'; as ἐδίδον, i, 209, 63; κατεστρέφετο has the contemporary force, 'was subjugating.'

53. ἐντὸς δὲ πᾶσα] i. e. ἐντὸς δὲ τοῦ ὁρύγματος [ισθμοῦ, *SW.*] πᾶσα σφί ἡ χώρα ἐγένετο. πρῶτον μὲν ἀπετείχισεν τὸν ἰσθμὸν, ἀπὸ δὲ τοῦ ἰσθμοῦ ἡ χερσονήσος εἰς πᾶσα ἐστὶ, vi, 36. *WE.*

55. ἀντίξουν] τὸ ἐναντιούμενον. *ΓΛ.* opposed to σύμμαχον, iv, 129, 32.

56. τριμέτρῳ] When trimeters simply are mentioned, iambs are meant; as in speaking of hexameters, i, 62, they are understood to be dactylic or heroic. The iambic 'trimeter' was also called *senarius*, as consisting of six feet, viz. two to each metre.

57. δὲ] i, 62; s. i, 55, 92. The antecedent clause, which the abruptness of the speaker leaves to be supplied, would be to this effect: πᾶσας μὲν ἄλλας μηχανὰς σωτηρίας ὁμᾶς γ' ἐρευνᾶν οὐδαμῶς φθονεῖ δεός.

58. ἐβούλετο] "Some Dutchmen offered Charles II, king of Spain, to make the Tagus navigable as far as Lisbon, at their own expense, provided they were allowed, for a definite term of years, to levy certain duties on the merchandise to be embarked there. It was their intention to make the Mançanares navigable from Madrid to the point where it falls into the Tagus. The council of Castille after mature deliberation returned the

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρῆσάσης, τοῦ τε ὀρύγματος ἐπαύσαντο· καὶ Ἀρπάγῳ, ἐπιόντι σὺν τῷ στρατῷ, ἀμαχητὶ σφεας αὐτοὺς παρέδωσαν. (175) Ἦσαν δὲ Πηδασέες οἰκοῦντες ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν· οὗτοι τῶν περὶ Καρίην ἀνδρῶν μούνοί τε ἀντέσχον χρόνον.<sup>59</sup> Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλεῖστα, ὅρος τειχίσαντες, τῷ οὐνομά ἐστι Δίδῃ. (176) Πηδασέες μὲν νυν χρόνῳ ἐξαιρέθησαν· Λύκιοι δὲ, ὡς ἐς τὸ Ξάνθιον πεδίον ἤλασε ὁ Ἀρπαγος τὸν στρατὸν, ὑπεξιόντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς, ἀρετὰς<sup>60</sup> ἀπεδείκνυντο· ἔσωθέντες δὲ, καὶ κατεilhθέντες ἐς τὸ ἄστυ, συνήλυσαν<sup>61</sup> ἐς τὴν ἀκρόπολιν τὰς τε γυναῖκας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι.<sup>62</sup> ταῦτα δὲ ποιήσαντες καὶ συν-ομόσαντες ὅρκους<sup>63</sup> δεινοῦς, ὑπεξελθόντες ἀπέθανον πάντες Ξάνθιοι<sup>64</sup> μαχόμενοι. τὴν μὲν δὴ Ξάνθον οὕτως ἔσχε ὁ Ἀρπαγος.

following remarkable answer: Had it pleased God to make those two rivers navigable, he would not have needed man's assistance to accomplish that effect. Since he has not done so, it is clear that he did not judge it fit to make them navigable. Such an undertaking would seem a violation of the decrees of Providence, and a wish to correct the imperfections which he has purposely left in his works," Clarke, on Spain, xv, p. 284. *LR*.

59. χρόνον] βραχὺν χρόνον ἀντέχειν, Dem. O. ii, 4: s. i, 116, 43.

60. ἀρετὰς] 'feats or prodigies of valour,' i, 59; ἀρετὰς ἀποδεικνύμενοι μεγάλας, Pin. N. vi, 80: s. i, 1, 12.

61. συνήλυσαν] συναγαγεῖν τὰς γυναῖκας ἐς μίαν πόλιν ἐς ταύτην συναλίσσαντα, ὑποπρῆσαι πάσας σὺν αὐτῇ τῇ πόλει, ii, 111; s. vii, 107, 33.

62. π. τ. καίεσθαι] Before these words understand ὥστε. *STG*.

63. ὅρκους] namely, ἡ μὲν νικήσῃ, ἡ ἀποθανεῖσθαι μαχόμενοι. *STG*.

64. Ξάνθιοι] Plutarch records a similar act of despair on the part of this people, when besieged by Brutus, V. xlvii, p. 998, D. Appian relates the same fact, οἱ Ξάνθιοι τὰ σφέτερα πάντα ἀνελόντες, ἐς πυρὸς προνησμένας ἐν ταῖς οἰκίαις ἐπέθεσαν, καὶ τὸ πῦρ ἄψαντες, ἑαυτοὺς ἐπικατέφαζαν [i, 45, 58;] Ξάνθιοι μὲν δὴ τρίτον ὑπὸ σφῶν αὐτῶν

ἀπόλλυντο, ἐλευθερίας οὐνεκα· καὶ γὰρ ἐπὶ Ἀρπάγου τοῦ Μήδου, Κύρῳ τῷ μεγάλῳ στρατηγούντος, ὧδε σφᾶς ἀντὶ δουλοσύνης διέφθειραν, καὶ τὰφος Ξανθίοις ἡ πόλις ἀμεληθεῖσα ὑπὸ Ἀρπάγου τότε ἐγένετο· καὶ ἐπὶ Ἀλεξάνδρου τοῦ Φιλίππου φασὶν ὁμοία παθεῖν, C. iv, 80. *WE*. So when Hannibal besieged Saguntum, *primores argentum aurumque omne, ex publico privatoque in forum collatum, in ignem ad id raptim factum conjicientes, eodem plerique semet ipsi praecipitaverunt. . . . aut inclusi cum conjugibus ac liberis domos super se ipsi concremaverunt; aut armati nulum ante finem pugnae, quam morientes, fecerunt*, Liv. xxi, 14; and the people of Astapa, besieged by Marcius, *facinus in se ac suos factum ac ferum consciscunt. locum in foro destinant, quo pretiosissima rerum suarum congererent: super eum cumulum conjuges ac liberos considerare quum jussissent, ligna circa exstruunt, fascesque virgultorum conjiciunt. . . . execratio dira adjecta, si quem a proposito spes molliavi animi flexisset, erumpunt: . . . (hostis) pugnantem ad unum omnes occidit. facior alia in urbe trucidatio erat, quum turbam feminarum puerorumque imbellem inermemque cives sui caderent, et in succensum rogam semianima pleraque injicerant corpora, rivique sanguinis flammam orientem restinguere: postremo ipsi, cede miseranda suorum fatigati, cum armis*

παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμμήσαντο τὰ πλέω.

(177) Τὰ μὲν νυν κάτω<sup>65</sup> τῆς Ἀσίης Ἄρπαγος ἀνάστατα ἐποίει· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κῦρος, πᾶν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παριείς. τὰ μὲν νυν αὐτῶν πλέω παρήσομεν· τὰ δὲ οἱ παρεῖχε πόνον τε πλείστον, καὶ ἀξιαπηγητότατά ἐστι, τούτων ἐπιμνήσομαι. (178) Κῦρος, ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποίησατο, Ἀσσυρίοισι ἐπετίθετο. Τῆς δὲ Ἀσσυρίας ἐστὶ τὰ μὲν κοινὰ καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ ὀνομαστότατον καὶ ἰσχυρότατον, καὶ ἔνθα σφί, Νίνου<sup>66</sup> ἀναστάτον γενομένης, τὰ βασιλῆα κατεστήκεε, ἦν Βαβυλῶν<sup>67</sup>, εἴουσα τοιαύτη δὴ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος εἴουσα μέτωπον<sup>68</sup> ἑκαστον εἴκοσι καὶ ἑκατὸν σταδίων<sup>69</sup>, εἴουσης<sup>70</sup> τετραγώνου<sup>71</sup>· οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες ὁγδώκοντα καὶ τετρακόσιοι. τὸ μὲν νυν μέγαθος τοσούτῳ ἐστὶ τοῦ ἄστεος τοῦ Βαβυλωνίου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλὴν ὕδατος περιθέει· μετὰ δὲ, τείχος<sup>72</sup> πενήτηκοντα μὲν πηχέων βασιλῆϊων ἐὼν τὸ εὖρος, ὕψος δὲ διηκοσίων πηχέων. ὁ δὲ βασιλῆϊος πῆχυς τοῦ μετρίου ἐστὶ πῆχεος μέζων τρισὶ δακτύλοισι. (189) Ἐπεὶ τε δὲ ὁ Κῦρος, πορευόμενος ἐπὶ τὴν Βαβυλῶνα, ἐγένετο ἐπὶ Γύνδῃ<sup>73</sup> ποταμῷ· τοῦ αἰ μὲν πηγαὶ ἐν Ματιηνοῖσι<sup>74</sup> οὖρεσι, ῥέει δὲ διὰ Δαρδανέων<sup>75</sup>, ἐκδιδοῖ<sup>76</sup> δὲ ἐς ἔτερον ποταμὸν Τίγγριν<sup>77</sup>· ὁ δὲ, παρὰ Ὠπιν πόλιν ῥέων, ἐς τὴν Ἐρυθρὴν

*medio se incendio injecerunt*, xxviii, 22 f. CS. VK.

66. Νίνου] i, 106. WE.

67. Βαβυλῶν] RO, iii, 1, § 1.

69. σταδίων] The whole area was not built over, for Curtius says, *edificia non sunt admodum muris, sed fere spatium unius jugeris absunt: ac ne totam quidem urbem tectis occupaverunt; per nonaginta stadia habitatur; nec omnia continua sunt: cetera sunt coluntque, ut, si externa vis ingruat, obsessis alimenta ex ipsius urbis solo subministrarentur*, v, 1, 26. REN.

70. εἴουσης] as if τῆς ἑκαστον μέτωπον ἐστὶ had preceded. STG. MA, 561, b.

71. τετραγώνου] in itself does not denote 'square,' but only 'quadrangular.' ἡ πόλις τετραγώνος κεῖται, καὶ τὸ μῆκος αὐτῆς, ὅσον καὶ τὸ πλάτος, Revelation xxi, 16. SS.

72. τείχος] These walls were by some reckoned among the seven wonders of the world: *κραναῖς Βαβυλῶνος ἐπιδρομον ἄρμασι τείχος*, Anth. lib. i; BNS. τὸ πλάτος ἔξ ἄρμασιν ἱππασίμων, Ctes. ὡς τέθριππα ἐναντιοδορομῶν ἀλλήλοισι ῥαδίως, Strab. xvi. BT, Ph. i, 12.

73. Γύνδῃ] The Gyndes is one of the four ποταμοὶ νηυσὶ περητοί, τοὺς πᾶσα ἀνάγκη [i, 112, 15;] διαπορθμεύσαι ἐστὶ, v, 52; SW. now the Mendeli (or the Diala?) REN. *rapidus*, Cyri dementia, Gyndes, Tib. iv, 1, 141. WE.

74. Ματιηνοῖσι] Mount Zagros. REN.

75. Δαρδανέων] There is now a district named Darné, on the confines of Persia. REN.

77. Τίγγριν] Another form Τίγγρης, Τίγγρητος, occurs vi, 20. WE. The mo-

θάλασσαν ἐκδιδοῖ· τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειράτο ὁ Κῦρος, ἐόντα νηυσὶ περητὸν, ἐνθαυτὰ οἱ τῶν τις ἱρῶν ἔπων<sup>78</sup> τῶν λευκῶν, ὑπὸ ὕβριος ἐσβᾶς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειράτο. ὁ δέ μιν συμψήσας<sup>79</sup> ὑποβρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἐχαλέπαινε<sup>80</sup> τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι<sup>81</sup>, καὶ οἱ ἐπηπειλησε ‘οὕτω δὴ μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ γυναικᾶς μιν ‘εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαθήσεσθαι.’ μετὰ δὲ τὴν ἀπειλήν, μετεῖς<sup>82</sup> τὴν ἐπὶ Βαβυλῶνα στρατεύειν, διαίρει τὴν στρατὴν δίχα· διελὼν δὲ, κατέεινε<sup>83</sup> σχοινοτενέας ὑποδέξας διώρυχας ὀγδώκοντα καὶ ἑκατὸν, παρ’ ἑκάτερον τὸ χεῖλος τοῦ Γύνδεω, τετραμμένας πάντα τρόπον· διατάξας δὲ τὸν στρατὸν, ὀρύσσειν ἐκέλευε. οἷα δὲ ὁμίλου πολλοῦ ἐργαζομένου, ἦνετο<sup>84</sup> μὲν τὸ ἔργον, ὅμως μέντοι<sup>85</sup> τὴν φερίην<sup>86</sup> πᾶσαν αὐτοῦ ταύτη<sup>87</sup> διέτριψαν<sup>88</sup> ἐργαζόμενοι. (190) Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τρηκοσίαν καὶ

dern name is variously spelt, Tigil, Didsjele, Hid-Dekhel. *LR*. It signifies ‘the flight of an arrow,’ see *A. Mήδων Τίγγριν καλούντων τὸ τόξευμα*, *Stra. SM*.

78. ἔπων] vii, 40; 55. *WE*.

79. συμψήσας] ἀφανίσας, ‘sweeping away so as to leave no vestige.’ *βιαζομένου τοὺς κολυμβητὰς συμψήσας ὁ ποταμὸς ἔφερε κάτω καὶ οὐκ ἔτι ἀπενόστησαν*, *Iamb. STE, Th. L. G. 10818*. *unum regionum equorum, candore fortissimae excellentem, transmeandi fiducia persuasum, abruptum praecipitatumque perierat*, *Oros. ii, 6*. This word would apply to “the Kelpie’s Flow,” in which Ravenswood perished. *Scott, Bride of Lammermoor, c. xxvii*.

80. ἐχαλέπαινε] National prejudice has perhaps misled our author. If Cyrus did act thus, his object was more probably to render the river fordable to his army. So the Halys, ἐπεὶ τε ἐσχίσθη τάχιστα ὁ ποταμὸς, ἀμφοτέρῃ διαβατὸς ἐγένετο, i, 75. *LR. s. vii, 35*.

81. τ. ὑβρίσαντι] ὑβρίσαντα τάδε, iii, 118; *WE*. ὑβριστὴς ποταμὸς, οὐκ εὐδατος περᾶν, ἐκφυσῆ μένος, *Æsch. P. V. 742. BL*.

82. μετεῖς] *differens et praesens in tempus omittens*, *Hor. A. P. 44*.

85. κατέεινε] *und. scholours. SW*.

84. ἦνετο] ἦνυετο, *Hes. ὅπως φέρων ἐνοίτο*, *Hom. Il. x, 473; BL. ἄτε*

παντὸς ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον, viii, 71. *WE*.

85. ὅμως μέντοι] ‘still however; yet still.’ *HGV, 6 or 5. i, 120*.

86. τὴν φερίην] *ἔρην understood, ‘the summer season;’ τὴν χειμερινήν, ‘the winter season:’ i, 202. BO, 336*.

87. αὐτοῦ ταύτη] iii, 25; iv, 135, 66; ‘in that same place;’ ἐν and χώρα are understood: *BO, 324. ταύτη* is sometimes suppressed, as καὶ μιν ἔθαψαν αὐτοῦ τῇ περ ἔπεσε, i, 30; *SW*. and would be omitted by other writers, as αὐτοῦ ἐν τῷ ἱερῷ, *Thu. iii, 81; Xen. H. vii, 4, 36; iv, 8, 39; αὐτοῦ ἐν τῇ χώρᾳ*, *C. vii, 1, 23; Theop. in Ath. xii, 43; Luc. Pro. 8. VK. SD*. ‘in that there place,’ though literal, is a vulgarity.

88. διέτριψαν] *iratus fuit Cyrus flumini. Babylonem oppugnaturus, Gynodem amnem vado transire tentavit. ibi unus ex his equis, qui trahere regium currum albi solebant, abruptus vehementer commovit regem. iuravit itaque ‘amnem illum eo se redacturum ut transiri calcarius etiam a feminis posset.’ huc deinde omnem transtulit belli apparatus, et tandem assedit operi, donec c et lxxx cuniculis divisum alueum in ccc et lx rivos dispergeret et siccum relinqueret, in diversum fluentibus aquis. perit itaque et tempus, et militum ardor, et occasio aggrediendi imparatos*, *Sen. de I. iii, 21*.

ἐξήκοντά μιν ζιῶνχας διαλαβὼν, καὶ τὸ δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλανε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατεύσαντες ἐμενον αὐτόν. ἐπεὶ<sup>89</sup> δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλώνιοι, καὶ, ἐσωθέντες τῇ μάχῃ, κατελήθησαν ἐς τὸ ἄστυ. οἷα δὲ ἐξεπιστάμενοι ἐτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες αὐτὸν παντὶ ἔθνει ὁμοίως ἐπιχειρόντα, προσέειπον<sup>90</sup> αἰτία ἐτέων κάρτα πολλῶν.<sup>91</sup> ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα· Κῦρος δὲ ἀπορίῃσι ἐνείχετο, ἅτε χρόνου τε ἐγγινομένου<sup>92</sup> συχνοῦ, ἀνωτέρω<sup>93</sup> τε οὐδὲν τῶν πρηγμάτων προκοπομένων. (191) Εἴτε δὴ ὦν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς ἔμαθε, τὸ ποιητέον οἱ ἦν, ἐποίει δὴ τοιόνδε τάξας τὴν στρατιὴν ἅπασαν<sup>94</sup>, ἐξ<sup>95</sup> ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλλει, καὶ ὅπισθε αὐτῆς τῆς πόλιος τάξας ἐτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμὸς, προεῖπε τῷ στρατῷ, 'ὅταν διαβατὸν<sup>96</sup> τὸ ρέεθρον 'ἴδωνται γενόμενον, ἐσιέναι ταύτην<sup>97</sup> ἐς τὴν πόλιν.' οὕτω τε δὴ τάξας, καὶ κατὰ ταῦτα παραινέσας, ἀπήλανε αὐτὸς σὺν τῷ ἀρχηγῷ<sup>98</sup> τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τά περ ἡ τῶν Βαβυλωνίων βασιλεία<sup>99</sup> ἐποίησε κατὰ τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίει καὶ ὁ Κῦρος ἕτερα τοιαῦτα.<sup>100</sup> τὸν γὰρ ποταμὸν διώρυχαι ἐσαγαγὼν ἐς τὴν λίμνην εὐῶσαν ἔλος<sup>1</sup>, τὸ ἀρχαῖον ρέεθρον δια-

89. ἐπεὶ] ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος &c; Xen. C. vii, 5, 1.

90. προσεδέξαντο] 'brought in for themselves beforehand,' viii, 20; SW. v, 34, 87.

91. πολλῶν] οἱ ἐν τῷ τείχει κατεγέλωι τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλεόν ἢ εἰκόσιν ἐτῶν, Xen. C. vii, 5, 13. WE.

92. ἐγγινομένου] τῇ πολιορκίᾳ. STG.

93. ἀνωτέρω] MA, 132. ἐς τὸ πρόσω, iii, 56; in a very similar passage.

94. ἅπασαν] after this τοὺς μὲν must be understood, or Herodotus would contradict himself. Similar inaccuracies of expression are not at all unfrequent; ὠκυμρότατος ἄλλων, (the sense requires either the comparative or πάντων,) Hom. Il. A, 505; ii ceterorum Britannorum fugacissimi, Tac. A. 34; στρατιὰ μεγίστη ἐγένετο τῶν πρὸ αὐτῆς, Thu. i, 10; τῶν πρὶν, ib. 11; ἐν ἀγροῖα τῶν ἀπάντων 'Ελλήνων δυνάων, δεῖ σκοπεῖν ὑμᾶς, (where ἄλλων is wanting to complete the sense,) Dem.

de C. 19. "The fairest of her daughters, Eve," Milton, P. L. iv, 324.

95. ἐξ] for ἐπὶ in answer to the question 'where?' κελεύει μῦθαι ἐπὶ τοῦ ποταμοῦ, ὅταν δ' ἄρξανται &c; Xen. A. iv, 3, 21; so χειρὸς ἐξ ἀριστερᾶς, Eur. Hec. 1133. This signification is not noticed by MA.

96. διαβατὸν] ἡ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγγίγνετο, Xen. C. vii, 5, 16; εἰ πορεύσιμον εἴη τὸ ἔδαφος τὸ ποταμοῦ, ib. 18.

97. ταύτην] ἐσόδω.

98. ἀρχηγῷ] und. μέρει; the words ἐς μάχας may also be supplied from App. R. H. vii, 29. This expression is opposed to αὐτὸς σὺν τῷ καθαρῷ ('the sound part') τοῦ στρατοῦ, iv, 135, 69; i, 211; and is equivalent to τῆς στρατιῆς τὸ φλαυρότατον, i, 207; οἱ ἀσθενέες τῆς στρατιῆς, iv, 135. LR. SW.

99. βασιλεία] Nitocris.

1. λίμνην ... ἔλος] 'a lake' ... 'a swamp.'

βατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι, οἱ περ ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ῥέεθρον τοῦ Εὐφρήτεω<sup>2</sup> ποταμοῦ, ὑπογενοστήτηκος ἀνδρὶ<sup>3</sup> ὡς ἐς μέσον μηρὸν μάλιστα κη, κατὰ τοῦτο ἐσῆσαν ἐς τὴν Βαβυλῶνα. εἰ μὲν νυν προεπύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιούμενον, οὐδ' ἂν<sup>4</sup>, περιιδόντες τοὺς Πέρσας ἐσελθεῖν ἐς τὴν πόλιν, διέφθειραν κάκιστα· κατακληῖσαντες γὰρ ἂν<sup>5</sup> πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας<sup>6</sup>, καὶ αὐτοὶ ἐπὶ τὰς αἰμασιὰς ἀναβάντες τὰς παρὰ τὰ χεῖλεα τοῦ ποταμοῦ ἐληλαμένας<sup>7</sup>, ἔλαβον ἂν σφας ὡς ἐν κύρτῃ.<sup>8</sup> νῦν δὲ ἐξ ἀπροσδοκίτου σφὶ παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάλῃ<sup>9</sup> τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκούντων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων<sup>10</sup>, τοὺς τὸ μέσον οἰκόντας τῶν Βαβυλωνίων οὐ μανθάνειν<sup>11</sup> ἐαλωκότας· ἀλλὰ, τυχεῖν γάρ σφὶ εἶδον ὁρτὴν<sup>12</sup>, χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι, ἐς δὲ καὶ τὸ κάρτα<sup>13</sup> ἐπύθοντο. καὶ Βαβυλὼν μὲν οὕτω τότε

2. Εὐφρήτεω] called by the Arabians Forat, 'fertilizing'; the Greeks added εὐ to the original name. A.

3. ἀνδρὶ] αἰμασίην ὄψος ἀήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλὸν, vii, 60. GR.

4. οὐδ' ἂν] Through negligence of style, a preceding clause appears to be wanting, to the following effect; ἐσώθησαν ἂν. GAI.

5. ἂν] with the participle is the same as εἰ with the finite verb; εἰ κατεκλήσαν καὶ ἀνέβησαν: MA, 597, b. πάντας ἂν φάντες τοὺς ἄφρονας μαίνεσθαι, ὀρθῶς ἂν φαίμεν, Pla. Al. ii, 3; ἀγῶνας ἂν δοκεῖ προεῖπὼν καὶ ἄλλα προτιθεὶς μάλιστα ἂν ποιεῖν εὐδαιμονεῖσθαι, ὥστε ἔχειν ἂν &c; Xen. C. i, 6, 18; s. HE, on VG, viii, 3, 1. STG. v, 106, 98.

6. ἐχούσας] 'leading.' φερούσας, i, 180; vii, 201; and τρεπομένας, ii, 17; are synonymous.

7. ἐληλαμένας] vii, 139, 63 twice; ix, 9; Aesch. P. 878; BL. 'erected'; ducere muros, Vir. A. i, 427.

8. κύρτῃ] 'a weel,' 'a wear,' i. e. 'a net of twigs to catch fish,' JO. This signification comprises those of 'basket,' 'cage,' and 'net,' which are assigned to κύρτῃ and κύρτος, STE, Th. L. G. 5473. τῶν κύρτων τὸ ἀδιέδοδον, Luc. i, 655; s. vi, 51, 65; Liv. xxiv, 39, 3.

9. μεγάλῃ] The magnitude of the

city, and the time, which elapsed before its capture was fully known, are much exaggerated by Arist. P. iii, 2. BT, Ph. i, 12. Liv. xxv, 24.

13. ἐαλωκότων] The syllabic augment ε was originally used in all verbs whether they began with a consonant or a vowel: MA, 161. which accounts for the circumflex on dissyllables, ἦγον (ἔαγον), ἦλθον (ἔελθον), εἶχον (ἔεχον), &c.

11. μανθάνειν] for οἱ τοὶ μ. οἰκόντες οὐκ ἔμαθον ἐαλωκότες; as if the ὥς, before λέγεται, had been omitted, or accented thus ὥς (for οὕτως, 'so'): this construction, which is very common, i, 58; 65; ii, 8; iv, 5; 76; 95; may also be accounted for by supposing an ellipsis, before the infinitive, of a second λέγεται, as ὥς δὲ λόγος ὡρμηται, λέγεται Πολυκράτης δοῦναι &c; iii, 56. STG.

12. ὁρτὴν] ἐορτὴν, ἐν ᾗ πάντες οἱ Βαβυλώνιοι δλην τὴν νύκτα πίνουσι καὶ κωμάουσι, Xen. C. vii, 5, 15; Βαλτιδάρι δ βασιλεὺς ἐποίησε δαῖπνον μέγα τοῖς μεγιστᾶσιν αὐτοῦ χιλοῖς ξινον οἶνον &c; ixx, Daniel v, 1... 4. The correspondence of this event with prophecy is shown by RO, iv, 1, 2, § 1. LR. inuadunt urbem somno vinoque sepultam, Vir. A. ii, 265.

13. καὶ τὸ κάρτα] 'and that but too surely:' s. i, 71, 28.

πρώτων<sup>14</sup> ἀραιρήτο.<sup>15</sup> (201) Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργαστο, ἐπεθύμησε Μασσαγέτας<sup>16</sup> ὑπ' ἐωυτῷ ποιήσασθαι.<sup>17</sup> (τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ; πρὸς ἧν τε καὶ ἡλίου ἀνατολὰς<sup>18</sup>, πέρην τοῦ Ἀράξου<sup>19</sup> ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων<sup>20</sup> ἀνδρῶν. εἰσὶ δὲ οἱ τινες καὶ Σκυθικὸν<sup>21</sup> λέγουσι τοῦτο τὸ ἔθνος εἶναι.) (204) Πολλὰ τε γάρ μιν καὶ μεγάλα τὰ ἐπαίροντα καὶ ἐποτρύνοντα ἦν· πρῶτον μὲν<sup>22</sup> ἡ γένεσις, τὸ δοκεῖν πλέον τι εἶναι ἀνθρώπων· δεύτερα δὲ ἡ εὐτυχία, ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι<sup>23</sup> Κύρος<sup>24</sup>, ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος διαφυγείν. (205) Ἦν δὲ, τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν Μασσαγετῶν βασίλεια· Τόμυρις οἱ ἦν οὖνομα. ταύτην, πέμπων ὁ Κύρος, ἐμνάτο τῷ λόγῳ<sup>25</sup>, θέλων γυναικα ἦν<sup>26</sup> ἔχειν. ἡ δὲ Τόμυρις συνιῖσα οὐκ αὐτὴν μιν μνώμενον<sup>27</sup>, ἀλλὰ τὴν Μασσαγετῶν βασιλῆην, ἀπέπειτο τὴν πρόσδοον. Κύρος δὲ μετὰ τοῦτο, ὥς οἱ δόλῳ οὐ προεχώρει<sup>28</sup>, ἐλάσας ἐπὶ τὸν Ἀράξου, ἐποιέετο ἐκ τοῦ ἐμφανέος<sup>29</sup> ἐπὶ τοὺς Μασσαγέτας στρα-

14. *πρώτων*] It was taken, the second time, by Darius, iii, 159. *WE*.

15. *ἀραιρήτο*] vii, 83; ix, 102; *WE*. Ionic (= ἥρητο) pluperfect of αἰρέειν: *SW*. iii, 65; 126; vii, 8, 3.

16. *Μασσαγέτας*] They were probably a branch of the Getæ or Goths who had settled in Turkestan. *LR*. A.

17. *ὑπ' ἐ. ποιήσασθαι* 'to reduce under himself; Milton, *P. L.* iii, 319; ἐν νόφ' ἔχων πᾶσαν τὴν Ἑλλάδα ὑπ' ἐ. π. vii, 157; πάντα τὰ πράγματα ὑφ' ἐ. π. Dem. de C. 13; κατεστρέφετο καὶ ἐποιεῖτο ὑφ' ἐ. ib. 14; 15; 22. s. i, 28, 100.

18. *ἀνατολὰς*] is opposed to *δυσμάς*, and ἧν το ἱσπερην, vii, 58, 14; ii, 31; iv, 8. The former two nouns are generally used in the plural, and ἡλίου is often understood, ἡ πρὸς ἀνατολὰς, . . . ἡ πρὸς μεσημβρίαν καὶ δυσμάς, Pol. ii, 14; St Matthew xxiv, 27; *SS*. in septemtriones et orientem solem, . . . inter occasum solis et septemtriones, *Cæs*. G. i, 1: *BO*, 105. s. iii, 84, 91.

19. Ἀράξου] The Iaxartes, now the Syr-Daria. Herodotus erroneously places its source in Matiene. *A. REN. SW*.

20. Ἰσσηδόνων] A people of Serica, in the district now called Shefi-Si, *A.*

ancestors of the Yugures, or Eluths. *REN*.

21. *Σκυθικὸν*] *Arr. Al.* iv, 16; and *Diod.* ii, 44; call them Scythians. *LR*.

22. *πρῶτον μὲν*] *πρῶτα μὲν* is opposed to *δεύτερα δὲ*, iii, 80; viii, 106. *SW*.

23. *στρατεύεσθαι*] The active voice is used in the same sense, i, 77; vi, 7. *SW*.

24. *Κύρος*] *Κ.* εὐδαίμων ἀνὴρ, ἄρξας, ἔθηκε πᾶσιν εἰρήνην φίλοις· *Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτίσατο*, *Ἰωνίαν τε πᾶσαν ἥλασεν* *Blz*· *Ἰσὲς γὰρ οὐκ ἤχθηρεν, ὥς εὐφρων ἔφυ*, *Æsch.* P. 774; τῶν γε ἔπειτα γεγεννημένων, ἴσως δὲ καὶ τῶν ἀπάντων, Κύρον, τὸν Μήδων μὲν ἀφελόμενον τὴν ἀρχὴν, Πέρσας δὲ κτησάμενον, οἱ πλείστοι καὶ μάλιστα *δαυμάζουσιν*, *Isoc.* Ev. p. 357. *MT*. Cyrus was foretold by name above 100 years before his birth, *Isaiah* xlv, 28; xlv, 1 . . . 5; where he is described as an irresistible conqueror, as well as in *Daniel* viii, 4. *NW*, on the *Pr. d.* x, p. 166.

26. ἦν] 'his:' an abbreviated form of ἔην. *MA*, 149, *note*.

29. ἐκ τοῦ ἐμφανέος] Procopius is very fond of this expression, *B. G.* i, 1; 11; 12 &c; ἐκ γε ἐμφανούς πόλεμος

τητήν<sup>30</sup>, γεφύρας τε ζευγνύων ἐπὶ τοῦ ποταμοῦ, διάβασιν<sup>31</sup> τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων<sup>32</sup> τὸν ποταμὸν οἰκοδομώμενος. (206) Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κήρυκα, ἔλεγε τάδε· “ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων, τὰ σπεύδεις<sup>33</sup> οὐ γὰρ ἂν εἰδείης<sup>34</sup>, εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα· παυσάμενος δὲ, βασιλεὺς τῶν σεωντοῦ, καὶ ἡμέας ἀνέχεν ὀρέων<sup>35</sup> ἄρχοντας τῶν περ ἄρχομεν. οὐκ ὦν ἐθελήσεις<sup>36</sup> ὑποθήκησι τησίδε<sup>37</sup> χρεέσθαι, ἀλλὰ πάντα μᾶλλον ἢ δι’ ἡσυχίης εἶναι.<sup>38</sup> σὺ δὲ εἰ μεγάλως προθυμείαι<sup>39</sup> Μασσαγετέων πειρηθῆναι, φέρε, μόχθον μὲν, τὸν ἔχεις ζευγνύς τὸν ποταμὸν, ἄφες· σὺ δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν, διάβαινε ἐς τὴν ἡμετέραν.<sup>40</sup> εἰ δ’ ἡμέας βούλεια ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέραν, σὺ τωὶ τούτου ποίεις.” Ταῦτα δὲ ἀκούσας, ὁ Κύρος συνεκάλεσε Περσέων τοὺς πρῶτους συναγείρας δὲ τούτους, ἐς μέσον σφί προσέειπε τὸ πρῆγμα, συμβουλευόμενος, ‘ὁκότερα ποίει;’<sup>41</sup> τῶν δὲ κατὰ τωὶ τούτου αἱ γνώμαι συνεξέπιπτον<sup>42</sup>, κελυνόντων ‘ἐσδέκεσθαι Τόμυριν τε καὶ τὸν στρατὸν αὐτῆς ἐς τὴν χώραν.’ (207) Παρῶν δὲ, καὶ μεμφόμενος τὴν γνώμην ταύτην, Κροῖσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ, λέγων τάδε· “ὦ βασιλεῦ, εἶπον μὲν καὶ πρότερον

οὐκ ἦν συνεστηκὸς, Pau. ix, 1; WE. iii, 150; iv, 120; vii, 205; v, 37, 12; ἐμφανέως, i, 140; vi, 123. SW. MA, 574.

30. στρατηγὴν] Ionic (= στρατείαν), ‘an expedition;’ στρατῶν, Ionic (= στρατιά), ‘an army,’ i, 14. VK. The same distinction is made by Thu. and Xen. SW.

31. διάβασιν] in apposition to γεφύρας. MA, 431.

32. διαπορθμευόντων] supply τὸ ἔτερον μέρος τοῦ στρατοῦ. STG.

33. τὰ σπεύδεις] is given as an instance of an intransitive verb with an accusative of the object. MA, 417.

34. οὐκ ἂν εἰδείης] ‘thou canst not know:’ ἂν διαγνώῃς, i, 134; βέοι ἂν; ii, 22; μόγεις ἂν διαβήξειας, iii, 12; οὐκ ἂν ἀμαρτάνοις, iv, 9; οὐδ’ ἂν διαγνώῃς, iv, 74; οὐκ ἂν δυναμέσθαι, iv, 114; οὐκ ἂν εἶναι, vi, 63; the optative in all these passages has a potential signification. STG.

36. οὐκ ἂν ἐ.] ‘if then thou wilt not.’ οὐκ ἂν in Her. before the future tense, second person, has the force of εἰ ἂν

οὐκ, or of ἦν μὴ followed by the aorist subjunctive. SW explains thus the following passage, οὐκ ἂν ποιήσετε ταῦτα, ἡμεῖς μὲν πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοντες, ὁμολογίῃ χρησόμεθα, iv, 118, 73; in this next passage he has ἦν μὴ παύσησθε after οὐκ ἂν, but the two former words are merely a gloss, which has crept into the text, οὐκ ἂν παύσεσθε, ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατὰγοντες Ἰππῖν, ὥστε ὁμῶν Κορινθίους γε οὐ συναινόντας, v, 92, 27.

37. τησίδε] BHK. τησίδε, which is the reading of most editions, offends against the rule that the circumflex is only admissible on the ultimate or penult.

38. δι’ ἡσυχίης εἶναι] i. e. ἡσυχάζειν. MA, 580, e.

40. ἡμετέραν] γῆν or χώραν is understood. BO, 46.

42. συνεξέπιπτον] ‘coincided;’ a metaphor taken from lots, which ‘fall out together’ from a helmet or an urn: STG. ἐς τωὶ τούτου αἱ γνώμαι συνέδραμον, i, 53; iii, 83, 81.



“ τοι, ὅτι, ἐπεὶ με Ζεὺς<sup>43</sup> ἔδωκέ τοι, τὸ ἂν ὀρῶ σφάλμα ἐὼν οἴκῳ τῷ  
 “ σφ, κατὰ δύναμιν<sup>44</sup> ἀποτρέψειν. τὰ δέ μοι παθήματα<sup>45</sup>, ἐόντα  
 “ ἀχάριτα, μαθήματα γεγόνεε. εἰ μὲν ἀθάνατος δοκέεις εἶναι, καὶ  
 “ στρατιῆς τοιαύτης<sup>46</sup> ἄρχειν, οὐδὲν ἂν εἴη πῆγμα<sup>47</sup> γνώμας ἐμὲ  
 “ σοὶ ἀποφαίνεσθαι· εἰ δ’ ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἶς, καὶ  
 “ ἐτέρων τοιῶνδε ἄρχεις, ἐκείνῳ πρῶτον μάθε, ὥς κύκλος<sup>48</sup> τῶν  
 “ ἀνθρωπῶν ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἔφ’ αἰεὶ τοὺς  
 “ αὐτοὺς εὐτυχεῖν. ἥδη ὦν ἐγὼ γνῶμην ἔχω<sup>49</sup> περὶ τοῦ προκειμένου  
 “ πρήγματος τὰ ἔμπαλιν<sup>50</sup> ἢ οὗτοι. εἰ γὰρ ἐβελήσομεν ἐσδέξασθαι  
 “ τοὺς πολέμιους ἐς τὴν χώραν, ὅδε τοι ἐν αὐτῷ κίνδυνος ἐν· ἐσσω-  
 “ θεῖς μὲν, προσπολλύεις πᾶσαν τὴν ἀρχήν· δηλα γὰρ δὴ, ὅτι,  
 “ νικῶντες, Μασσαγέται οὐ τὸ ὀπίσω φεύγονται, ἀλλ’ ἐπ’ ἀρχὰς  
 “ τὰς σὰς ἐλῶσι·<sup>51</sup> νικῶν δὲ, οὐ νικᾷς τοσοῦτον, ὅσον<sup>52</sup> εἰ διαβᾷς  
 “ ἐς τὴν ἐκείνων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τωὐτὸ γὰρ  
 “ ἀντιθίσω ἐκείνῳ<sup>53</sup>, ὅτι, νικήσας τοὺς ἀντιοιμένους, ἑλᾷς ἰθὺ τῆς  
 “ ἀρχῆς τῆς Τομύριοις. χωρὶς τε τοῦ ἀπηγημένου, αἰσχυρὸν καὶ οὐκ  
 “ ἀνασχετὸν, τὸν Κῦρόν γε τὸν Καμβύσῳ, γυναικὶ εἰζαῖτα ὑπο-  
 “ χωρῆσαι<sup>54</sup> τῆς χώρας. νῦν ὦν μοι δοκέει, διαβάντας προελθεῖν,  
 “ ὅσον ἂν ἐκείνοι διεξίωσι· ἐνθεῦτεν δὲ, τάδε ποιῶντας, πειρᾶσθαι

43. Ζεὺς] ἐπεὶ σ’ ἔθηκε Ζεὺς ἀμνη-  
 τως δόμοις κοινωνῶν εἶναι χερνίβων,  
 πολλῶν μετὰ δούλων, Aesch. A. 1003.  
 BL.

44. κατὰ δύναμιν] κωλύειν κ. δ.  
 Thu. i, 45; παντὶ σθένει κ. τὸ δυνατόν,  
 Dem. O. iii, 4; κ. τὸ καρτερόν, iii,  
 65, 37.

45. παθήματα] Ζῆνα τὸν πάθει μάθος  
 δέντα κυρίως ἔχειν, Aesch. A. 167 ff;  
 δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιβ-  
 ρέπει, 241; παθὼν δὲ τε νήπιος ἔγνω,  
 Hes. O. D. 216; κατὰ τὴν παροιμίαν,  
 ‘παθόντα γνῶναι,’ Pla. Con. 44; BL.  
 ὁ πονήσας δὲ, νόψ καὶ προμάθειαν φέρει,  
 Pin. I. i, 56. GAI.

46. τοιαύτης] i. e. ἡ καὶ αὐτὴ ἀθά-  
 νατός ἐστι. STG.

48. κύκλος] καθά περ καὶ φασι κύ-  
 κλον εἶναι τὰ ἀνθρώπινα, Arist. Pro.  
 xvii, p. 129; WE. Eth. i, 10; ἐπὶ  
 πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον  
 ἄρκτον στροφάδες κέλευθαί· μένει γὰρ  
 οὐτ’ αἰδῶ νύξ βροτοῖσιν, οὔτε κῆρες,  
 οὔτε πλοῦτος, ἀλλ’ ἄφαρ βέβακε· τῷ δ’  
 ἐπέρχεται χαίρειν τε καὶ στέρεσθαι,  
 Soph. T. 131.

49. γνῶμην ἔχω] i. e. γνώσκω. STG.

κατὰ may be understood, on account  
 of the adverb ἔμπαλιν, which follows,  
 iii, 82; but no preposition is wanting  
 in the expressions τήνδε ἔ. γν. ii, 27;  
 τήνδε ἔ. τὴν γν. iv, 31; SW. and here  
 our author might have said γν. ἔ. ἐναν-  
 τίην τῇ τούτων. STG. The phrase γν.  
 ἔχειν occurs, Thu. ii, 86; Arist. N.  
 158. SS. Each of the three forms is  
 found in Dem. Ph. i, viz. ἔ. γνώσκω, 1;  
 ταύτην ἔ. τὴν γν. 3; οὕτω τὰς γνώμας  
 ἔ. 7; s. i, 120, 86.

50. τὰ ἔμπαλιν] τῆμπαλιν, τοῦναν-  
 τίον, τοῦμπαλιν, in Attic Greek. VK.  
 Instead of κατὰ with γνῶμην, ἐς might  
 be understood here, as in the phrase  
 τοῦμπαλιν πεσεῖν φρενῶν, Eur. Hi.  
 392.

51. ἐλῶσι] for ἐλάσονται, MA, 178, a.  
 ἐλάσω, ἐλῶ, ἐλῶ.

52. ὅσον] Supply ἂν νικήης. STG.

53. ἐκείνῳ] i. e. ἐκείνῃ τῇ γνῶμῃ  
 ὅτι, “νικῶντες, Μασσαγέται οὐ τὸ  
 ὀπίσω φεύγονται, ἀλλ’ ἐπ’ ἀρχὰς τὰς  
 σὰς ἐλῶσι.” STG.

54. ἐλ. ὑποχωρῆσαι] τότε ἐγὼ τῷ  
 Πύθωνι οὐκ εἴξα, οὐδ’ ὑπεχώρησα, Diod.  
 xvi, 85. WE.

“ ἐκείνων περιγενέσθαι” ὡς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσι  
 “ ἀγαθῶν <sup>55</sup> τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπαθείες.  
 “ τούτοις ὦν τοῖσι ἀνδράσι, τῶν προβάτων <sup>56</sup> ἀφειδέως πολλὰ  
 “ κατακόψαντας καὶ σκευάσαντας <sup>57</sup>, προθεῖναι ἐν τῷ στρατοπέδῳ  
 “ τῷ ἡμετέρῳ δαῖτα” πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἶνου ἀκρήτου,  
 “ καὶ σιτία παντοῖα” ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς  
 “ στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτῆς ἐξαναχωρεῖν ἐπὶ  
 “ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι, ἰδόμενοι  
 “ ἀγαθὰ πολλὰ, τρέψονται τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπε-  
 “ ται ἀπόδεξις ἔργων μεγάλων.” (208) Γνώμαι μὲν αὐται συν-  
 ἔστασαν. <sup>58</sup> Κῦρος δὲ, μετεῖς τὴν προτέραν γνώμην, τὴν Κροῖσου δὲ  
 ἐλόμενος, προηγόρευε Τομύρι <sup>59</sup> ‘ἐξαναχωρεῖν, ὡς αὐτοῦ διαθεσο-  
 ‘ μένον ἐπ’ ἐκείνην.’ ἡ μὲν δὴ ἐξαναχώρει, κατὰ <sup>60</sup> ὑπέσχετο πρῶτα.  
 Κῦρος δὲ, Κροῖσον ἐς τὰς χεῖρας ἐσθλὴς τῷ ἑωυτοῦ παιδί Καμβύσῃ,  
 τῷ περ τὴν βασιλῆτην ἐδίδου <sup>61</sup>, καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν  
 τε αὐτὸν καὶ εὖ ποιεῖν, ἦν ἡ διάβασις ἡ ἐπὶ Μασσαγέτας μὴ ὀρθω-  
 θῇ” ταῦτα ἐντειλάμενος, καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς  
 διέβαινε τὸν ποταμόν καὶ ὁ στρατὸς αὐτοῦ. (209) Ἐπεὶ τε δὲ  
 ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης, εἶδε ὄψιν, εὐδων ἐν  
 τῶν Μασσαγετῶν τῇ χώρῃ, τοιήνδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ  
 ὄρᾳ τῶν Ὑστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα <sup>61</sup> ἐπὶ τῶν  
 ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην  
 ἐπισκιάζειν. Ὑστάσπεϊ δὲ τῷ Ἀρσάμεος, ὄντι ἀνδρὶ Ἀχαιμενίδῃ <sup>62</sup>,  
 ἦν τῶν παίδων Δαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἴκοσι  
 κον μάλιστα ἔτεα” καὶ οὗτος καταλέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχε

55. ἀγαθῶν] i, 126; τῶν Λυδίων ἀγαθῶν, Xen. C. vi, 2, 22; νικητῶν γενομένων ἡμετέρων καὶ ἀναχωρησάντων τῶν πολέμων, παρεκάλουν ἐγώ σε, ὅπως κοινῇ μὲν αὐτοὺς διώκοιμεν, κοινῇ δὲ, εἴ τι καλὸν κάγαθον συμβαίνοι, τοῦτο καρποῖμεθα, ib. v, 9, 19; ὅ τι καλὸν κάγαθόν ἐστιν ἐν Σάρδεσιν, ib. vii, 2, 12 f.; Thu. i, 82; St Luke xvi, 25. s. vi, 139; in i, 119, 72.

56. προβάτων] The ancients called by this name πάντα τὰ τετράποδα θρόμακα, Schol. on Il. E, 124; WE. i, 188; vi, 56; 57; as distinguished from man, i, 203; vii, 171; Hes. O. D. 556. It applies to βόες, ii, 41; and ἵπποι, iv, 61; vii, 171; Pin. fr. inc. cxxxviii; and seems to include not only oxen and horses, viii, 137;

but asses and camels, i, 133; though in i, 167; it is opposed to beasts of burthen as well as to man.

57. σκευάσαντας] ‘after dressing.’

58. συνέστασαν] ‘came in competition,’ ‘conflicted:’ iv, 132, 54; vi, 29, 51; 108; vii, 142, 1; WE. SW. viii, 79, 56; s. ix, 89, 53.

61. ἐδίδου] It was the custom for the king of Persia, before going on a foreign expedition, to name his successor: δει μιν, ἀποδέξαντα βασιλῆα, κατὰ τὸν Περσέων νόμον, οὕτω στρατεύεσθαι, vii, 2, 5. WE.

62. Ἀχαιμενίδῃ] s. vii, 11. A noble and numerous clan of the Pasargadae, which was the chief tribe of the Persians, i, 125. To this the royal family belonged: s. the genealogical table.

κω ἡλικίην<sup>63</sup> στρατεύεσθαι. ἐπεὶ ὦν δὴ ἐξεγέρθη ὁ Κῦρος, εἰδίδον λόγον ἐνωτῷ περὶ τῆς ὄψιος. ὥς δέ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μούνον<sup>64</sup>, εἶπε· “Ὑστά-  
 “σπες, παῖς σὸς ἐπιβουλεύων ἐμοὶ τε καὶ τῇ ἐμῇ ἀρχῇ ἔαλωκε· ὥς  
 “δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδονται<sup>65</sup>, καὶ  
 “μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ἤδη ὦν ἐν τῇ παροι-  
 “χομένῃ νυκτὶ, εὐδων, εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον,  
 “ἔχοντα ἐπὶ τῶν ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην,  
 “τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὦν ἐστὶ μηχανῇ<sup>66</sup> ἀπὸ τῆς  
 “ὄψιος ταύτης οὐδεμία, τὸ μὴ κείνον ἐπιβουλεύειν ἐμοί. σὺ τοίνυν  
 “τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ ποίεε, ὅκως, ἔπειαν  
 “ἐγὼ, τάδε καταστρεψάμενος, ἔλθω ἐκεῖ, ὥς<sup>67</sup> μοι καταστήσῃς<sup>68</sup> τὸν  
 “παῖδα ἐς ἔλεγχον.”<sup>69</sup> (210) Κῦρος μὲν, δοκέων Δαρεϊόν οἱ ἐπι-  
 βουλεύειν, ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε, ὥς αὐτὸς μὲν τε-  
 λεντήσῃεν αὐτοῦ ταύτη μέλλοι, ἡ δὲ βασιλῆτῃ αὐτοῦ περιχωρεοί ἐς  
 Δαρεῖον. ἀμείβεται<sup>70</sup> δὴ ὦν ὁ Ὑστάσπες τοῖσδε· “ὦ βασιλεῦ, μὴ εἴη  
 “ἀνὴρ Πέρσης γεγωνὼς, ὅστις τοὶ ἐπιβουλεύσει· εἰ δ' ἔστι, ἀπόλοιτο  
 “ὥς τάχιστα· ὅς ἀντὶ μὲν δούλων<sup>71</sup> ἐποίησας ἐλευθέρους Πέρσας  
 “εἶναι· ἀντὶ δὲ ἄρχεσθαι<sup>72</sup> ὑπ' ἄλλων, ἄρχειν ἀπάντων. εἰ δέ τίς  
 “τοὶ ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα<sup>73</sup> βουλεύειν περὶ

63. ἡλικίην] ‘six or seven and twenty,’ Xen. C. i, 2.

64. μούνον] ‘apart.’

65. κήδονται] Διδὸς δέ τοι βγγελὸς εἰμι· ὅς σε, ἀνευθεν δὲ, μέγα κήδεται ἡδ' ἐλαίρει, Hom. Il. B, 26. From πάντα μάλ' ἀτρεκέως, ib. 10; and other expressions, it would seem that Herodotus had this passage in view.

66. μηχανῇ] οὐκ ἐστι μ. οὐδεμία τὸ μὴ, ‘there is no possibility but that;’ ‘there is no help for it, but,’ &c. s. viii, 100, 43. HUBERT “Come, boy, prepare yourself.” ARTHUR “Is there no remedy?” HUBERT “None, but to lose your eyes.” Shakespeare, K. J. iv, 1.

67. ὥς] Either this word or ὅκως is superfluous; the ὥς appears to be used in consequence of the parenthesis: SW. vii, 147, 46.

68. καταστήσῃς] κείνας ἐναργεῖς δεῦρὸ μοι στήσῃς ἔγων, Soph. CE. C. 910. CY.

69. ἐς ἔλεγχον] καθιστάνω ἐς ἔ. ‘to present for trial, or examination.’ The

phrase occurs in Isoc. and Plu. STE, Th. L. G. 3679.

70. ἀμείβεται] This verb is put either (1) absolutely, ἀμείβεται Κροῖσος, i, 40; or (2) with an accusative of the thing, ταῦτα ἀμείψατο, i, 37; or (3) with an accusative of the person as well as of the thing, ταῦτα τοὺς φίλους ἀμείψατο, ii, 173; or (4) with a dative of the thing, ἀμείβεται Κροῖσος τοῖσδε, i, 38; or (5) with an accusative of the person and a dative of the thing, which is most usual, τοιοῦτοισι ἀμείψατο Κροῖσον, i, 43. SW.

71. ἀντὶ δούλων] i. e. ἀντὶ τοῦ δούλους εἶναι; so ἀντ' ἐλευθέρων, v, 49, 29; STG. s. i, 86, 22: γυναῖκας ἀντ' ἀνδρῶν, i, 155.

72. ἀντὶ ἄρχεσθαι] ἀντὶ εἶναι, vi, 32; vii, 170; ἀντὶ γενέσθαι, vii, 170. SW. The omission of the article after a preposition is unusual. MA, 541.

73. νεώτερα] ‘seditious innovations, treason:’ supply either βουλευματα from the verb, [ποτα consilia, Liv. xxv, 23;] or πρήγματα from v, 106; (where

“σέο, ἐγώ τοι παραδίδωμι χρῆσθαι<sup>74</sup> αὐτῷ τούτο, ὃ τι<sup>75</sup> σὺ βοῦ-  
 “λεαι.” Ὑστάτης μὲν, τούτοις ἀμειψάμενος, καὶ διαβάς τὸν  
 Ἀράξεια, ἦε ἐς Πέρσας, φυλάζων Κύρῳ τὸν παῖδα Δαρεῖον. (211)  
 Κύρος δὲ, προελθὼν ἀπὸ τοῦ Ἀράξω ἡμέρης ὁδὸν, ἐποίεε τὰς  
 Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ κα-  
 θαροῦ στρατοῦ ἀπελάσαντος ὀπίσω ἐπὶ τὸν Ἀράξεια, λειφθέντος δὲ  
 τοῦ ἀχρηῖτου, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίς<sup>76</sup> τοῦ στρα-  
 τοῦ, τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευσεν ἀλεξιμένους.<sup>77</sup>  
 καὶ τὴν προκειμένην ἰδόντες δαῖτα, ὡς ἐχειρώσαντο τοὺς ἐναντίους,  
 κλιθέντες δαίνυντο.<sup>78</sup> πληρωθέντες δὲ φορβῆς καὶ οἶνου<sup>79</sup>, εὖδον. οἱ  
 δὲ Πέρσαι, ἐπελθόντες, πολλοὺς μὲν σφῶν ἐφόνευσαν· πολλῶν δ’ ἐτι  
 πλεῦνας ἐζώγρησαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος  
 παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὐνομα ἦν Σπαργαπίσης.  
 (212) Ἡ δὲ, πυθομένη τὰ τε περὶ τὴν στρατιὴν γεγονότα καὶ τὰ  
 περὶ τὸν παῖδα, ἐμπουσα κήρυκα παρὰ Κύρον, ἔλεγε τάδε·  
 “Ἀπλῶστε αἵματος<sup>80</sup> Κύρε, μηδὲν ἐπαρθῆς τῷ γεγονότι τῷδε  
 “πρήγματι, εἰ<sup>81</sup> ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαι-  
 “νεσθε οὕτω, ὥστε, κατιόντος<sup>82</sup> τοῦ οἶνου ἐς τὸ σῶμα, ἐπαναπλῶειν<sup>83</sup>  
 “ὑμῖν ἔπεα κακὰ, τοιούτῳ φαρμάκῳ δολώσας<sup>84</sup>, ἐκράτησας παιδὸς

βουλεύσαι πρῆγμα also occurs;) vi, 2;  
 74; or ἔργα from vii, 6; νεωτέρων  
 ἐπιθυμοῦντες πραγμάτων, Xen. H. v, 2,  
 9; οὐ καὶνῶν δεῖσθαι π. οὐδὲ μεταστά-  
 σεως, ib. i, 4, 16; noua moliri, Vell. ii,  
 129; novis rebus studere, Cic. Cat. i, 1.  
 The use of the comparative is explained  
 i, 27, 81. In the same sense καὶνός is  
 used by Attic writers, λέγεται τι καὶνόν;  
 γένοιτο ἂν τι καὶνότερον ἢ Μακεδὼν  
 Ἀθηναῖος καταπολεμῶν; Dem. Ph. i,  
 5. s. iii, 62, 6; Liv. xxi, 50, 7.

74. χρῆσθαι] ‘to treat:’ ἀνθρώποις ὡς  
 χρηστέον οὐ γινώσκειν, Xen. H. i, 6,  
 4; ii, 4, 37; Juv. v, 170.

75. τούτο, ὃ τι] οὕτω ὅπως.

76. τριτημορίς] τῆς στρατιῆς τρ. vii,  
 131; *tertia pars copiarum*, Jus. i, 8.

77. ἀλεξιμένους] ἀμυνομένους. ΓΛ.

78. δαίνυντο] Hom. Il. A, 468;  
 εἰσχωρῶντο, Hes. When the Istrians had  
 taken a Roman camp, *ibi quum omnium*  
*rerum paratam expositamque copiam, et*  
*stratos lectos in quæstorio invenissent,*  
*regulus accubans epulari cepit. mox*  
*idem ceteri omnes, armorum hostiumque*  
*obliti, faciunt: et, ut quibus inusuetus*  
*liberior victus esset, avidius vino ci-*  
*boque corpora onerant*, Liv. xli, 2; the

consequences were similar. *WE. Liv.*  
*xxii, 41, 4.*

79. φορβῆς καὶ οἶνου] *MA*, 330, b.  
 φορβή is a word mostly used by poets,  
 and by them applied to the ‘food’ of  
 brutes: to express that of men, Homer  
 has the following terms, *βρωμή*, *βρώσις*,  
*βρωτὸς*, *ἐθγτὺς*, *ἐθωδή*, *ἔψον*, and *εἶτος*;  
 which he very generally couples with  
*μέθυ*, *οἶνος*, *πόσις*, or *ποτής*. *Liv. xvn*,  
 23.

80. ἀπλῶστε αἵματος] *MA*, 322.

82. κατιόντος] τὸν Διόνυσον μαινό-  
 μενον οἱ πολλοὶ λέγουσιν, ἀπὸ τοῦ τοὺς  
 πλείονος ἀκράτους σπῶντας δορυβάδεως  
 γίνεσθαι “οἶνος καὶ κένταυρον ἔλκεσ’.  
 ὃ δ’, ἐπεὶ φρένας ἔασεν οἶνῳ, μαινόμενος  
 κἀκ’ ἔρεξε.” (Then follows this passage  
 of Herodotus and another quotation.)  
 Ξενοφῶντος δὲ ὁ Ἀγχιλάος μέθης μὲν  
 ἀπέχσθαι ὁμοίως φέρετο χρῆναι καὶ μα-  
 νίας, *Ath. xiv, 1. VK.*

83. ἐπαναπλῶειν] ‘to rise to the sur-  
 face, to float up;’ ἀναπλάφει ἔπεα μαι-  
 νομένην πρέποντα, *Eust. on Il. x, p.*  
*1212, 12. VK. s. i, 2, 68.*

84. δολώσας] ἐλὼν δόλω, i, 214; *SW.*  
 παῖδά μου κατακτενοῦσι σοὶς δολώσαν-  
 τες γάμοις, *Eur. I. A. 898. VK.*

“ τοῦ ἐμοῦ, ἀλλ’ οὐ μάχῃ κατὰ <sup>85</sup> τὸ καρτερόν. νῦν ὦν μεν εὖ παραι-  
 “ νεύσῃς ὑπόλαβε <sup>86</sup> τὸν λόγον <sup>87</sup> ἀποδούς μοι τὸν παῖδα, ἀπιθι ἐκ  
 “ τῆσδε τῆς χώρας ἀζήμιος, Μασσαγετέων τριτημορίδι τοῦ στρατοῦ  
 “ κατυβρίσας <sup>88</sup> εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμνυμί τοι, τὸν  
 “ Μασσαγετέων δεσπότην <sup>89</sup>, ἡ μὲν <sup>90</sup> σε ἐγὼ, καὶ ἀπληστον ἐόντα,  
 “ αἵματος κορέσω.” (213) Κῦρος μὲν νυν τῶν ἐπέων οὐδένα  
 τούτων ἀνευειχθέντων ἐποιέετο λόγον. ὁ δὲ τῆς βασιλείης Τομύριος  
 παῖς Σπαργαπίσης, ὥς μιν ὁ τε οἶνος ἀνῆκε, καὶ ἔμαθε, ἵνα <sup>91</sup> ἦν  
 κακοῦ, δεηθεὶς Κύρου ‘ ἐκ τῶν δεσμῶν λυθῆναι,’ ἔτυχε ὥς δὲ ἐλύθη  
 τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἐκωτόν. καὶ δὴ  
 οὗτος μὲν τρόπῳ τοιοῦτ’ ἐτελευτᾷ. (214) Τόμυρις δὲ, ὥς οἱ <sup>92</sup> ὁ  
 Κῦρος οὐκ ἐσήκουσε, συλλέξασα πᾶσαν τὴν ἐκωτῆς δύναμιν, συν-  
 ἔβαλε Κῦρῳ. ταύτην τὴν μάχην, ὅσαι <sup>93</sup> δὴ βαρβάρων ἀνδρῶν μά-  
 χαι ἐγένοντο, κρὶνω ἰσχυροτάτην γενέσθαι· καὶ δὴ καὶ πυνθάνομαι  
 οὗτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας <sup>94</sup>  
 ἐς ἀλλήλους τοξεύειν· μετὰ δὲ, ὥς σφί τὰ βέλεα ἐξετετόξευον <sup>95</sup>,  
 συμπεσόντας τῇσι αἰχμῇσι τε καὶ τοῖσι ἐγχειριδίοις συνέχεσθαι.  
 χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους, καὶ οὐδετέρους  
 ἐθέλειν φεύγειν· τέλος δὲ, οἱ Μασσαγῆται περιγεγέατο <sup>96</sup>, ἥ τε δὴ

86. ὑπόλαβε] ‘adopt,’ iii, 146; ὑπο-  
 δέχου, Thom. M. When τὸν λόγον is  
 not expressed, but understood, it sig-  
 nifies ‘to take up the conversation,’  
 vii, 101. SW. SH.

88. κατυβρίσας] generally governs  
 an accusative; but Sophocles has τοῖς  
 σοῖς ἄχεσιν κατυβρίζων, Aj. 153. LR.

89. δεσπότην] This title was par-  
 ticularly given to the Sun; ὁ δέσποτα  
 ἦλιε, καὶ θεοὶ πάντες, an Egyptian  
 prayer in Porph. de Ab. A. iv, 10; ὁ  
 δέσποτα ἦλιε, καὶ σελήνῃ δέσποινα,  
 Heliod. x; but applied to the gods in  
 general, as to Neptune, (Pin. I. vi, 7;)  
 to Bacchus, (Eur. B. 573; ) to Apollo,  
 (Arist. V. 875; ) θεοὺς δεσπότης καλεῖν  
 χρᾶν, Eur. Hi. 87; LR. SW. s. i, 90,  
 69; dominos omnium rerum, deos, Cic.  
 de L. ii, 7; VK. terrarum dominos,  
 deos, Hor. i O. i, 6.

90. ἡ μὲν] ‘assuredly,’ ὅντως μὲν,  
 Hes. SW. vi, 74, 44; ὁμοσπον, ἡ μὲν  
 μοι ἀρξέμεν, Hom. Il. A, 76: HGV, 2,  
 and 8, or 3. The Attic form ἡ μὴν oc-  
 curs Hom. Il. A, 87; Æsch. Th. 527;  
 Soph. Tr. 256; Thu. vi, 72; Pla.  
 Phæ. p. 94; Luc. t. ii, p. 556; BL.

θεοὺς ὁμνυμι, ἡ μὴν ἐμοὶ δοκεῖν, Xen.  
 C. viii, 4, 7. HGV. The indirect ne-  
 gative form is μὴ μὲν, used in oaths  
 and solemn asseverations by Ionic wri-  
 ters for μὴ μὴν, ii, 118; 179; iii, 99;  
 v, 106, 1. SW. MA, 605. s. ix, 7, 35.

92. οἱ] ὅς οἱ οὐδὲ οὕτω ἐσήκουον οἱ  
 Ἀθηναῖοι, vi, 86, 5. SW.

93. ὅσαι] Before this word under-  
 stand ἀπασάν.

94. διαστάντας] ‘standing at a dis-  
 tance,’ is opposed to συμπεσόντας ‘clo-  
 sing together,’ to συνέχεσθαι, (under-  
 stand ἀλλήλοις,) ‘to engage,’ and to  
 συστῆναι ‘to maintain close combat.’  
 “The bow-strings twanged, and arrows  
 hissed: . . . anon, the hosts met in the  
 shock of battle, horse and man Con-  
 flicting,” Southey, Rod. xxv, 164.

95. ἐξετετόξευον] Zosimus has imi-  
 tated this passage, γέγονε μάχη πόσης,  
 ὥς εἰπεῖν, ἑλλης καρτερωτέρα τῶν γὰρ  
 βελῶν ἐκτοξευθέντων ἐκατέρφ’ στρατεύ-  
 ματι, ταῖς αἰχμαῖς καὶ τοῖς δόρασι ἐπὶ  
 χρόνον συγχὸν συνεπλάκησαν, ii, 18.  
 WE.

96. περιγεγέατο] ii, 166. MA, 201,  
 obi. 4.

πολλῇ τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτῃ διεφθάρῃ, καὶ δὴ καὶ αὐτὸς Κύρος τελευτᾷ, βασιλεύσας τὰ πάντα ἑνὸς δέοντα τριήκοντα ἔτα. <sup>97</sup> ἄσκὸν δὲ πλήσασα αἵματος ἀνθρωπίνου, Τόμυρις ἐδίξῃτο ἐν τοῖσι τεθνεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὥς δὲ εὔρε, ἐναπῆπτε <sup>98</sup> αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἄσκόν. <sup>99</sup> λυμαιομένη <sup>100</sup> δὲ τῷ νεκρῷ, ἐπέλεγε <sup>1</sup> τάδε· “Σὺ μὲν ἐμὲ ζώουσάν τε καὶ νικῶσάν σε μάχῃ “ ἀπώλεσας <sup>2</sup>, παῖδα τὸν ἐμὸν ἐλὼν δόλφ’· σὲ δ’ ἐγὼ, κατὰ περ “ ἠπείλησα, αἵματος κορέσω.” <sup>3</sup> τὰ <sup>4</sup> μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν <sup>5</sup> λόγων λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται.

97. *ἔτα*] *Cyrus undetriginta annis rerum potitus est: Scythis bellum inferens, in praelio cecidit*, Sulp. S. ii, 9. *WE.*

98. *ἐναπῆπτε*] from *ἐναφάπτω*, ‘suspended in.’ *caput Cyri amputatum in utrem humano sanguine repletum concijci regina jubet, cum hac exprobratione crudelitatis, “sattia te,” inquit, “sanguine, quem sitisti, cujusque insatiabilis semper fuisti,”* Jus. i, 8; *τὴν κεφαλὴν ἀποτεμοῦσα αὐτῇ τοῦ Κύρου, ἐς ἄσκον ἐμβαλεῖ πλήρῃ αἵματος*, Luc. Con. xiii, *WE.*

99. *ἐς τὸν ἄσκον*] *quam Tomyris turbata vult, cognovit (Cyrus) in utre*, Anth. Lat. ii, ep. 6. *WE.*

100. *λυμαιομένη*] ‘maltreating;’ *MA*, 384, 7. *ῥ λυμαιομένοι, ἐδόκειον Ἀμασιν λυμάνεσθαι*, iii, 16; *νεκρῷ λ.* ix, 79, 100; *ἀγρίως καὶ βαρβαρικῶς ἐλυμάνετο πολλοῖς*, App. C. i, 112: but the verb more frequently governs an accusative, *id. R. viii, 92; xi, 53; 54; 60. SW.*

1. *ἐπέλεγε*] ‘she added these words.’ *Romulus slew Remus, quum verbis quoque increpitans adjecisset*, Liv. i, 7; *κρατερὸν δ’ ἐπὶ μῦθον ἔτελλε*, Hom. Il. A, 25; 326.

2. *ἀπώλεσας*] *GR* first pointed out the *oxymoron* of this passage, which he illustrates by many quotations. *Niobe, having lost her sons, exclaims, “pascere, crudelis, nostro Latona dolore, corque ferum satia: per funera septem effero,”* Ov. M. vi, 280: in *Lucian*, a father speaks of himself as *προαναγγεμένος* in the person of his son, *Tyr. p. 801; homo totiens moritur, quotiens amittit suos*, Pub. Syr. These expressions throw light on the word *καθήραντα*, i, 45, 48; and render *LR*’s supposition unnecessary.

3. *κορέσω*] Similar to this was the treatment of *Crassus* by the Parthians: *BEO. caput ejus recisum, ad regem reportatum, ludibrio fuit, neque indigno; aurum enim liquidum in rictum oris infusum est; ut, cujus animus arserat auri cupiditate, ejus etiam mortuum et exsangue corpus auro uteretur*, Flor. iii, 11.

4. *τὰ*] put absolutely, for *ἅπλῃ τῶν. STG.*

5. *πολλῶν*] According to *Xen. C. viii, 7, 28; Stra. xv, p. 1061, v;* and *Luc. de Mac. 14; he died a natural death; according to Ctes. xi; of a wound received in battle. WE. GAI.*

## EXAMINATION QUESTIONS.

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### BOOK I.

1. What is γένωμαι with οὐ μὴ equivalent to?
2. To whom was the term βάρβαροι applied?
3. What is the force of καὶ δὴ καὶ?
4. How do the words ἡδε, ἐξ, ἐν, ἡ, ἡς, οἱ, ἡν, ὡς, οὐ, &c. differ in signification according to their accents or breathings?
5. How do the words νυν, ἐπι, μετα, &c. differ according to their accents?
6. Give instances of the figures antithesis, paragoge, dialysis, diæresis, syncope, antimeria, polysyndeton, parenthesis, crasis, periphrasis, synalephe, ecthipsis, &c. and explain them.
7. Explain the terms πρόμνη, πρόρη, μέση νηῦς, and κοίλη.
8. What is the difference between ἄλλοι and οἱ ἄλλοι?
9. Why is πρῶτος circumflexed? and δεύτερος a proparoxytone? n. 52.
10. Explain the difference between ναῦς μακρὴ and στρογγύλη.
11. Give the dates of (1) the foundation of the kingdom of Argos, (2) the abduction of Europa, (3) the Argonautic expedition, and (4) the elopement of Helen.
12. Give the modern names of Halicarnassus, Tyre, Crete, &c.
13. What is the difference between ἀπίκατο and ἀπικέατο?
14. What is the signification of ὁ Κόλχος, &c.?
15. Why were heralds considered sacred?
16. Explain the construction of a noun or pronoun before an infinitive. n. 86.
17. How many years does Herodotus reckon to a generation?
18. Give the etymology of the words Alexander, Priam, Artemis, Phrygia, Mysia, &c.
19. State the difference between ἐπίστασθαι and εἰδέναι. n. 100.

20. Explain the principle upon which an accusative case, instead of a dative, often follows the infinitive mood.

21. What may be observed with respect to the quantity of the first syllable in the words *Ἀσία*, *Ἀσίε*, and *Asia* in Latin?

22. For what cases may infinitives be used (1) with and (2) without an article?

23. What is the principle of the construction, when a sentence is said to be the nominative case to a verb?

24. In what class of adjectives is enallage of number most frequently met with?

25. How are infinitives in *-θαι* accented? and participles in *-εις*, *-ους*, and *-ως*?

26. What is a favourite pleonasm with our author?

27. When does *ἐν* signify 'in the time'?

28. What are the exceptions to the general rule that 'the last syllable of proparoxytones is short'?

29. What were the seven Christian Churches, the seven wonders of the world (n. 65. and n. 84.), and the names of the seven wise men of Greece?

30. What was the length of *στάδιον*, *ὀργυιά*, *πλέθρον*, *πῆχυς*, *παλαιστή*, *ὁδὸς ἡμερῆσια*, *παρασάγγης*, and *σχοῖνος*?

31. What was the measure called *ἄρουρα*?

32. What were 'a day's sail,' and 'a night's sail'?

33. To what magistracy in the Roman republic was the office of *αἰσυμνήτης* at Mytilene similar?

34. How may the use of the comparative degree for the positive be accounted for?

35. What was the nature of the changes made by Solon in the Athenian constitution?

36. When is the subjunctive, and when is the optative, to be used after *ἵνα μή*?

37. What is the difference of the phrases *θεῖναι νόμον* and *θέσθαι νόμον*?

38. What change is made in the signification of *οἶος* by the addition of *τε*?

39. What neuter pronouns are used by Greek historians in reference to facts or words preceding, and to facts or words following? n. 38.

40. When the clause of a sentence, which assigns the reason for the leading proposition in that sentence, stands first and has the conjunction *γάρ*, — what is *γάρ* equivalent to? what does Longinus consider such construction to be an instance of? what is another way of solving the difficulty?

41. With what verb does *εἶναι* sometimes allow an interchange of signification?



42. What prepositions may be used, and with what cases, instead of the genitive absolute?

43. What are the various significations of the phrase λόγον διδόναι?

44. Give instances of verbs, resolvable into a noun with the substantive verb, and governing a genitive case. n. 78. n. 9. and n. 74.

45. Explain the differences of θάλαμος, ἀνδρεῶν, θησαυρός, (n. 35.) οἶκημα, μέγαρον, and παστάς.

46. Describe the ceremonies used in expiation of murder.

47. Give instances of the way in which the Latins changed the Greek aspirate.

48. What does the Ionic form -εσκον denote?

49. What is the force of a refusal conveyed by the aorist optative with οὐκ ἄν?

50. What preposition in composition signifies 'after'?

51. When is ἀχαρι a paroxytone, and when a proparoxytone?

52. Who were the *parochi*? and why so called?

53. What peculiar sense has εἵνεκεν? and what words in the tragedians have the same meaning?

54. What is a very general way in which the force of aorist participles may be expressed? n. 34.

55. Why does καταδικάζειν, 'to condemn,' take a genitive of the person and an accusative of the crime or its punishment?

56. What words is ἡγεμονίη synonymous with?

57. Explain the differences of μαντήιον, θέσπισμα, θεοπρόπιον, λόγιον, χρησμὸς, χρηστήριον, and τὸ χρησθέν?

58. What is the difference between εἰ ἐπιχειρέη, εἰ ἐπιχειρέοι, and εἰ ἐπιχειρέοι ἄν? n. 66. and n. 71.

59. Repeat the words of the oracle delivered to Cræsus, as Aristotle gives them, and their translation in Cicero.

60. How do the Latins express the distributive force of κατὰ?

61. Explain the terms προμαντήϊη, ἀτελείη, and προεδρίη.

62. What is shown, when an address begins with ἀλλά?

63. What intensive words are added to adjectives in the superlative degree?

64. What were the tribes of Attica (1) under Cecrops, and (2) under Cranaus?

65. What is τῷ λόγῳ, when used adverbially, opposed to? and what other words are opposed to each other in a similar manner?

66. Supposing the attempt on the life of Pisistratus not to

have been real, what instances can be given of similar artifices, from the historians or poets?

67. What is, generally speaking, the sense of *δῆθεν* with *ὥς* and a participle?

68. What Greek cities were built at a short distance from the shore, and connected with their sea-ports by long walls?

69. Mention some of the compounds ending in *-φορος*, and give the reason for their accentuation.

70. What substantives and verbs, compounded with *κατά*, have a reference to the restoration of exiles to their country?

71. What was the number of the Attic boroughs?

72. What was *Phya* originally? and whom is she said to have married?

73. What two other expressions would be equivalent to *γνώμην νικήσαντος*?

74. What is the quantity of the *ι* in *δωτίνας*?

75. By what step is it natural for a member of an oligarchy to arrive at the rank of tyrant?

76. Who resided in the city of Athens, and who in the Piræus, chiefly?

77. In what way was *Timotheus* painted?

78. What were the meals of the ancients?

79. What *Hómeric* licence does *Herodotus* not scruple to employ?

80. Wherein did the ancient and the modern use of dice differ?

81. Give the significations of *ἐπιτρέπειν*, in the several voices, and of *ἐπιτροπεύειν*.

82. What legislators professed to be indebted to supernatural communications for assistance?

83. What was the constitution of the Spartan *λόχος* according to *Thucydides*?

84. Explain the political terms *τριηκὰς*, *συσσίτιον*, *ἔφορος*, *γέροντες*.

85. What does *ζώδια* denote?

86. Give instances of *κατά* with the accusative being used adverbially. n. 45.

87. What anomaly is observable as to *μεμφθεις*, and *ἐρασθεις*? n. 98.

88. What twofold construction does *πειρᾶσθαι* admit of?

89. Give *Plato's* explanation of the word *ἐλπίς*.

90. What instance can be given analogous to the poetical use of *φύλακος* for *φύλαξ*?

91. What reason does *Polybius* give for the apparent paradox, that 'the strongest cities are most easily captured'?

92. In what sense does Cicero use *infans*? and with what word in Herodotus is it synonymous? n. 71. and n. 4.

93. What family connection existed between Cræsus and Cyrus?

94. Give the etymologies of ἀμφορεύς, κυνέη, and ἀκροθίνια.

95. Give instances of that which the preposition ἐκ is especially used to denote. What other preposition has the same force?

96. What is ἔχειν with an adverb almost always equivalent to? n. 33. and n. 90.

97. What is the import of the phrase ἄγειν καὶ φέρειν?

98. What is the difference of the verbs ἀφιστάναι and ἐπανιστάναι?

99. Give instances of ἀνὴρ, and synonymous words, being used pleonastically.

100. How is the former η in ἐπανηλόγησε to be accounted for?

101. When πεπρωμένη stands alone, how is the ellipsis to be supplied?

102. How did the Greeks reckon generations? and why might Cræsus have been deceived in the Pythian oracle?

103. What were the five generations, which the oracle meant?

104. When did writers use the form of expression εἶπε τὰ εἶπε?

105. What idea is often conveyed by ὑπὸ, with a dative instead of a genitive, after a passive verb?

106. What cause led to the original institution of monarchies?

107. In what sense is the neuter participle in the singular, with an article, frequently put?

108. What is the usual sense of κατήκοος? and how does Herodotus use the word? What would the proper noun have been? and what metaphorical expression does Apuleius employ for the same?

109. What similar metaphors may be adduced? n. 29.

110. What are the scriptural names of Labynetus and Phraortes?

111. How would ἔχων, especially in the Greek historians, be often expressed according to the English idiom?

112. What is synonymous with εἰς ἥκοντες?

113. Who were the first people in Asia, according to our author, that were formed into 'companies &c.'? Is his statement correct?

114. Is there any construction in Homer similar to the use

of ὁ δὲ by Herodotus? Does the Attic dialect admit of the same construction?

115. When did orientals use ὁδὲ in speaking of themselves? In what class of writers is the expression most frequent?

116. What is implied by the use of the present tense for the future? n. 21.

117. What is the simplest way, in almost all cases, of supplying the ellipsis, where τῇν occurs governed by a verb or participle?

118. What stories resemble in some respects the exposure of the infant Cyrus?

119. Are there any passages in Herodotus which form portions of dactylic hexameters? n. 72.

120. What was considered by the ancients as essential to beauty? n. 6.

121. Explain the words *hendiadys*, *apodosis*, *protasis*.

122. What force has πρὸ in πρόδουλος and πρόξοσκος?

123. Give the primary and the secondary sense of βασιανίζειν.

124. What instances in Latin can you give analogous to the changes made in the sense of χρᾶσθαι by composition with κατὰ or διὰ?

125. What is the moral to the fable of "the Lark and her young"?

126. What force has ἔφη λέγων?

127. Give instances of a general meaning which is attached to verbal nouns in -τρον.

128. What instance is recorded of an atrocity similar to that practised by Astyages towards Harpagus?

129. What is the signification of the phrase ἐντὸς ἑωυτοῦ γίνεσθαι?

130. Is there any instance, in English history, similar to the composure with which Harpagus witnessed the proofs of his son's atrocious murder?

131. Relate the anecdote of Prexaspes referred to in n. 77.

132. Mention an instance in which a prediction had reference to a mere trifle.

133. What phrases are equivalent to ἐς ἀσθενὲς ἔρχεται?

134. Give the verbs compounded with περὶ, which are applicable to sovereignty or command 'devolving' on any one. What is the metaphor? n. 64.

135. What is the force of the preposition, in οὐ κατὰ Μιτραδάτην?

136. When πρὸς is to mark with more precision the direction of an object, does it govern the same case, whether in or out of composition?

137. State a peculiar signification of *τρέφεσθαι*, when compounded with *ἐπι*, *ὑπό*, or *ἐκ*.

138. What tense is to denote a person's 'attempting' or 'wishing' to do a thing?

139. In what manner did Histæus convey secret intelligence to Aristagoras? And by what contrivance did Demaratus elude the vigilance of those who guarded the roads?

140. Why is *ἀναπτύξας*, and not *ἀνοίξας*, used to signify the 'opening' of a book?

141. From the quotations in n. 29. what do you infer the meaning of *κατακλίνας* to be? Paraphrase its meaning in Greek.

142. Give the several steps by which *ἐόργεε* is formed from *ἔρδω*, according to Professor Schweighæuser, or from *ρέζω*, according to Æmilius Portus.

143. Give the etymology of *κερομέειν*.

144. Give the English of *ζυγγόνου ὑβρίσματα*; and state what the genitive here denotes.

145. What participles are always put in the nominative absolute?

146. When verbs denote 'repenting,' what part of speech do they require to express the exciting cause?

147. Give the names of the Persian kings, from the founder of their monarchy to Darius the second.

148. Among what writers were the first and second aorists, respectively, most in vogue?

149. Give some of the less usual significations of *λόγος*. n. 17.

150. To whom was Panionium dedicated? and how many cities combined to found it?

151. What colour did the ancient 'purple' resemble? How was it procured? and by whom was it chiefly worn?

152. Explain the two different kinds of *ἀγορή*; and say whether either of them was in use among the Persians.

153. Under what circumstances is *εἶναι* put absolutely, and pleonastically, to limit and restrict propositions? and how may it then be rendered?

154. What tenses of *ἵστημι* and its compounds are transitive, and what tenses are neuter?

155. After what verbs is *εἰ* used, instead of *ὅτι*, to introduce the object?

156. Mention the ancient practice, recorded by Eustathius, which will account for the metaphor *ἀναμάρτειν ἀμαρτάδα*.

157. What was the imposition of hands on the head of burnt-offerings, and of the scape-goat, intended to signify?

158. When Xerxes reduced the revolted Babylonians, what orders did he issue, with a view to prevent future insurrections?

159. State the opinion of Aristotle with respect to the making the practice of music a part of the education of young men.

160. What sense of *κάπηλος* is the most proper? is there any signification of it which is more common?

161. What Latin preposition is used adverbially in the same sense as *πρός*?

162. Give instances of periphrasis formed by *οἷχεσθαι* with a participle, and say how they are to be translated.

163. What is the etymology, and the formation, of the words *ἀνῶσαι* and *ἀνώϊστος*?

164. What is the original application of the name *Βράγχιδαι*? and how is it to be known when it is to be understood in its primary sense, and when in its secondary meaning?

165. In what sacred precincts were birds allowed to take shelter without molestation, besides those of Apollo Didymæus?

166. What celebrated persons were natives of Lesbos?

167. How does the quantity of the *ι* in *Χιος* vary? Does the variation extend to the Latin language?

168. What is a local signification of *πόλις*, and of *ἄστυ*? How did Herodotus express the former?

169. Where were temples of Minerva very frequently erected? and what epithet had that goddess in consequence?

170. What are *οὔλαι*? what does Homer call them? What did the Romans use instead? and by what name did they call it?

171. What is the difference between *πάντα* and *τὰ πάντα*, used adverbially? n. 45.

172. Does Dr. Robertson mention any ancient custom in Germany, which may illustrate the demand of Harpagus upon the Phocæans, '*οἶκημα ἐν κατιρῶσαι*'?

173. Upon what principles of policy could the Phocæans refuse compliance with a demand so very moderate? n. 88.

174. What other meaning may *ἀναστήσασθαι* have, besides 'founded'?

175. What great maritime city did the Phocæans found? With what people are they often confounded?

176. What is the original meaning of *μύδρος*? Why does Horace substitute the word *saxa*?

177. Give Latin words where the enclitic conjunction loses its copulative sense.

178. Does *ἐπεὶ τε* occur in Attic writers, in the same sense in which Herodotus so often uses it? What particle is combined with *ἐπεὶ* by Xenophon, Demosthenes, and other Attics?

179. Explain the phrase *Καθμείη νίκη*; and give instances of such victories.

180. Explain the terms *ἔμβολος*, and *κύρτη*.

181. Give the etymologies of Carthage, Rhégium, Velia, Posidonia, the Tigris, and the Euphrates.

182. For what does Virgil celebrate Pæstum?

183. What signification does Professor Schweighæuser assign to *ἐπὶ* with a genitive?

184. What reputation for abilities did the inhabitants of Abdera generally bear? What province of Greece was noted in like manner? n. 51.

185. What Latin and Greek distributives in the singular are joined with verbs, &c. in the plural? n. 65.

186. Did the ancients entertain a correct opinion as to the magnitude of Sardinia? n. 3.

187. Of what sect was Thales the founder? From what hero was he descended? Give the different forms of the genitive of *Θάλης*.

188. What tense has an inceptive force? and what tense has a contemporary signification? Explain what you understand by the words inceptive and contemporary.

189. When trimeters and hexameters, simply, are mentioned, what description of verses is meant? What verse was called *senarius*, and why?

190. Upon what grounds did the council of Castille reject the proposal, which was made by some Dutch projectors, of opening a navigable communication between Madrid and Lisbon?

191. What dreadful examples are recorded in history of the phrensy to which besieged citizens have been driven by desperation?

192. State the several cases in which *άνω* and *κάτω*, or *άνά* and *κατά*, are opposed to each other.

193. What account does Quintus Curtius give of the area of Babylon?

194. Could Cyrus have had any rational object in dividing, as he did, the river Gyndes?

195. Paraphrase *μερείς* in the words of Horace.

196. For how long a time was Babylon victualled, according to Xenophon?

197. Give phrases which are equivalent to *σὺν τῷ ἀρχηγῷ τοῦ στρατοῦ*. What is opposed to it?

198. What is *άν* with a participle equivalent to?

199. What participles, after *πύλαι*, would have the same sense as *ἔχουσαι*?

200. How is the circumflex on *ἦγον*, *ἦλθον*, *εἶχον*, &c. to be accounted for?

201. In what book of scripture is the capture of Babylon described? and in what particulars does this account coincide with the narrative of Herodotus?

202. By whom was Babylon captured the second time?

203. What is remarkable as to the construction of ἀνατολή and δυσμή? What is their etymological signification?

204. By what prophet was Cyrus foretold by name? and how many years before his birth?

205. Give instances of the optative in a potential signification.

206. What is the force of οὐκ ὦν, in Herodotus, before the second person of the future?

207. Explain the metaphor in συνεξέπιπτον.

208. What did the Greek proverb assert that wisdom resulted from?

209. What did the ancients denote by the word πρόβατα? Give instances of its bearing a limited, and of its bearing an extended, signification.

210. Before the Persian king set out on a foreign expedition, what was it customary for him to do?

211. What are the five different constructions, which ἀμείβεσθαι admits of?

212. In how many ways may the ellipsis in νεώτερα be supplied? What word is equivalent to it in Greek? and what in Latin? Mention several of the strong meanings which are attached to the word νεώτερα. n. 6.

213. What nation met with the same fatal consequences from the plunder of a well-provisioned Roman camp, as befell the Massagetæ, who took possession of the camp of Cyrus?

214. To what is φορῆ chiefly applied, and by whom? What are the Homeric words for 'food and drink' which are frequently opposed to each other?

215. What did Agesilaus put drunkenness on a par with?

216. To which of the deities was the term δεσπότης peculiarly applied?

217. What are the Ionic forms in affirmative and negative asseverations? n. 50.

218. When ἵνα denotes situation, with what mood and what case is it constructed?

219. Explain the terms διαστήναι, συμπεσεῖν, συνέχεσθαι, and συνεστάναι, as applied to combatants. What part of the verb is συνεστάναι?

220. What do you understand by the word oxymoron?

221. How is the use of ἀπολωλεκώς, i, 45; and of ἀπώλεας, i, 124; to be accounted for?

222. Who and what was the Roman, who experienced from the Parthians treatment not unlike that which Cyrus met with from the Massagetæ?



## **EUTERPE.**

### **ARGUMENT OF THE SECOND BOOK.**

**Cambyses succeeds Cyrus, and invades Egypt : 1. Amasis, the king, favours the Greeks; conquers Cyprus : 172; 177; 178; 182.**

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΔΕΥΤΕΡΗ.

### ΕΥΤΕΡΙΗ.

(1) ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιλεῖαν Καμβύσης, Κύρου ἑὸν παῖς καὶ Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς· τῆς προαποθανούσης, Κύρος αὐτὸς τε μέγα πένθος<sup>1</sup> ἐποιήσατο, καὶ τοῖσι ἄλλοισι προεῖπε<sup>2</sup> πᾶσι, τῶν ἥρχε, πένθος ποιέεσθαι. ταύτης δὲ<sup>3</sup> τῆς γυναικὸς ἑὸν παῖς καὶ Κύρου, Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατρῶτους ἔοντας<sup>4</sup> ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε παραλαβὼν<sup>5</sup>, τῶν ἥρχε, καὶ δὴ καὶ Ἑλλήνων, τῶν ἐπεκράτεε.<sup>6</sup>

(172) Ἐξασίλευσε δὲ Ἀμασις. τὰ μὲν δὴ πρῶτα, κατόνογοντο τὸν Ἀμασιν Αἰγύπτιοι, καὶ ἐν οὐδεμιᾷ μοίρῃ μεγάλη ἦγον<sup>7</sup>, ἅτε δὴ δημότην<sup>8</sup> τὸ πρὶν ἔοντα, καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίῃ αὐτοῦς ὁ Ἀμασις, οὐκ ἀγνωμοσύνη<sup>9</sup>, προσηγάγετο.<sup>10</sup> (177) Ἐπ’

1. μέγα πένθος] Hom. II. Δ, 417.

2. προεῖπε] Admetus, on the death of his queen Alcestis, issued similar orders, TX. πᾶσιν, ὃν ἐγὼ κρατῶ, πένθους γυναικὸς τῆσδε κοινούσθαι, λέγω, &c; Eur. A. 437...445; and 346.

3. δὲ] ‘then,’ in resuming the thread of the narration, is here repeated, on account of the preceding parenthesis; and is put for *δη* or *ὃν* to denote transition, vi, 40, 34. HGV, 20. SW.

4. ὡς... ἔοντας] i.e. ὡς δούλοι πατρίοι εἴεν. STG. MA, 569, 2.

5. παραλαβὼν] here means ‘taking along with him,’ ἅμα ἀγόμενος, vii, 115; in the beginning of the chapter it signifies ‘receiving as successor,’ οἱ διὰδοχοι παρέλαβον, Xen. H. i, 1, 31.

6. ἐπεκράτεε] The use of this verb by Herodotus does not warrant WY in giving to *ἐπὶ*, in this compound, the force of *insuper* ‘in addition:’ but s. viii, 26, 4.

8. δημότην] ‘a plebeian,’ τὸν τῶν πολλῶν ἕνα, in Ionic writers, and in Xenophon alone of Attic authors: others, in this sense, use *δημοτικόν*, and, with them, *δημότης* signifies ὁ τοῦ αὐτοῦ δήμου as *φυλῆτης*, ὁ τῆς αὐτῆς φυλῆς and *λοχίτης*, ὁ ἐν τῷ αὐτῷ λόχῳ τεταγμένος, Zon. L. p. 494; τὸν ἐκ τῶν δημότων, Xen. C. viii, 3, 5. LR. GAL.

9. οὐκ ἀγνωμοσύνη] ‘not by an obstinate and foolish pride;’ οὐκ ἀνοήτως. These words may be taken as an explanation of *σοφίῃ*; WE. οὐκ ἀναισθη-

Ἀμάσιος δὲ βασιλεὺς λέγεται Αἴγυπτος μάλιστα δὴ τότε εὐδαιμονῆσαι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας<sup>11</sup> τὰς οἰκομένας. (178) Φιλέλλην δὲ γενόμενος, ὁ Ἀμασις ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν<sup>12</sup> πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς καὶ τεμένεια θεοῖσι. (182) Εἶλε δὲ Κύπρον<sup>13</sup> πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρον ἀπαγωγὴν.

σία, οὐκ ἄγνοια, οὐκ ἀλιγωρία, Phav. and Etym. M. What is said of adjectives, *MA*, 444, 5; (s. iii, 69, 64;) is true of other parts of speech; the same idea, which has been expressed positively, is repeated negatively, (or vice versa, as οὐ φρενήρης, ἀκρομαλής τε, v, 42;) ἐμμανής τε καὶ οὐ φ. iii, 25, 14; παραφρονέειν, καὶ οὐκ εἶναι νοήμονα, iii, 34; μανόμενος, καὶ οὐ φ. ix, 55; λυσσῶσαν, οὐδ' ἐπήβολον φρενῶν, Soph. An. 498; ἐσωφρόνουν, καὶ οὐκ ἐμαίνοντο, Antiph. O. iii, p. 117. In Thuc. and Xen. and Æsch. and Eur. such parallelisms are more rare. *VK*.

10. προσηγάγετο] 'won over;' εὐνοὺς κατεσκευάσατο, ἐξιδιοποιήσατο. This verb is found with the following datives, ἀπάτρ, Thu. iii, 43; οἴκτρ and ἐπικεικία, ib. 48; χρήμασι καὶ δωρεαῖς, Pla. de L. iii, 12; ταῖς δουλῖαις καὶ τῇ τῶν τρόπων ἐ. Diod. i, 54; τιμαῖς καὶ δ. ἔτι δ' ἐπαγγελῖαις, xv, 8; *VK*. 'brought to a sense of their duty;' πολέμῳ, Plu. V. ii. *SW*.

11. δισμυρία] 20,000. According to Diod. i, 31; there were 18,000 cities and towns formerly, and in his time 30,000; according to Theoc. xvii, 82; there were 33,333. Among

these the most insignificant villages were included; and these were thickly scattered over the country. *LR*. Egypt now contains about 2,500 towns and villages: its extent was not equal to the twelfth part of France, in which all the villages, including even the smallest, amount to no more than 39,000. *PW*, D. on Eg. and Ch. i, 1. The astonishing ruins everywhere seen prove that the cities must have been thrice as numerous as they now are. *SAVARY*. *TX*. According to *KHALIL DHAKHÉRI*, there were (in the 15th century) 5,040 towns and villages, and several cities: *ΜΑΚΡΙΖΙ* says there were, in ancient times, 153 cities and 55,845 towns. *DY*, Ch. Ar. ii, p. 2 and 19.

12. Ναύκρατιν] now Terrane. *BRUCE*. In this name, which is of Greek origin, there seems an allusion to some 'naval victory.' Athenæus was born in this city. The factory at Naucratis was in some respects similar to that of the Europeans at Canton. *A. LR*.

13. Κύπρον] Cyprus had many names anciently; among others *ÆROSA* from its mines of 'copper,' which metal was named after the island. *A*. Its conquest is mentioned by Diod. i, 68. *WE*.

## EXAMINATION QUESTIONS.

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### BOOK II.

1. In what tragedy do we read of orders being issued for public mourning on the death of a queen?
2. In what two senses does παραλαμβάνειν occur?
3. Wherein does δημότης differ from δημοτικός? What words is it analogous to, in its formation and signification? By what authors is it used as synonymous with δημοτικός?
4. Give the number of cities and towns in Egypt, at different periods, and according to different authorities. What is the comparative magnitude of Egypt and France?
5. What did the Greek factory at Naucratis resemble?
6. Why is 'copper' so called?

## THALIA.

### ARGUMENT OF THE THIRD BOOK.

Origin of the quarrel between Cambyses and Amasis: 1. Preparations for the invasion of Egypt: 4; 5; 7; 9. Psammenitus succeeds Amasis, and is defeated by the Persians: 10; 11. Cambyses, after the conquest of Egypt, meditates that of other countries: 13—17. The Æthiopians: 19—22. Failure of the expeditions against them and the Ammonians: 25; 26. Cambyses shows symptoms of insanity, mortally wounds Apis, has his own brother Smerdis put to death, and kills his sister: 27—31. He afterwards slays his cup-bearer. Croesus narrowly escapes a like fate: 34—37. Two Magi, Smerdis and Patizithes, revolt from Cambyses; the king meets with a fatal accident. Smerdis usurps the throne: 61—69. Successful conspiracy of seven Persian nobles. Darius elected king: 70—84; 86; 88. Democedes, a Greek physician, suggests the subjugation of Greece: 129; 130; 132—138. Darius conquers Samos: 139. Babylon revolts, and is taken by means of Zopyrus: 150—160.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ.

### ΘΑΛΕΙΑ.

(1) ΕΠΙ τοῦτον δὴ τὸν Ἀμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους, τῶν ἦρχε, καὶ Ἑλλήνων Ἰωνάς τε καὶ Αἰολέας, δι' αἰτίην τοιήνδε· πέμψας Καμβύσης ἐς Αἴγυπτον κήρυκα, αἶτεε<sup>1</sup> Ἀμασιν θυγατέρα· αἶτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἰγυπτίου, ὃς μεμφόμενος Ἀμασιν<sup>2</sup> ἔπρηξε ταῦτα, ὅτι μιν ἐξ ἀπάντων τῶν ἐν Αἰγύπτῳ ἰητρῶν, ἀποσπᾶσας ἀπὸ γυναικὸς τε καὶ τέκνων, ἔκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κύρος, πέμψας παρὰ Ἀμασιν, αἶτεε ἰητρὸν ὀφθαλμῶν<sup>3</sup>, ὃς εἶη ἀριστος τῶν ἐν Αἰγύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος, ὁ Αἰγύπτιος ἐνήγε τῇ συμβουλῇ, κελεύων<sup>4</sup> αἰτέειν τὸν Καμβύσεα Ἀμασιν θυγατέρα· ἵνα ἢ δοῦς ἀνίψῳ, ἢ μὴ δοῦς Καμβύσῃ ἀπέχθοιτο. ὁ δὲ Ἀμασις, τῇ δυνάμει τῶν Περσέων ἀχθόμενος, καὶ ἀρρώδεων, οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι·<sup>5</sup> εὖ γὰρ ἥπιστατο, ὅτι οὐκ ὥς γυναικᾶ μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὥς παλλακὴν.

1. αἶτεε] has a double accusative; αἰτεῖν τὸν δῆμον φύλακας τινας, Pla. R. viii, 16; is the same as δέεσθαι τοῦ δήμου φυλακῆς τινὸς πρὸς αὐτοῦ κυρῆσαι, i, 59. MA, 411, 4.

2. Ἀμασιν] may either be governed by μεμφόμενος, MA, 383, 6, obs. 1. (but s. c. 4. and 11; ) or by ἐπρηξε, MA, 409, 6.

3. ἰητρὸν ὀφθαλμῶν] 'an oculist.' Diseases of the eye are so frequent, and so difficult of cure, in Egypt, that it may be called the Country of the Blind. GRANGE, Travels, p. 21. LR.

4. κελεύων] might be omitted, the

sense being complete without it. STG. The construction is δ. τῇ σ. τὸν Κ. κ. (αὐτὸν) al. "A. θ. SW. s. iii, 137, 63. MA, 411, 4.

5. δοῦς . . . ἀρνήσασθαι This passage is very similar to one in Æsch. οὐκ ἔχω βλάβης ἄτερ . . . οὐδ' αὖ τὸδ' εὐφρον . . . ἀμνηχανῶ δὲ, καὶ φόβος μ' ἔχει φρένας, δρᾶσαι τε, μὴ δρᾶσαι τε, καὶ τύχην ἐλεῖν, S. 389; and to the imitation of it by Eur. τὸ πρᾶγμα ἀπόρως εἶχε Τυνδάρεω πατρὶ, δοῦναι τε, μὴ δοῦναι τε, τῆς τύχης ὅπως ἂναιτ' ἄριστα· καὶ νῦν εἰσῆλθεν τάδε, I. A. 55. VK.

ταῦτα δὴ ἐκλογιζόμενος, ἐποίησε τάδε· ἦν Ἀπρίεω, τοῦ προτέρου βασιλέως, θυγάτηρ κάρτα μεγάλη<sup>6</sup> τε καὶ εὐειδής, μούνη τοῦ οἴκου λελειμμένη· οὐνομα δέ οἱ ἦν Νίτητις.<sup>7</sup> ταύτην δὴ τὴν παῖδα ὁ Ἀμασις, κοσμήσας ἐσθῆτί τε καὶ χρυσῷ<sup>8</sup>, ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα, μετὰ δὲ χρόνον ὥς μιν ἡσπάζετο<sup>9</sup>, πατρόθεν<sup>10</sup> οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς· “ὦ βασιλεῦ, διαβεβλημένος<sup>11</sup> ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὃς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, ὡς ἑωυτοῦ θυγατέρα διδούς, ἐοῦσαν τῇ ἀληθινή Ἀπρίεω· τὸν ἐκεῖνος, ἐόντα ἑωυτοῦ δεσπότεα, μετ’ Αἰγυπτίων ἐπαναστάς, ἐφόνευσε.” Τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτία<sup>12</sup> ἐγγενομένη ἤγαγε Καμβύσεια τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ’ Αἴγυπτον.

(4) Συνήνικε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ, γένος μὲν Ἀλικαρνησσεύς, οὐνομα δέ οἱ Φάνης, καὶ γνώμην ἱκανὸς καὶ τὰ πολέμια<sup>13</sup> ἄλκιμος. οὗτος ὁ Φάνης, μεμφόμενός κού τι Ἀμάσι, ἐκδιδρῆσκει πλοίῳ ἐξ Αἰγύπτου, βουλόμενος Καμβύση ἐλθεῖν ἐς λόγους. οἳ δὲ ἐόντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου<sup>14</sup> οὐ σμικροῦ, ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδίδωκε ὁ Ἀμασις, σπουδῇ ποιούμενος ἐλεῖν. μεταδίδωκε δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ<sup>15</sup> κατ’ αὐτόν· ὃς αἰρέει μιν ἐν Λυκίῃ, ἔλδων δὲ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν περιήλθε<sup>16</sup> ὁ Φάνης. καταμεθύσας γὰρ τοὺς φυλάκους, ἀπαλλάσσειτο

6. μεγάλη] τέκνα εὐειδέα τε καὶ μεγάλα, iii, 3; WE. i, 112; μέγας καὶ ἄλλως εὐειδής, i, 60; μεγέθει τε, κἀλλει τε, Aesch. P. 189. BL.

7. Νίτητις] Apries lived for some time after he was deposed by Amasis, in whose reign Nitetis might have been born. JABLONSKI derives this name from Neith, the Egyptian Minerva; P. A. E. i, p. 55. LR.

9. ἡσπάζετο] und. ὁ Καμβύσης. STG.

10. πατρόθεν] s. vi, 14, 85; ED. π. ἐκ γενεῆς ὀνομάζων ἄνδρα πέκαστον, πάντας κυδαίνων, Hom. Il. K, 68. The father's name was added either for distinction, or from respect. TR. s. vi, 14, 85.

11. διαβεβλημένος] v, 50, 61; καταπαίχθεις καὶ γελασθεις, Greg. WE. ἐξαπατηθεις, Hes. SS. The nominative of the participle is much used after verbs signifying 'to perceive;'

as πυνθάνεσθαι, [vi, 100, 16;] αἰσθάνεσθαι, &c. and οὐ μανθάνεις is equivalent to οὐ γινώσκεις or οὐκ αἰσθάνη. οὐδ' ἐμάνθανον τρέφων, Soph. An. 538; ἔγνωκα φωτὸς ἡπατημένην, Aj. 818; Pau. ii, p. 157; ἀπατῶμενοι συνήκαν, id. vii, p. 557; πρὸς ἀνδρὸς ἦσθετ' ἡδικημένην, Eur. M. 26; οὐκ αἰσθάνεσθε ἐξαπατῶμενοι, Xen. H. vii, 1, 12; sensu delapsus in hostes, Vir. A. ii, 377. VK. VG, vi, 1, 16 &c. MA, \*548, 3 f.

12. αἰτία] The same story is told by Ctes. and Ath. xiii, 10. LR. WE.

13. τὰ πολέμια] is found joined with the following words, οὐδαμῶν ἀμείνων, v, 78; κάρτα δόκιμος, v, 111; ἄριστοι, vii, 9, 3; ἀγαθοί, vii, 238; πρότωι, ix, 58. WE. Compare notes 15 and 16, p. 30 of BF's Thuc.

15. τριήρεϊ] v, 85; vi, 39; ἀπέπεμπε τριήρεσι, iii, 44. WE.

16. σοφίῃ περιήλθε] 'outwitted.'

ἐς Πέρσας. ὥρμημένῳ δὲ στρατεύεσθαι Καμβύσῃ ἐπ' Αἴγυπτον, καὶ ἀπορέοντι τὴν ἔλασιν<sup>17</sup>, ὅκως τὴν ἀνυδρον<sup>18</sup> διεκπερᾶ, ἐπελθὼν φράζει μὲν καὶ τᾶλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέται δὲ καὶ τὴν ἔλασιν, ὧδε πᾶραινέων· πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα, δέεσθαι 'τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.' (5) Μούνη δὲ ταύτῃ εἰσι φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον. (7) Τότε δὲ Καμβύσης, πυθόμενος<sup>19</sup> τοῦ Ἀλικαρνησσοῦ ξείνου, πέμψας παρὰ τὸν Ἀράβιον ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλῆς ἔτυχε, πίστις<sup>20</sup> δούς τε καὶ δεξάμενος παρ' αὐτοῦ. (9) Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι, τοῖσι παρὰ Καμβύσειω ἀπικμένοισι, ἐποιήσατο ὁ Ἀράβιος, ἐμνηχανᾶτο τοιαύδε· ἀσκούς<sup>21</sup> καμήλων πλησας ὕδατος ἐπάσαξε ἐπὶ τὰς ζωὰς τῶν καμήλων<sup>22</sup> πάσας· τοῦτο δὲ ποιήσας, ἤλασε ἐς τὴν ἀνυδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσειω στρατόν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἥσσον πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ, τῷ οὐνομα Κόρυς·<sup>23</sup> ἐκδιδοὶ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον τῶν ὠμοβοέων<sup>24</sup> καὶ τῶν ἄλλων δερμάτων ὀχετὸν μήκει ἐπικνευμένον ἐς τὴν ἀνυδρον· ἀγαγεῖν διὰ δὴ τοῦτον τὸ ὕδωρ. ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενάς<sup>25</sup> ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι.<sup>26</sup> ὁδὸς δ' ἐστὶ δυνώδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ

17. ἔλασιν] und. κατὰ. WE. of ἀπορέοντι τὴν ἐξαγωγήν, iv, 179; SW. ἀπορούντες ταῦτα, Thu. v, 40. Xenophon joins a dative to this verb. [Where? ED.] STG. ἀθυμούμεν τὴν τελευτήν, Thu. v, 91.

18. τὴν ἀνυδρον] iii, 9; und. γῆν or χώραν, as with αἶθρην, Hes. O. D. 458; τὴν ξηρὰν, St Matthew xxiii, 15; Arat. Di. v, 182; which Virgil renders by *siccum*, (*solum* being understood,) G. i, 363. HY. SS. BO. 47. ABULFEDA mentions two places in this desert, where there are houses and palm-trees; but there could not be enough water to supply the army of Cambyses. LR.

19. πυθόμενος] und. περὶ τῆς ἐλάσεως, or περὶ τῆς ἀνύδρου. SW.

21. ἀσκούς] The caravans at the present day carry their water on camels, in skins of camels. REN. s. vii, 26, 34.

22. καμήλων] When a substantive and adjective should be both in the same case, the Greeks, considering

the substantive as a whole and the adjective as a part of it, put the former in the genitive case. MA, 353. Liv. xxviii, 39, 4. Observe however that in such expressions the adjective denotes only an accidental, and not an essential, quality of the substantive; οἱ ἀθάνατοι τῶν θεῶν would be incorrect. A different construction occurs in vi, 113, 23; and vii, 217, 95.

23. Κόρυς] called by ABULFEDA 'the Torrent of Corey,' was inadequate to the supply of so large an army; and it would have been impossible to procure hides enough to form conduits extending, on the whole, for a distance of nearly 800 miles. LR.

24. ὠμοβοέων] agrees with δορῶν und. SH, on BO, 70. 'of raw ox-hides,' iv, 65; vii, 91.

25. δεξαμενάς] 'cisterns,' 'tanks.' The etymology is explained by what follows. s. vii, 160, 15.

26. τὰ ὕδωρ σώζωσι] Therefore called 'reservoirs' in French and in English.



ἐς ταύτην τὴν ἀνδρὸν. ἄγειν δὲ μιν διὰ ὀχετῶν τριῶν ἐς τριᾶ χωρία.<sup>27</sup>

(10) Ἐν<sup>28</sup> δὲ τῷ Πηλουσίῳ<sup>29</sup> καλεομένην στόματι τοῦ Νείλου<sup>30</sup> ἰστροποπεδεύετο<sup>31</sup> Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύση. Ἀμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσης, ἐλάσας ἐπ' Αἴγυπτον· ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα καὶ τεσσεράκοντα ἔτεα, ἀπέθανε· ἐν τοῖσι οὐδὲν οἱ μέγα ἀνάρσιον<sup>32</sup> πρῆγμα συνέειχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς<sup>33</sup>, ἐτάφη. (11) Οἱ δὲ Πέρσαι ἐπεὶ τε, διεξελάσαντες τὴν ἀνδρὸν, ἵζοντο πέλας τῶν Αἰγυπτίων ὥς συμβαλλόντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτίου, ἰόντες ἄνδρες Ἕλληνες τε καὶ Κᾶρες, μεμφόμενοι τῷ Φάγῃ, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε· ἦσαν τῷ Φάγῃ παῖδες ἐν Αἰγύπτῳ καταλειμμένοι τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὄψιν τοῦ πατρὸς, κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων· μετὰ δὲ, ἀγινέοντες<sup>34</sup> κατὰ ἕνα<sup>35</sup> ἕκαστον τῶν παίδων, ἐσφάζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες<sup>36</sup> τῶν παίδων, οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν. ἐμπιόντες<sup>37</sup> δὲ τοῦ αἵματος<sup>38</sup> πάντες οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατοπέδων πληθεὶ πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι.

27. χωρία] From the notes of REN, and LR, it is probable that the Persian forces were supplied with water by a twofold method: (1) from skins carried by camels; and (2) from reservoirs, into which were conducted, through pipes of hide, the waters both of such fresh springs as exist in the desert, and of draw-wells. There are 'three places' on the route, where water is to be met with, namely, Catia, Varada, and El-Arisch.

28. ἐν] is sometimes used with names of places, when proximity only is implied: MA, 577. v, 116; LR, ii, 163; in the same sense as κατὰ, i, 80; STG, i, 1, 45; vi, 111, 8. As ἐν in Hebrew. PK, on Jo. x, 10; and 1 K. viii, 9; ix, 11.

29. Πηλουσίῳ] from πηλὸς 'mud'; This town, called Sin in the Scriptures, and now Tineh, was the key of Egypt. A. dividui pars maxima Nili in vada decurrit Pelusia, septimus amnis, Luc. viii, 465. LR.

30. Νείλου] s. NILUS and NIOER. A.

31. ἰστροποπεδεύετο] στρατοπεδεύεσθαι ἐν Πηλουσίῳ, ii, 141. WE.

33. ταριχευθεὶς] 'after being embalmed.'

35. κατὰ ἕνα] 'one by one, one at a time,' vii, 104. MA, 581.

36. διεξελθόντες] διὰ-ἐξ, 'through-out.' Dem. Ph. ii, 1; καθ' ἕκαστον τούτων διεξὼν χωρὶς, Ph. i, 8.

37. ἐμπιόντες] So Catiline was said humani corporis sanguinem vino permixtum in pateris circumtulisse; inde, cum post exsecrationem omnes degustavissent, aperuisse consilium suum, Sall. C. 23. TX. A similar atrocity is narrated by Diod. xxii, p. 563. WE. The custom was Scythian, iv, 70.

38. τοῦ αἵματος] or rather τοῦ κράματος, i. e. 'of the mixture:' MR. πίνειν προσφαγμάτων, Eur. Al. 861; φαγεῖν ἐλατῆρος, Arist. E. 1777. MG. The sacred writers insert ἐκ, and sometimes ἀπὸ, before the genitive case; as Herodotus does before ἀμφοτέρων in the next sentence, though he omits it, i, 76.

(13) Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐ-  
δενὶ κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν<sup>39</sup>, ἔπεμπε ἀνὰ ποταμὸν<sup>40</sup>  
Καμβύσης νέα Μυτιληναίην, κήρυκα ἄγουσιν ἄνδρα Πέρσην, ἐς  
ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ, ἐπεὶ τε τὴν νέα ἴδον  
ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε  
νέα διέφθειραν, καὶ τοὺς<sup>41</sup> ἄνδρας κρεουργηδὸν<sup>42</sup> διασπάσαντες<sup>43</sup>  
ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο, πολιορκεῦμενοι,  
χρόνῳ παρέστησαν.<sup>44</sup> οἱ δὲ προσεχές Λίβνες<sup>45</sup>, δέισαντες τὰ περὶ  
τὴν Αἴγυπτον γεγονότα, παρέδοσάν σφεας αὐτοὺς ἀμαχητί· καὶ  
φόρον τε ἐτάξαντο<sup>46</sup>, καὶ δῶρα ἔπεμπον. ὧς δὲ Κυρηναῖοι<sup>47</sup> καὶ Βαρ-  
καῖοι<sup>48</sup>, δέισαντες ὁμοίως ἅ καὶ οἱ Λίβνες, ἕτερα τοιαῦτα ἐποίησαν.  
Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως<sup>49</sup>  
ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθεῖς, ὡς ἐμοὶ δο-  
κεί, ὅτι ἦν ὀλίγα· ἔπεμψαν γὰρ δὴ πεντηκασίας μνέας<sup>50</sup> ἀργυρίου  
οἱ Κυρηναῖοι· ταύτας δρασσόμενος, αὐτοχειρίῃ διέσπειρε τῇ στρα-  
τιῇ. (14) Ἡμέρῃ δὲ δεκάτῃ, ἀπ' ἧς παρέλαβε τὸ τεῖχος<sup>51</sup> τὸ ἐν  
Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστειον ἐπὶ λύμῃ<sup>52</sup> τὸν βασιλέα  
τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατί-  
σας σὺν ἄλλοις Αἰγυπτίοις, διεπειρᾶτο αὐτοῦ τῆς ψυχῆς, ποιῶν  
τοιαῦτα· στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἐξέπεμπε  
ἐπ' <sup>53</sup> ὕδωρ ἔχουσαν ὑδρήϊον·<sup>54</sup> συνέπεμπε δὲ καὶ ἄλλας παρθέ

39. Μέμφιν] The villages of Mocanan and Metrahenny are on the site of this ancient city. Ροσοκε. There is a position still called Menoaf, or Mimf. Bruce.

40. ἀνὰ ποταμὸν] 'up the river,' MA, 679, 2. ἀ. τὸν π. i, 194; ii, 96; iv, 18; opposed to κατὰ π. iv, 44; κ. τὸν π. i, 194 twice; κ. ῥόν, ii, 96. VK.

41. τοὺς] denotes all the men, in number 200. SW.

42. κρεουργηδὸν] 'after the manner of butchers.' The following adverbs are similar in their formation, *ἱππηδόν*, *Ἄεσχ.* Th. 317; *ταυρηδόν*, *Arist. R.* 803; *κυνηδόν*, N. 483; *κριηδόν*, L. 309. BL.

43. διασπάσαντες] *διαρπύοντες*, *διασπαράξαντες*, *διασχίσαντες*, Hes. SS.

44. παρέστησαν] 'surrendered;' v, 65, 18; vi, 99; 140; Dem. An. p. 280; WE. iii, 155, 96; *Θάσιος τρίτῳ* *ἔτει πολιορκούμενοι ὠμολόγησαν* 'Αθηναῖοι, Thu. i, 101.

45. Λίβνες] The inhabitants of Mar-marica.

46. ἐτάξαντο] To this verb may be traced the English word *tax*. *ναὺς παραδόντες φόρον τε ταξάμενοι*, Thu. i, 108; v. π., *χρήματά τε, ὅσα ἔδει ἀποδοῦναι αὐτίκα, τ., καὶ τὸ λοιπὸν φέρειν*, ib. 101.

47. Κυρηναῖοι] Cyrene, now Curin, was the chief city of Pentapolis, and gave birth to Aristippus, Callimachus, Carneades, and Eratosthenes. LR. A.

48. Βαρκαῖοι] Barca, another city of Pentapolis, afterwards called Ptolemais, from the name of a neighbouring sea-port, and now Barca or Tolometa. LR.

49. φιλοφρόνως] *φίλα φρονέων*, Hom. Il. Δ, 219.

50. πεντηκασίας μνέας] about 1600*l*.

51. τεῖχος] Memphis consisted of three parts; one of which, the fort, was called *Λευκὸν Τεῖχος*, 'White Wall.' LR. iii, 91.

54. ἡ ὑδρήϊον] *ἄνθρωπος κεράμιον ὕδατος βαστάζων*, St Mark xiv, 13. This was the employment of the lowest

νους<sup>55</sup> ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένους τῇ τοῦ βασιλέως. ὥς δὲ βοῇ τε καὶ κλαυθμῷ παῖσαν αἱ παρθένοι κατὰ<sup>56</sup> τοὺς πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων<sup>57</sup> τε καὶ ἀντέκλαιον, ὀρέοντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος, προῖδων καὶ μαθὼν, ἔκνυε ἐς τὴν γῆν. παρεξελθουσέων<sup>58</sup> δὲ τῶν ὑδροφόρων, δευτέρα οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίῳ τὴν αὐτὴν ἡλικίην ἐχόντων, τοὺς τε αὐχένας κάλῳ<sup>59</sup> δεδεμένους<sup>60</sup> καὶ τὰ στόματα ἐγκεχαλιωμένους.<sup>61</sup> ἄγοντο δὲ ποιὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέρφι ἀπολομένοισι σὺν τῇ νηϊ· ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ, ἰδὼν παρεξίοντας, καὶ μαθὼν τὸν παῖδα ἀγεόμενον<sup>62</sup> ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιούντων, τῷτὸ ἐποίησε τὸ καλὸν ἐπὶ τῇ θυγατρὶ.<sup>63</sup> παρελθόντων δὲ καὶ τούτων, συνήνεκε, ὥστε<sup>64</sup> τῶν συμποτέων οἱ ἄνδρα ἀηλικέστερον<sup>65</sup>, ἐκπεπτωκότα ἐκ τῶν ἐόντων, ἔχοντά τε οὐδὲν, εἰ μὴ ὅσα πτωχὸς, καὶ προσαιτέοντα τὴν στρατιὴν, παρίεναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ προαστείῳ κατημένους τῶν Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος, ὡς ἴδε, ἀνακλάσας μέγα, καὶ καλέσας οὐνόματι τὸν ἐταῖρον, ἐπλήξατο τὴν κεφαλὴν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύσῃ ἐσήμαινον. θυνάσας δὲ ὁ Καμβύσης τὰ ποιούμενα, πέμψας ἄγγελον, εἰρώτα<sup>66</sup> αὐτὸν, λέγων τάδε· “ Δεσπότης σε “ Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ<sup>66</sup>, διότι δὴ τὴν μὲν θυγατέρα ὀρέων “ κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέ- “ ὤσας, οὔτε ἀπέκλυνσας<sup>67</sup> τὸν δὲ πτωχόν, οὐδὲν σοι προσήκοντα<sup>68</sup>,

slaves. Moses, speaking of the whole congregation of Israel, commences with δι' ἀρχίφυλοι ὁμῶν, and ends with ἕως ὑδροφόρου ὁμῶν, LXX, Deut. xxix, 10 f. (PK.) s. i, 102, 29.

55. παρθένους] ‘unmarried daughters.’

56. κατὰ] ‘near’ where their fathers were seated. MA, 581, b. ὥς δὲ κ. τοὺς φυλάσσοντας ἦν, ii, 121, 4; ὥς κ. τοῦτο τὸ χωρίον ἐγίνοντο, iii, 86. VK.

57. ἀνεβόων] ἀνεβόησε φωνῇ Ἡσαῦ καὶ ἔκλυνσεν, LXX, Genesis xxvii, 38.

58. παρεξελθουσέων] vi, 117. WE.

59. κάλῳ] κάλως, Ionic = κάλως, ‘a rope;’ καλὸς, ‘good,’ ‘fair.’

60. δεδεμένους] as if the preceding expression had been οἱ τὸν παῖδα ἔπεμπε καὶ ἄλλους Αἰγυπτίους. STG.

61. ἐγκεχαλιωμένους] by way of

ignominy; iii, 118. LR. s. ii Kings xix, 28. (PK.)

62. ἀγεόμενον] s. i, 118, 60. ἐπὶ μὲν τῷ υἱεὶ ἀγομῆν ἐπὶ τὸ ἀποθανεῖν, οὐκ ἐδάκρυσεν, ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι· τοῦτο μὲν γὰρ, ἐλεονὸν ἐκεῖνο δὲ, δεινόν, Arist. Rh. ii, 10, 4. WE.

63. ἐπὶ τῇ θ.] ‘in the case of his daughter,’ HGV. VG, ix, 4, 15. ‘with,’ MA, 586, δ. but this seems less accurate. ἐπ’ ἐκάστη ἐξόδῳ, below.

65. ἀηλικέστερον] πρεσβύτερον. ΓΑ.

66. εἰρώτα] the imperfect; εἰρωτᾷ, the present.

67. ἀπέκλυνσας] ἀποκλαύσαντα ἢ κατοικτισάμενον, ii, 121, 3; τὰποκλαῦσαι καποδύρασθαι, Aesch. P. V. 658; Soph. (E. R. 1467; Ph. 704; and Procop. repeatedly. WE.

68. οὐδὲν σοι προσήκοντα] ‘in no

“ὡς ἄλλων πυνθάνεται, ἐτίμησας;” Ὁ μὲν δὴ ταῦτα ἐπειρώτα· ὁ δ’ ἀμείβετο τοῖσδε· “ὦ καὶ Κύρου, τὰ μὲν οἰκῆια ἦν μέζω<sup>69</sup> “κακὰ, ἢ ὥστε<sup>70</sup> ἀνακλαίειν· τὸ δὲ τοῦ ἐταίρου πένθος ἄξιον ἦν “δακρύων, ὅς, ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσῶν, ἐς πτωχήν “ἀπῖκται<sup>71</sup> ἐπὶ γήραος οὐδῶ.”<sup>72</sup> Καὶ ταῦτα ὡς ἀπενειχθέντα<sup>73</sup> ὑπὸ τούτου, εὖ δοκέειν οἱ εἰρησθαι· ὡς δὲ λέγεται ὑπ’ Αἰγυπτίων, δακρύειν<sup>74</sup> μὲν Κροῖσον· ἐτετεύχεε<sup>75</sup> γὰρ καὶ οὗτος ἐπισπόμενος Καμβύσῃ ἐπ’ Αἰγυπτῶν· δακρύειν δὲ Περσέων τοὺς παρεόντας· αὐτῶ τε Καμβύσῃ ἐσελθεῖν<sup>76</sup> οἰκόν τινα, καὶ αὐτίκα κελεύειν, τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν, καὶ αὐτὸν, ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν παρ’ ἐωντόν. (15) Τὸν μὲν δὴ παῖδα εὗρον οἱ μετιόντες οὐκέτι περιέοντα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμμήνιον ἀναστήσαντες ἤγον παρὰ<sup>77</sup> Καμβύσεα· ἔνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον. εἰ δὲ καὶ ἡπιστήθη<sup>78</sup> μὴ πολυ-

wise connected with thee;’ i, 91; π. οὐ. πόλει, Eur. S. 482; Æsch. A. 1046. MR.

69. μέζω] MA, 131, ods.

70. ἢ ὥστε] When it is an entire proposition with which the subject is compared, and the comparative has the sense of ‘too much,’ ἢ is followed by the infinitive, with ὥστε or ὡς, but more frequently without it: MA, 448, b; 449, c. μέζον, ἢ ὥστε φέρειν δύνασθαι, κακόν, Xen. M. iii, 5, 3; μέζον, ἢ φέρειν, Soph. CE. R. 1293; μέζον, ἢ πενθεῖν, Bacchyl. Thucydides expresses the same idea by μέζω, ἢ κατὰ (s. viii, 38, 50); δάκρυα, vii, 75: VK. curæ leues loquuntur, ingentes stupent, see Soph. An. 1259... 1270, where πένθος οἰκῆιον occurs; ἔστι μέζω τὰ κείνων ἔργα, ἢ ὡς τῶ λόγῳ τις ἂν εἴποι, Dem. Ph. ii, p. 74; s. vi, 109, 65.

71. ἐς πτ. ἀπῖκται] ‘is come to beggary.’ This expression implies that the reverse was formerly the case, though this is sometimes suppressed; ἡκει εἰς ἀπαιδίαν (i. e. ἐξ εὐπαιδίας), Eur. S. 181; ἐλθεῖν εἰς ἡδονὰς (ἐκ μερῶν), I. 1180; εἰς ἀπορίαν (ἐξ εὐπορίας) ἐρχεσθαι, Xen. M. v, p. 826. [where? ED.] MR.

72. ἐπὶ γήραος οὐδῶ] Hom. Il. X, 60; Ω, 487; Od. O, 246; 347; ‘on the threshold, or verge, of old age.’ In

Attic, ἐπὶ γήραος οὐδῶ, Lys. VK. s. i, 111, 90.

73. ὡς ἀπενειχθέντα] ὡς ἀπενείχθη would be more simple; or (the rest of the sentence being in the infinitive after λέγεται) ὡς ἀπενειχθῆναι, as ὡς εὐρεθῆναι, iii, 35; ἐπεὶ λέναι, ii, 32. When a participle is used, ὡς is generally followed by ἕκαστος, as ὡς ἐκάστην αἰρόντες, i. e. ᾗρον, vi, 31, 64; ὡς ἐκάστους ἐκκαλύμενος, i. e. ἐξεκάλειτο, vi, 79; SW. s. i, 29, 18; ED. ὡς ἐκάστῳ προστάσων, i, 114: ἦσαν may be understood with αἰρόντες, and ἦν with the other participles. STG.

74. δακρύειν] It is no weakness, even in heroes, ‘to weep,’ but the very effect of humanity, and proof of a generous temper; Eust.

75. ἐτετεύχεε] i. e. ἐτετυχήκει, MA, 251.

76. αὐτῶ ἐσελθεῖν] Verbs, compounded with prepositions which never govern a dative, take that case to express direction towards an object; τοῖσι εἰ. ἡδονήν, i, 24. MA, 394, c. Euripides has διήλθε with an accusative, S. 298. MR.

77. παρὰ] MA, 588, c.

78. ἡπιστήθη] ‘he had had the sense; he had known how.’ This verb has an active signification with a passive form, as μέφομαι has; ἐπίστασο εἶναι αἰεὶ τοιοῦτος, vii, 29, 47. WER. SW.

πρηγμονεῖν, ἀπέλαβε ἄν Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν ἔωθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν<sup>79</sup>, εἰ καὶ σφῶν ἀποστέωσι, ὅμως τοῖσι γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν νυν καὶ ἄλλοις ἐστι σταθμώσασθαι, ὅτι τοῦτο οὕτω νενομίσκασιν ποιεῖν· ἐν δὲ δὴ καὶ τῷδε, τῷ Λίβυος Ἰνάρῳ παιδὶ Θαννύρῳ, ὃς ἀπέλαβε τὴν οἰὴν πατὴρ εἶχε ἀρχήν· καὶ τῷ Ἀμυρταίῳ Πανσίρῳ· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρῳ τε καὶ Ἀμυρταίου<sup>80</sup> οὐδαμοὶ κω Πέρσας κακὰ πλέω ἐργάσαντο. νῦν δὲ, μηχανώμενος κακίᾳ, ὁ Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἦλω. ἐπεὶ τε δὲ ἐπαίστος<sup>81</sup> ἐγένετο ὑπὸ Καμβύσῃ, αἷμα ταύρου πίων<sup>82</sup>, ἀπέθανε παραχρῆμα. οὕτω δὲ οὗτος ἐτελεύτησε.<sup>83</sup> (16) Καμβύσης δὲ ἐκ Μέμφιος ἀπῆκετο εἰς Σάϊν<sup>84</sup> πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεὶ τε γὰρ ἐσῆλθε εἰς τὰ τοῦ Ἀμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω. ὥς δὲ ταῦτά οἱ ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τᾶλλα πάντα λυμναίνεσθαι. ἐπεὶ τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες<sup>85</sup> ὁ γὰρ δὴ νεκρὸς, ἅτε τεταριχενόμενος, ἀντεῖχε τε καὶ οὐδὲν διέχεετο· ἐκέλευσε μὲν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσιν. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ.<sup>86</sup> τὸ δὲ κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροις ἐστι. (17) Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐξουλεύσατο τριφασίας στρατηίας, ἐπὶ τε Καρχηδονίους, καὶ ἐπὶ Ἀμμωνίους<sup>87</sup>, καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας<sup>88</sup>, οἰκημένους δὲ

79. τῶν] Either τῶν is to be construed with τὴν ἀρχήν, or αὐτῶν is redundant.

80. Ἀμυρταίου] The revolt of Inarus and Amyrtæus took place about 79 O.L. Thu. i, 110; Diod. xi, 71; and Ctes. WE.

81. ἐπαίστος] φανερός. ΓΛ. und. τὴν ἀπόστασιν τῶν Αἰγυπτίων μηχανώμενος. STG.

82. πίων] i. e. ἀναγκασθεὶς πιεῖν. STG.

83. ἐτελεύτησε] Since that time Egypt has had no native race of princes, but has passed under the sway, in succession, of the Persians, the Greeks, the Romans, the Arabs, the Saracens, and the Turks. Thus has been fulfilled the prophecy of Ezekiel, xxx. LR.

84. Σάϊν] The former capital of lower Egypt. A.

85. ἔκαμον ποιεῦντες] 'they were tired of doing.'

86. πῦρ] Δεὸς παρὰ Πέρσας νομίζεται τὸ πῦρ, Chrys. t. ii, p. 54, v. WE. Hence Euphrates, a Persian slave, thus addresses his master: Εὐφράτην μὴ καίε, μὴδὲ μῆνης πῦρ ἐπ' ἐμοί· Πέρσης εἰμί· πῦρ δὲ μῆναι ἡμῶν πικρότερον θανάτου, Diosc. An. t. i, p. 503; LR. hic gaudere libet, quod non violaverit ignem, Juv. xv, 84. The Fire-worshippers, who are detested by the Mahometans, bear a prominent part in oriental romance.

87. Ἀμμωνίους] Among them was the oracle of Jupiter Ammon, in a spot now called the Oasis of Siwah. A. The Greeks derived the name from ἄμμος, 'sand.'

88. μ. Αἰθίοπας] The Abyssinians. R.

Λιβύης ἐπὶ τῇ νοτίῃ θαλάσῃ.<sup>89</sup> βουλευομένην δὲ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδόνιους τὸν ναυτικὸν στρατὸν ἀποστέλλειν· ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ<sup>90</sup> ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίοπας, κατόπτας<sup>91</sup> πρῶτον, ὁφιομένους τε τὴν ἐν τούτοις τοῖσι Αἰθίοσι λεγομένην εἶναι ἡλίου τράπεζαν<sup>92</sup>, εἰ ἔστι ἀληθές, καὶ πρὸς ταύτῃ τὰ ἄλλα κατοφόμενους, δῶρα δὲ τῷ λόγῳ<sup>93</sup> φέροντας τῷ βασιλεῖ αὐτῶν.

(19) Καμβύση δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης<sup>94</sup> πόλιος τῶν Ἰχθυοφάγων<sup>95</sup> ἀνδρῶν τοὺς ἐπίσταμένους τὴν Αἰθιοπίδα γλῶσσαν. ἐν ᾧ δὲ τούτους μετήϊσαν<sup>96</sup>, ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσιν ταῦτα· ὀρκιοῖσι τε γὰρ· 'μεγάλοισι ἐνδεδέσθαι'<sup>97</sup>, καὶ οὐκ ἂν ποίειεν ὅσια<sup>98</sup>, ἐπὶ τοὺς παῖδας 'τοὺς ἐκ τῶν στρατευόμενοι.' Φοινίκων δὲ οὐ βουλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μὲν νυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων.<sup>99</sup> Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι, καὶ πᾶς ἐκ Φοινίκων ἡγήτο<sup>100</sup> ὁ ναυτικὸς στρατός. δόντες δὲ καὶ

89. τῇ νοτίῃ θαλάσῃ] The Arabian gulf. LR.

90. τοῦ πεζοῦ] understand μέρος τι. STG. δ πεζός in military affairs is generally opposed to δ ναυτικός and includes ἡ ἱππος, 'the cavalry,' iv, 83, 6; 97, 42; Thu. ii, 9; but is sometimes opposed to the latter, and then (but not otherwise, LR.) denotes 'infantry' only. Liv. xxii, 31, 3.

91. κατόπτας] iii, 21; οὐδὲ μάρτυρας, οὐδὲ κατόπτας, Hom. H. Mer. 372; αὐτὸς κατόπτης εἰμ' ἐγώ, Æsch. Th. 41; σκοποὺς καὶ κατοπτήρας στρατοῦ ἔμεναι, ib. 36. BL.

92. ἡλίου τράπεζαν] locus est opiparis epulis semper refertus, quibus indiscretim omnes vescuntur: nam et dissipatus eas augeri ferunt, Sol. 30. From its being open to all alike, it derived its name; LR. compare St Matthew v, 45. Homer is supposed to allude to this institution, Il. A, 423. PW, E. and C. iii, 7.

93. τῷ λόγῳ] λέγοντας δὲ, ὅτι δῶρα φέροιεν τῷ βασιλεῖ. STG.

94. Ἐλεφαντίνης] The city was situated in an island of the same name, now called Geziret-el-Sag, 'Isle of Flowers.' LR. A. In iii, 20; πόλιος is omitted. BO, 224.

95. Ἰχθυοφάγων] from ἰχθὺς 'fish,' and φάγειν 'to eat;' called also Troglodytæ, from τράγλη 'a cave,' and δύναι 'to enter.' A. Now the Shan-gallas. LR.

96. μετήϊσαν] He adds ἄγοντες, iii, 28. s. i, 41, 15.

97. δ. μ. ἐνδεδέσθαι] und. μή ποτε ἐπὶ τοὺς Καρχηδόνιους στρατεύσεσθαι. In the same sense Herodotus uses κατέχεσθαι, i, 29. STG.

98. ὅσια] The parent state, or μητρόπολις, vii, 51, 86; stood in the same relation to its colonies, ὡς γονεὶς πρὸς τέκνα, Pol. xii, 10. The duties were reciprocal, hence Themistocles says to the Ionians, οὐ ποίετε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι, viii, 22. WE. Compare the above passages, and iv, 147; 148; viii, 48; with Thu. ii, 10; v, 84 &c; vi, 82. AO.

99. πρὸς Περσέων] ἀπειλομένην. STG. but s. vi, 45, 71.

100. ἡγήτο] 'was dependent;' v, 31, 64. The Phœnicians constituted the most considerable part of his fleet in courage and skill, as well as in numbers: without them in short it would have been worse than useless to attempt any naval expedition. GEINOR. LR.

Κύριοι σφεας αὐτοὺς Πέρσῃσι, ἐστρατεύοντο ἐπ' Αἴγυπτον. (20) Ἐπεὶ τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι, ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας, ἐντειλάμενος τὰ λέγειν χρῆν, καὶ δῶρα φέροντας πορφύρεόν τε εἶμα καὶ χρύσειον στρεπτόν<sup>1</sup> περιαυχένιον καὶ ψέλια<sup>2</sup> καὶ μύρου ἀλάεαστρον<sup>3</sup> καὶ φοινικίον<sup>4</sup> οἶνου κάδον.<sup>5</sup> (21) Ἐς τοὺτους δὴ ὦν τοὺς ἀνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον

1. στρεπτόν] 'a twisted collar, or necklace;' ix, 20. στρεπτός is properly a masculine adjective, agreeing with δρμος understood; δ περιδεραῖος κόσμος, Suid. STE, Th. L. G. 8803. The ornaments here mentioned were Median, as Xenophon informs us; Astyages used paint, rouge, and false hair, ταῦτα πάντα Μηδικά ἐστί, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες, καὶ οἱ στρεπτοὶ περὶ τῇ δέρῃ, καὶ τὰ ψέλια περὶ τῶν χειρῶν, C. i, 3, 2. Cyrus went to his uncle in a Persian dress with neither πορφύριδα, ψ. nor στρεπτόν, ib. ii, 4, 6. Abradatas received from his queen χρυσοῦν κράνος, καὶ περιβραχιόνια ('armlets'), καὶ ψ. ('bracelets') πλατέα περὶ τοὺς καρπούς τῶν χειρῶν, καὶ χιτῶνα πορφυροῦν, καὶ λόφον δακτυλοσφαῆ, ib. vi, 4, 2. The daughter of Cyaxares wore στέφανον χρ. καὶ ψ. καὶ στρεπτόν, καὶ στολὴν Μηδικὴν ὡς δυνατὸν καλλίστην, ib. viii, 5, 18. ED. hominem optima veste contexit, quam satrapæ regii genere consueverant; ornavit etiam torque et armillis aureis ceteroque regio cultu, Nep. xiv, 3; ἀκινάκην εἶχε χρ. καὶ στρ. ἐφόρει, καὶ ψ. καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν ἐτετίμητο γὰρ ὑπὸ Κύρου, A. i, 8, 20; 5, 8; BL. ἔδωκε Κύρος ἐκείνῳ (viz. to Syennesis) δῶρα, ἃ νομίζεται παρὰ βασιλεῦσι τίμια, ἵππον χρυσοχάλινον, καὶ σ. χρυσοῦν, καὶ ψ. καὶ ἄ. χ. καὶ στολὴν Περσικὴν, ib. 2, 27; αὐτὸν δ' Ἀστυάγης καὶ σ. καλὴν ἐνέδυσσε, καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμεε καὶ ἐφ' ἵππου χρυσοχάλινου περιήγεν, ὥσπερ καὶ αὐτὸς εἰσθεὶ πορεύεσθαι, C. i, 3, 3; δῶρα γινώσκειται ἔνια τῶν βασιλέως, "ψέλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι;" οὐ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα ἔχειν, φ' ἂν μὴ βασιλεὺς δῶ, ib. viii, 2, 8. Hence it appears that these were marks of honour conferred

by the sovereign; HU. and, in all probability, closely resembling orders of knighthood in modern times. s. ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους, viii, 113, 19; Liv. xxiv, 42; Juv. ii, 85.

2. ψέλια] τὰ ἀκροῖς βραχίονσι περιτιθέμενα κόσμια, Amm. They were also worn as 'anklets,' iv, 168.

3. μ. ἀλάεαστρον] St Matthew xxvi, 7; St Mark xiv, 3; Crat. in Ath. vi, 94; Alex. in Ath. xv, 44; Call. Pal. 13; 15; Συρίῳ μύρου χρύσει' ἀλάεαστρα, Theoc. xv, 114; from which it appears to signify 'a vase for perfumes,' without restriction as to the materials of which it was made, σκεῖν μύρων δεκτικά, Schol. The Greek etymology is ἄ 'without,' and λαβή 'a handle,' ἄγγος μύρου μὴ ἔχον λαβὰς, λίθινος μυροθήκη, Suid. λήκυθος λίθινῃ πρὸς μύρων ἀπόθεσιν, σκευὴς τι ἐξ ὕλου, Etym. M. SS. These vases were generally made of ὄνυξ 'onyx,' therefore called λίθος ἀλαεαστρίτης, Diosc. v, 153; which was found best for preserving unguents, Plin. H. N. xxxvi, 8; and was met with near Thebes in Egypt, Theoph. de L. p. 154; and in the Arabian mountains, Pli. xxvii, 7; nardi parvus onyx eliciet cadum, Hor. iv O. xii, 17. LR.

4. φοινικίον] i, 193; ii, 86. 'Date wine' is still the ordinary drink of the Eastern nations. βίκους φοινικίους οἶνον πλέους, i, 194; οἶνος ἀμπέλινος, 'grape wine,' ii, 37; 60; οἶ. ἐκ κριθέων, 'barley wine, beer,' ii, 77; οἶ. ἐκ τοῦ λωτοῦ, 'lotus wine,' iv, 177. LR.

5. κάδον] By this name the Ionians call τὸ κεράμιον, Clit. in Ath. xi, 45; but the latter word occurs also in our author, κεράμιον οἰνῆρον, iii, 6. SW.

τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος τοι  
 “καὶ ξεῖνος γενέσθαι, ἡμέας τε ἀπέπεμψε, ἐς λόγους τοι ἐλθεῖν  
 “κελεύων, καὶ δῶρα ταῦτά τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα ἤδεται  
 “χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν, ὅτι κατόπται ἤκειεν, λέγει  
 πρὸς αὐτοὺς τοιάδε· “Οὔτε ὁ Περσέων βασιλεὺς δῶρα ὑμέας  
 “ἐπεμψε φέροντας, προτιμῶν πολλοῦ<sup>6</sup> ἐμοὶ ξεῖνος γενέσθαι, οὔτε  
 “ὑμεῖς λέγετε ἀληθέα· ἤκετε<sup>7</sup> γὰρ κατόπται τῆς ἐμῆς ἀρχῆς· οὔτε  
 “ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ’ ἂν ἐπεθύμῃσε  
 “χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὐτ’ ἂν ἐς δουλοσύνην ἀνθρώπους ἦγε  
 “ὑπ’ ὧν μηδὲν ἡδίκηται. νῦν δὲ αὐτῷ τόξον τόδε<sup>8</sup> διδόντες, τάδε  
 “ἔπειτα λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλεύει τῷ Περσέων  
 “βασιλεῖ, ἐπεὰν οὕτω εὐπετέως<sup>9</sup> ἔλκωσι τὰ τόξα Πέρσαι ὄντα  
 “μεγάθει τοσαῦτα, τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους, πληθῆϊ  
 “ὑπερβαλλόμενον, στρατεύεσθαι· μέχρι δὲ τούτου Θεοῖσι εἰδέναι  
 “χάριν<sup>10</sup>, οἱ<sup>11</sup> οὐκ ἐπὶ νόον τρέπουσι Αἰθιόπων παισὶ γῆν ἄλλην  
 “προσκατᾶσθαι τῇ ἑωυτῶν.” (22) Ταῦτα δὲ εἰπας καὶ ἀνείς τὸ  
 τόξον παρέδωκε τοῖσι ἥκουσι.

(25) Θεησάμενοι δὲ τὰ πάντα, οἱ κατὰ σκοποὶ ἀπαλλάσσοντο  
 ὀπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὀργὴν  
 ποιησάμενος<sup>12</sup>, ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν  
 σίτου οὐδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δούς, ὅτι ἐς τὰ  
 ἔσχατα<sup>13</sup> τῆς γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἑμμανῆς<sup>14</sup> τε ἐὼν  
 καὶ οὐ φρενήρης<sup>15</sup>, ὡς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, Ἐλ-

6. προτιμῶν πολλοῦ] i. e. περὶ πολ-  
 λοῦ ποιοῦμενος. STG. s. i, 86, 27.

7. ἤκετε] κατὰ σκοποὶ ἔσπε, κατα-  
 νοῆσαι τὰ ἴχνη τῆς χάρας ἤκατε, LXX,  
 Genesis xlii, 9.

8. τόξον τόδε] ‘this my bow;’ πει-  
 ράσωμεν τόδε τόξον, Anac. iii, 24.

9. οὕτω εὐπετέως] understand ὡς  
 ἐγὼ νῦν. The Persian bows were large,  
 vii, 61; Xen. A. iii, 4, 9; about three  
 cubits in length; but the Æthiopian  
 bows were ἐκ φοίνικος σάθης πεποιη-  
 μένα μακρὰ, τετραπηχέων οὐκ ἐλάσσων;  
 with these they used καλαμίνους δι-  
 στοὺς μικροὺς, which shows that the  
 bows were difficult to bend, vii, 69;  
 Heliod. ix; Agathar. The same length  
 is given by Sira. xvii; and Diod. iii.  
 BT, Ph. iv, 26. Hence the bow of  
 Pandarus, Hom. Il. Δ, 109; is not so  
 extravagantly long as some have thought  
 it.

10. χάριν] Compare this passage  
 with i, 27; 71; iv, 136, 80; ix, 79, 3.

12. ὀργὴν ποιησάμενος] οὐκ ἐποκί-  
 σωτο ὁ οὐδεμίαν, ἀλλ’ ἠπίως αὐτὸν ἀπε-  
 πέμψατο, vii, 105; ὁ ποιοῦμενος, Thu.  
 iv, 122; and ὀργισθέντες, ib. 123; are  
 the same. Similar phrases are λήθην  
 π. i, 127; καταστροφὴν π. vi, 27;  
 δῶμα π. viii, 74; συμφορὴν π. iv, 79;  
 VK. πένθος π. ii, 1; σπουδὴν π. i, 4;  
 and many others. SW.

13. ἔσχατα] und. πέρατα. BO, 215.  
 εἰ κε τὰ νείατα πείραθ’ Ἰνκαιο γαίης καὶ  
 πόντοιο, Hom. Il. Θ, 478; iturus Cæ-  
 sar in ultimos orbis Britannos, Hor. i  
 O. xxxv, 29; extremi orbis Iberi, Luc.  
 vii, 541. The queen of Abyssinia is  
 said to have come ἐκ τῶν περάτων τῆς  
 γῆς, St Matthew xii, 42. s. vii, 100,  
 65.

15. φρενήρης] σώφρων, ΓΛ. ‘in his  
 sober senses.’



λήνων μεν τοὺς παρόντας αὐτοῦ ταύτη τάξας ὑπομένειν, τὸν δὲ πεζὸν<sup>16</sup> πάντα ἅμα ἀγόμενος. ἐπεὶ τε δὲ στρατευόμενος ἐγένετο ἐν Θήβῃσι<sup>17</sup>, ἀπέκρινε τοῦ στρατοῦ ὡς<sup>18</sup> πέντε μυριάδας· καὶ τούτοις μὲν ἐνετέλλετο, Ἀμμωνίους ἐξανδραποδισαμένους, τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτὸς δὲ, τὸν λοιπὸν ἄγων στρατὸν, ἦε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιήν, αὐτίκα πάντα αὐτοὺς, τὰ εἶχον σιτίων ἐχόμενα<sup>19</sup>, ἐπελελοίπεε<sup>20</sup> μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα. εἰ μὲν νυν, μαθὼν ταῦτα, ὁ Καμβύσης ἐγνωσιμάχῃ<sup>21</sup>, καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν γενομένη ἁμαρτάδι ἦν ἂν σοφὸς ἀνὴρ· νῦν δὲ, οὐδένα λόγον ποιούμενος, ἦε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγόντες<sup>22</sup> διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον<sup>23</sup> ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γὰρ ἓνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δέσας<sup>24</sup> τὴν ἀλληλοφαγίην, ἀπείς τὸν ἐπ' Αἰθίοπας στόλον, ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θῆβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβῶν δὲ καταῆς ἐς Μέμφιν, τοὺς Ἑλληνας ἀπῆκε ἀποπλέειν. Ὁ μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε.<sup>25</sup> (26) Οἱ δ' αὐτῶν ἐπ' Ἀμ-

16. πεζόν] und. στρατὸν, which is supplied in Thu. iv, 8; FI. BO, 255. and in iv, 97.

17. Θήβῃσι] Thebes, the early capital of Egypt, was celebrated for its hundred gates, and bore the names of Diospolis and Tritonis. On its site Luxor and Carnac now stand. LR. A.

18. ὡς] 'nearly, about,' in a conjectural sense. HGV, i, 14.

20. ἐπελελοίπεε] 'had failed.' In this sense Xenophon uses ἐκλείπειν, H. i, 5, 3.

21. ἐγνωσιμάχῃ] 'had given in, had changed his mind.' This verb implies γινῶναι τὴν ἑαυτοῦ ἀσθένειαν, τὴν τε τῶν ἐναντίων ἰσχύν· ΓΛ. or γινῶντα, ὅτι πρὸς κρείττονα ἔχει αὐτοῦ μάχην, ἡσυχάζει, ἢ μετανοᾷ, Hes. BNS. vii, 130, 42; viii, 29; Arist. Av. 555; τί πονεῖς ἄλλως, ἀ σὲ βλάψει; χρὴν γνωσιμαχεῖν, τὰ δ' ἀμύχαι' εἶν, Eur. Her. 706; EE. μετεμέλησε, μετέγνω. It properly means τῇ [προτέρῃ ἑαυτοῦ] γνώσει [i. e. γνώμῃ] μάχεσθαι. SW.

22. ποιηφαγόντες] Seneca de-

scribes this expedition and its catastrophe, with his usual embellishments, *intra primum iter deerant necessaria, nec quidquam subministrabat sterilis, et inculta, humanoque ignota vestigio, regio: sustinebant famem primo terrissima frondium, et cacumina arborum, tum coria igne mollita, et quidquid necessitas cibum fecerat: postquam inter arenas radices quoque et herbae defecerant, apparuitque inops etiam animalium solitudo, decimum quemque sortiti alimentum habuerunt fame saevius*, de I. iii, 20. WE.

23. ψάμμον] On the supposition that they started from Thebes, and that Sennar was the entrance into Ethiopia, they never got through the desert of Selima. REN.

24. δέσας] *timuit ne et ipse vocaretur ad sortem: servabantur interim illi generosae aves, et instrumenta epularum camelis vehebantur; quum sortirentur milites ejus, quis male periret, quis pejus viveret*, Sen. de I. iii, 20. LR.

25. οὕτω ἔπρηξε] 'fared thus;,' οὕτω.

μωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεὶ τε ὀρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ἀγωγούς, ἀπικόμενοι μὲν φανεροί<sup>26</sup> εἰσι ἐς Ὅασιν<sup>27</sup> πόλιν, τὴν ἔχουσι μὲν Σάμιοι<sup>28</sup>, τῆς Αἰσχρινώνης<sup>29</sup> φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἑπτὰ ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου<sup>30</sup> οὐνομάζεται δὲ ὁ χώρος οὗτος, κατὰ Ἑλλήνων γλῶσσαν<sup>31</sup>, Μακάρων νῆσος.<sup>32</sup> ἐς μὲν δὴ τοῦτον τὸν χώρον λέγεται ἀπικέσθαι τὸν στρατὸν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένεες οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους ἀπίκοντο, οὔτε ὅπισω ἐνόστησαν. λέγεται δὲ τάδε ὑπ' αὐτῶν Ἀμμωνίων· 'ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἰέναι διὰ τῆς ψάμμου ἐπὶ σφεας, γενέσθαι τε αὐτοὺς μετὰ ταῦν κοινά μάλιστα αὐτῶν τε καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτέοις ἐπιπνεῦσαι<sup>33</sup> νότον μέγαν τε καὶ ἐξαισιον, φορέοντα δὲ Σίνας τῆς ψάμμου, καταχῶσαί σφεας, καὶ τροφῇ τοιούτῳ ἀφανισθῆναι.' Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

(27) Ἀπιγμένου δὲ Καμῦσεω ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι ὁ Ἄπις<sup>34</sup>, τὸν Ἑλληνες Ἐπαφὸν<sup>35</sup> καλέουσι· ἐπιφανέος δὲ

ἀπῆλλαξε, 'got off thus,' v, 63, 7; οὕτω ἐκτυτῆρησε. The word *κακῶς* is often suppressed, iv, 77; Thu. vii, 24; Dem. p. C. 57. VK. It is added in iii, 27; *ἐκτυτῆρησε* κ. *πρήξαντος*. The omission is an euphemism.

27. Ὅασιν] The Oases are insulated fertile spots in the midst of the desert. This was the greater Oasis, Al-Wah of the moderns. REN. LR. The word according to its Coptic etymology signifies 'a habitable place, a fertile island.' A. Strabo compares Africa to a leopard, *κατάστικτος γὰρ ἐστὶ ταῖς οἰκήσεσι περιεχομένης ἐρήμῳ καὶ ἀνδρὶ γῆ* καλοῦσι δὲ τὰς τοιαύτας οἰκήσεις *Αὐάσεις οἱ Αἰγύπτιοι*, ii, p. 130, D; *Αὐ. οἱ Αἱ. καλοῦσι τὰς οἰκουμένας χώρας, περιεχομένας κύκλῳ μεγάλῃς ἐρημίαις, ὥς ἂν νήσους πελαγίας*, xvii, p. 791, A. BT, Ph. iv, 29.

28. Σάμιοι] Samos had anciently many other names. Juno received peculiar honours there. Pythagoras was a native of the island. A.

29. Αἰσχρινώνης] According to Themistagoras, there were originally but two tribes at Samos, namely, Schesia or Chesia, and Astypalæa. VK.

30. διὰ ψάμμου] i. e. καὶ αὐτὴ ἡ ὁδὸς ἐστὶ δ. ψ. 'over' or 'across the sand.'

31. κ. Ἑ. γλῶσσαν] The article *τὴν* is inserted before Ἑλλήνων, ii, 30; iv, 52; it is omitted in the expression *κατὰ Ἑλλάδα* (i. e. Ἑλληνίδα, GR.) γλ. iv, 110; vi, 98. VK.

32. Μακάρων νήσος] 'Isle of the Blessed.' These "tufted isles, That verdant rise amid the Libyan wild," Thomson, Sum. 922, abound in springs encircled by large palm groves, which form a little paradise. Bruce. REN. TX. LR. By a similar metaphor the Arabs call a camel 'ship of the desert.'

33. ἐπιπνεῦσαι] *aliquando Cambyse ad Ammonem misit exercitum: quem arena, austro mota, et more nivis incidens, texit; deinde obruit*, Sen. N. Q. ii, 30. The army might have perished through fatigue and from thirst, REN. or possibly from the Simoom or blast of the desert.

34. Ἄπις] ii, 38. SW.

35. Ἐπαφὸν] ὁ δὲ Ἄ. κατὰ τὴν Ἑλλήνων γλῶσσαν ἐστὶ Ἄ. ii, 153. SW. The Egyptians denied this identity, and affirmed Apis to be the more an-

τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἵματά τε ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν Θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεύντας, ὁ Καμβύσης, πάγχυ σφέας καταδόξας, ἑωυτοῦ κακῶς πρήξαντος, χαρμόσυνα ταῦτα ποιεῖν, ἐκάλεε τοὺς ἐπιτρύπους τῆς Μέμφιος· ἀπικομένους δὲ ἐς ὅψιν εἶρετο, 'ὅ τι πρότερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίουν τοιοῦτον οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρείη τῆς στρατιῆς πληθὸς τι ἀποβαλὼν;' οἱ δὲ ἔφραζον, 'ὥς σφι θεὸς<sup>36</sup> εἶη φανείς, διὰ χρόνον πολλοῦ ἑωθὼς<sup>37</sup> ἐπιφαίνεσθαι'<sup>38</sup> καὶ ὥς, ἐπεὶ φανῇ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες 'ὀρτάζοιεν.' ταῦτα ἀκούσας, ὁ Καμβύσης ἔφη 'ψεύδεσθαι σφεας·' καὶ ὥς ψευδομένους, θανάτῳ ἐζημίου. (28) Ἀποκτείνας δὲ τούτους, δευτέρα τοὺς ἱρέας ἐκάλεε ἐς ὅψιν· λεγόντων δὲ κατὰ τὰ αὐτὰ τῶν ἱρώων, 'οὐ λήσειν' ἔφη· αὐτὸν, εἰ θεὸς τις χειροθήης<sup>39</sup> ἀπικόμενος 'εἶη Αἰγυπτίοισι.' τσαῦτα δὲ εἶπας, ἐπάγειν ἐκέλευε τὸν Ἄπιν τοὺς ἱρέας. οἱ μὲν δὴ μετῆσαν ἄζοντες. ἔχει δὲ ὁ μόσχος οὗτος, ὃ Ἄπιν καλεόμενος, σημήϊα<sup>40</sup> τοιάδε· ἑὼν μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκὸν \*τι \*τρίγωνον<sup>41</sup> φορέει· ἐπὶ δὲ τοῦ νώτου, αἰετὸν εἰκασμένον· ἐν δὲ τῇ οὐρῇ, τὰς τρίχας διπλᾶς· \* ὑπὸ<sup>42</sup> δὲ τῇ γλώσσῃ, κύνθαρον. (29) Ὡς δὲ ἦγαγον τὸν Ἄπιν οἱ ἱερεῖς, ὁ Καμβύσης, οἷα ἑὼν ὑπομαργότερος<sup>43</sup>, σπασάμενος<sup>44</sup> τὸ ἐγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ Ἄπιος, παίει<sup>45</sup> τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τοὺς ἱερεῖς· "Ω κακαί

cient by several hundred centuries, *Æl.* N. A. xi, 10. *Æschylus* derives the name from ἐπαφάω, P. V. 874. *LR.*

36. *θεός*] This ox was the emblem, or representative, of Osiris or the Sun. *LR.*

37. *ἑωθὼς*] *iv*, 134, 59; *MA*, 189, *obs.* 3. *ἑωθε ἐπιφαίνεσθαι*, *ii*, 91.

38. *ἐπιφαίνεσθαι* 'to manifest himself.' Hence the English word *EPHAPHANY*.

39. *χειροθήης*] *Virgil* describes a tame stag, as *assuetus imperiis: manum patiens, mensaeque assuetus herili*, *Æ.* vii, 487; 490. The Latin word *mansuetus* is derived from *manui assuetus*. *STE*, Th. L. G. 10472.

40. *σημήϊα*] *Ælian* says these marks were twenty-nine in number, N. A. xi, 10; *maximeque omnium corniculantis lunæ specie latere dextro insignis*, *Amm.* M. xii, 33. *LR.*

41. *τι τρίγωνον*] This emendation of *Count Caylus* is adopted by *LR.*, and approved of by *WE*, *VK*, and

*SW*. The brazen figures of Apis have on their forehead a triangle, which was emblematical of Egypt and of fertility. *WE*. *VK*.

42. *ὕπὸ*] *ἐπὶ* in the *MSs*. Some copyist probably wrote *ἐπὶ* instead of *ὕπὸ*, from his eye catching the words *ἐπὶ* δὲ in the preceding line. *Pliny* has *sub*, N. H. viii, 46; and *Porphyrus* *ὕπὸ τῇ γλώττῃ*, in *Eus.* P. E. iii, 13. *WE*.

43. *ὑπομαργότερος*] *iii*, 145; *vi*, 75, 49; *STG.* *ira furor brevis est*, *Hor.* i E. ii, 62; *Κάτων* ὁ πρεσβύτερος *ἔφη*, ἄνδρα θυμούμενον μαυικοῦ διαφέρειν μόνον τῷ χρόνῳ, *Plu.* M. xvi. *BNS*. Instances of the simple adjective are given by *BL*, on *Æ.* P. V. 909.

44. *σπασάμενος*] *ἐλκύσας*, *γυμνάσας*, *Hes.* τὸ *ἐλφος γ' ἐσπᾶτο*, *μαίνεσθαι δοκῶν*, *Arist.* R. 564. The same verb is used with *δορ*, *Hom.* O. K, 439; *ἔγχος*, *Il.* T, 387; *μάχαιραν*, *St Mark* xiv, 47; *βομφαίαν*, *LXX*, *Jud.* viii, 20. *SS*.

45. *παίει*] *Artaxerxes Ochus*, on

“ κεφαλαί<sup>46</sup>! τοιοῦτοι θεοὶ γίνονται, ἔναίμοι τε, καὶ σαρκώδεις, καὶ  
 “ ἐπάτοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὗτός γε ὁ θεός· ἀτὰρ  
 “ τοι ὑμεῖς γε οὐ χαίροντες<sup>47</sup> γέλωτα ἐμὲ θήσεσθε.” Ταῦτα εἶπας,  
 ἐνετείλατο τοῖσι ταῦτα πρήσσουσιν<sup>48</sup>, τοὺς μὲν ἱρέας ἀπομαστιγῶσαι·  
 Αἰγυπτίων δὲ τῶν ἄλλων, τὸν ἂν λάβωσι ὀράζοντα, κτείνειν. ὁρτὴ  
 μὲν δὴ διελέλυτο Αἰγυπτίοισιν· οἱ δὲ ἱρέες ἐδικαιεύντο·<sup>49</sup> ὁ δὲ Ἄπις,  
 πεπληγμένος τὸν μηρὸν, ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν  
 μὲν, τελευτήσαντα ἐκ τοῦ τρώματος, ἔθαψαν<sup>50</sup> οἱ ἱρέες λάθρῃ Καμ-  
 βύσεω. (30) Καμβύσης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ  
 τοῦτο τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενῆρης. καὶ πρῶτα  
 μὲν τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν<sup>51</sup>, ἐόντα πατρός  
 καὶ μητρός τῆς αὐτῆς· τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου,  
 ὅτι τὸ τόξον μοῦνος Περσέων ὄσον τε ἐπὶ δύο δακτύλους εἵρυσε, τὸ  
 παρὰ τοῦ Αἰθίοπος ἦνεικαν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων  
 οὐδεὶς οἶός τε ἐγένετο. ἀποικομένου ὦν ἐς Πέρσας τοῦ Σμέρδιος,  
 ὅψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξέ οἱ ἀγγελον ἐλθόντα  
 ἐκ Περσέων ἀγγέλλειν, ὡς ἐν τῷ θρόνῳ τῷ βασιλεῖ<sup>52</sup> ἰζόμενος  
 Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψάσσειε.<sup>53</sup> πρὸς ὡν ταῦτα<sup>54</sup>, δέϊσας  
 περὶ ἐωντοῦ, μή μιν ἀποκτεῖνας ὁ ἀδελφεὸς ἄρχῃ, πέμπει Πηξάσπεα  
 ἐς Πέρσας, ὃς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ  
 δὲ, ἀναβὰς ἐς Σούσα<sup>54</sup>, ἀπέκτεινε Σμέρδιν· οἱ μὲν λέγουσι, ἐπ’  
 ἀγρῇν ἐξαγαγόντα· οἱ δὲ, ἐς τὴν Ἐρυθρὴν θάλασσαν προσαγα-

hearing that the Egyptians called him  
 “an ass,” said “ὁ μέντοι βῆος οὗτος  
 ὅμων κατενωχίσσεται τὸν βούν;” and  
 then, Plutarch adds, ἔθυσσε τὸν βούν,  
 M. xxvii, 31. VK.

46. κεφαλαί] Ἀπολλων, 3 δία κε-  
 φαλά, Eur. Rh. 226; 3 φίλα φίλα  
 κ., τέκνον, 899; κῆρα frequently oc-  
 curs in Greek tragedy, 3 κακὸν κῆρα,  
 Hi. 647; ausus es, nefandissimum caput?  
 Jus. xviii, 7; ridiculum caput! Ter.  
 An. ii, 2, 34; ingratum caput, Sen. M.  
 465.

48. τ. τ. πρήσσουσιν] τοῖτοῖς, ὅν τὸ  
 ἔργον ἦν ταῦτα πράττειν. STG.

49. ἐδικαιεύντο] δικαιοῦν has two  
 significations, δίκαιον νομίζειν and κο-  
 λάζειν, Suid. i, 100; v, 92, 2. SW.

50. ἔθαψαν] Plutarch says Cam-  
 byses ordered the carcass to be thrown  
 to the dogs, M. xxvii, p. 368, r. LR.

51. Σμέρδιν] so called also by Ari-  
 stotle, but Merdis by Æschylus, Mer-  
 dis by Justin, Tanaoxares by Xeno-

phon, Tanyoxarces by Ctesias. ἐπεὶ  
 Κύρος ἐτελεύτησεν, εὐθὺς αὐτοῦ οἱ παῖ-  
 des ἐστασίαζον, Xen. C. viii, 8, 2.  
 SD.

52. ψάσσειε] The same expression  
 occurs in Aristen. i, 11; and Æl.  
 V. H. xii, 41; ἡ δόξα τῶν ἑσπέρων  
 ἔψαψε, Eunap. V. Æd. p. 48; πατέρων  
 ἀρετὰ ψάβουσιν τῆς οὐρανίας ἀψίδος,  
 Liban. t. ii, p. 115, 2; sublimi feriam  
 sidera vertice, Hor. i O. i, 36; tangere  
 divos rebar, Stat. Th. iii, 155; W.E.  
 ἐς οὐρανὸν ὅμμιν ἀλεῖμαι, Theoc. v,  
 144; caput extulit, et tetigit summos  
 vertice deos, Ov. F. i, 209; sese attollit  
 in auras, et caput inter nubila condit,  
 Vir. Æ. iv, 176.

53. πρὸς ὅν ταῦτα] π. ὅν τὴν ἐψὺν  
 ταύτην, i, 38.

54. Σούσα] ‘The city of Lilies,’  
 Shushan in Scripture, now Shuster or  
 Tostar, the capital of Cissia, now Kho-  
 zistan, and the winter residence of the  
 Persian kings. A. LR. v, 49, 49.

γόντα<sup>55</sup> καταποντῶσαι. (31) Πρῶτον μὲν δὴ λέγουσι Καμβύση τῶν κακῶν ἄρξει τοῦτο. δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφεήν, ἐπισπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε, καὶ ἦν<sup>56</sup> οἱ ἀπ' ἀμφοτέρων<sup>57</sup> ἀδελφεή.

(34.) Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἐξεμάνη λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πηξιάσπεα<sup>58</sup> τὸν ἐτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρεε οὗτος<sup>59</sup>, τοῦτον τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὕτη οὐ σμικρὴ εἰπεῖν δὲ λέγεται τάδε· “Πηξιάσπεε, “κοῖόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους “περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν “᾽Ω δέσποτα, τὰ μὲν ἄλλα “πάντα μεγάλως ἐπαινέαι, τῇ δὲ φιλοινίῃ<sup>60</sup> σέ φασι πλεόνως<sup>61</sup> “προσκέσθαι.” Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων· τὸν δὲ, θυμωθέντα, τοιάδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οἶνψ “προσκειμενον παραφρονέειν, καὶ οὐκ εἶναι νοήμονα· οὐδ' ἄρα “σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθεές.” Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνόδρων ἐόντων καὶ Κροίσου, εἶρετο Καμβύσης, “κοῖός ‘τις δοκεῖ ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι<sup>62</sup> Κύρον;’ οἱ δὲ

55. προσαγαγόντα] ‘enticing him.’

56. καὶ ἦν] When there are two verbs of different government, δς—ἦ—δ—are often put but once, instead of being repeated with the latter verb and in a different case. *MA*, 428. *STG*. Strictly speaking, this should be either καὶ ἦ ἦν, or ἐούση. s. iii, 34, 59.

57. ἀπ' ἀμφοτέρων] und. γονέων, τοκέων, *SBL*. or τοκῶν, *FI*. or take it adverbially for ἀμφοτέρωθεν, *SH*, on *BO*, 52; 272. Ξέρξω ἀπ' ἀ. ἀδελφῶδς, vii, 97, 54; which Pausanias imitates Δωρίως ἀπ' ἀ. ἀδελφῶδς, iii, 4; he also has ὁ Πτολεμαῖος Ἀρσινόης ἀδελφῆς ἀμφοτέρωθεν ἐρασθεῖς, i, 7. *SH*. Our author said above, ἀδελφῶδς ἐὼν πατρὸς καὶ μητρὸς τῆς αὐτῆς, iii, 30, 51. s. *Liv*. 27, 4, 7; *Juv*. 6, 156 ff. (nn.)

58. Πηξιάσπεα] *Cambyses regem, nimis deditum vino, Praxaspes unius ex carissimis monebat, ‘ut parcius diceret.’ ad hoc ille, ‘ut scias,’ inquit, ‘quemadmodum nunquam excidam mihi, approbabo jam, et oculos post vinum in officio esse, et manus.’ bibit deinde liberalius, et objurgatoris filium ultra limen jubet stare. tunc intendit arcum et ipsum cor adollescentis, id enim se petere dixerat, figit; recisoque pectore*

*hærens in ipso corde spiculum ostendit: ac respiciens patrem ‘satisme certum haberet manum?’ interrogavit. at ille negavit ‘Apollinem potuisse certius dimittere,’* Sen. de I. iii, 14. *VK*.

59. οἱ...οὗτος] In the construction mentioned in iii, 31, 56; instead of the relative being repeated, a demonstrative is often used in the latter clause. *MA*, 468, 3. These words should be, regularly, δς αὐτῷ; so τὴν ἔσχε, καὶ νῦν αὐτῆς τυραννεύει, i. e. κ. ἦς ν. τ. iii, 120, ἥπερ ἡμετέρη τέ ἐστι, καὶ τὰ λόγια λέγει ὑπ' ἡμέων αὐτὴν δέειν κτισθῆναι, i. e. κ. ἦν τ. λ. λ. ὅ. ἦ. δ. κ. viii, 62, 79; δς συνεθήρα ἡμῶν, καὶ σὺ μοι ἐδόκεις δαυμάζειν αὐτὸν, Xen. C. iii, 1, 38; *STG*. s. ix, 21, 11.

60. φιλοινίῃ] The Persians οἶνψ κάρτα προσκέαται, i, 133; φίλονός ἐστιν, ὁ πρὸς οἶνον ἔτοιμος· πλείστον δὲ ἐπὶ τῶν ἡρώων Νέστωρ ὁ τριγέρον· φανερώς γὰρ αὐτὸς προσέκειτο τῶν ἄλλων μᾶλλον τῷ οἶνψ· καὶ διὰ τὴν φιλοποσίαν λαμβάνει δῶρον φυάλην, Ath. x, 42. *VK*.

61. πλεόνως] ἢ πρέποι. *STG*. So gravitate minores, Hor. i S. x, 54.

62. τελέσαι] und. ὄσπε, ‘so as to come up to.’ *REI. ABR. WE*.

ἀμείβοντο, 'ὥς εἴη ἀμείνων τοῦ πατρός· τά τε γὰρ ἐκείνου πάντα ἔχουν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν Θάλασσαν.' Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροῖσος δὲ, παρεὼν τε καὶ οὐκ ἀρεσκόμενος<sup>63</sup> τῇ κρίσει, εἶπε πρὸς τὸν Καμβύσεα τάδε· "Ἐμοὶ μὲν νῦν, ὦ παῖ Κύρου, οὐ δοκέεις ὁμοῖος εἶναι τῷ πατρί· οὐ γὰρ κῶ τοί ἐστί νῖδος, οἷόν σε ἐκείνος κατελίπετο." Ἦσθη τε ταῦτα ἀκούσας<sup>64</sup> ὁ Καμβύσης, καὶ ἐπαίνει τὴν Κροίσου κρίσιν. (35) Τούτων δὴ ὧν ἐπιμνησθέντα, ὀργῇ λέγειν πρὸς τὸν Πηρξάσπεια· "Σὺ νῦν μάθε αὐτὸς, εἰ<sup>65</sup> λέγουσι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε, ἐστεῶτος ἐν τοῖσι προθύροις, βαλὼν τύχοιμι μέσης τῆς καρδίας, Πέρσαι φανέονται λέγοντες οὐδέν·<sup>66</sup> ἦν δ' ἀμάρτω, φάναι<sup>67</sup> Πέρσας τε λέγειν ἀληθέα, καὶ με μὴ σωφρονέειν." Ταῦτα δὲ εἰπόντα, καὶ διατείναντα τὸ τόξον<sup>68</sup>, βαλέειν τὸν παῖδα· πεσόντος δὲ τοῦ παιδὸς, ἀνασχίζειν αὐτὸν κελεύειν, καὶ σκέψασθαι τὸ βλήμα·<sup>69</sup> ὥς δὲ ἐν τῇ καρδίῃ εὐρεθῆναι ἐνεόντα τὸν οἷστον, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς, γελάσαντα καὶ περιχαρέα γενόμενον· "Πηρξάσπεια, ὥς μὲν ἔγωγε οὐ μαίνομαι, Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε· νῦν δέ μοι εἰπὲ, τίνα<sup>70</sup> εἶδες ἡδὴ πάντων ἀνθρώπων οὕτως ἐπίσκοπα τοξεύοντα;"<sup>71</sup> Πηρξάσπεια δὲ, ὀρέοντα ἄνδρα οὐ φρενήρεα, καὶ περὶ ἐνωτῷ δειμαίνοντα, εἰπεῖν· "Δέσποτα, οὐδ' ἂν<sup>72</sup> αὐτὸν ἔγωγε δοκῶ τὸν θεὸν<sup>73</sup> οὕτω ἂν καλῶς βαλέειν." Τότε

63. ἀρεσκόμενος] with a dative. *MA*, 383, 5.

64. ἦσθη ἀκούσας] ἦδομαι σ' εἰσιδὼν, *Soph. Ph.* 903; οὐκ ἔχθομαι σ' ἰδὼν καὶ λαδὼν φίλον, *ib.* 680; τέρπομαι ὁρῶν, *Diph. in Ath.* ii, 27; ἀκούων ἡχθόμεν, *Lys.* p. 153, 6; ὁμιλῶν ἡδεται, *Eur. Phoe. fr.* ix, 7; δυνατωτέρους ποιοῦντες ἡδονται, *Xen. Hi.* 5, 3. *VK.* The participle is sometimes omitted, and the accusative remains; ἡδεται τὴν εἰρήνην, *Men. L. Ex.* p. 135. ἦσθη βαλὼν, *Arist. Ach.* 2; τί ἦ, *ib.* 4; ἕτερον ἦ, *ib.* 13; *WE. SH. BO*, 16. s. vii, 236, 81.

65. εἰ] 'whether,' *εἴτε*, 'or;' εἰ δὲ καλῶς, *εἴτε* μὴ, *Æsch. Eu.* 465. instead of *εἴτε* being used twice. *HE*, on *VG*, viii, 6, 14.

66. λ. οὐδέν] i. e. ψευδέα. *Plato* uses this expression, *Meno*, 12, 30; and for ἀληθέα, he has λ. τι, *Crito*, 6. *STG.*

67. φάναι] *MA*, 544. *STG.* supply *ἔξεστι*: sometimes *μῆμνησο*, as with *διαλείπειν*, iii, 155, 4; *ποιέειν*, v, 23, 21.

68. διατείναντα τ. τ.] *Xen. C.* i, 4, 23. The substantive is often suppressed. *SH*, on *BO*, 70.

69. βλήμα] *Eur. S.* 340. *WE.*

70. τίνα] εἰ τίνα ἡδὴ πάντων εἶδες ἀλκιώτατον; i, 30.

71. ἐπίσκοπα τ.] τόξον δ' ἐντανύσαι, καὶ ἐπίσκοπον εἶναι διστῶν, *Theoc.* xxiv, 105; *LR.* ἐκυρσας, ὥστε τοξότης ἄκρος, σκοποῦ, *Æsch. A.* 611; τύχεν ἄντα σκοποῦ, ὅτ' ἀπὸ τόξου ἰεῖς, *Pin.* N. vi, 46; ἔπεχε σκοπῇ τόξον· τίνα βάλλομεν διστοῦς ἰέντες; ἐπὶ Ἀκράγαντα τανύσαις, *O.* ii, 160. *BL.*

72. ἂν] Respecting the use of ἂν twice in the same sentence, see *HE*, on *VG*, viii, 3, 1.

73. αὐτὸν τὸν θεὸν] *Apollo*, the god of *Archery*. *BLG. LR.*

μὲν ταῦτα ἐξεργάσατο· ἐτέρωθι δὲ Περσέων, ὁμοῖα<sup>74</sup> τοῖσι πρώτοις, δυνάδεα ἐπ' οὐδεμῇ αἰτῇ ἀξίόχρεφ' ἔλων, ζῶοντας ἐπὶ κεφαλὴν κατάρυξε.<sup>75</sup> (36) Ταῦτα δὲ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νουθετῆσαι τοισίδε τοῖσι ἔπει· “ὦ βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτρεπε, ἀλλ' ἴσχε καὶ καταλάμβανε σεωντόν.”<sup>76</sup> “ἀγαθόν τι, πρόνοον εἶναι· σοφὸν<sup>77</sup> δὲ ἢ προμηθεῖ<sup>78</sup> σὺ δὲ κτείνεις μὲν ἄνδρας, σεωντοῦ πολίητας, ἐπ' οὐδεμῇ αἰτῇ ἀξίόχρεφ' ἔλων, κτείνεις δὲ παῖδας· ἦν δὲ πολλὰ τοιαῦτα ποιήεις, ὅρα ὅπως μὴ σευ ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ σὸς Κῦρος ἐνετέλλετο πολλὰ κελεύων<sup>79</sup> σε νουθετεῖν, καὶ ὑποτίθεσθαι ὅ τι ἂν εὐρίσκω ἀγαθόν.” Ὁ μὲν δὴ, εὐνοίαν φαίνων, συνεβούλευε οἱ ταῦτα· ὁ δ' ἀμείβετο τοῖσδε· “Σὺ καὶ ἐμοὶ τολμᾷς συμβουλευεῖν, ὅς χρηστῶς μὲν τὴν σεωντοῦ πατρίδα ἐπετρόπενσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάαντα ἰέναι ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέραν; καὶ ἂπὸ μὲν<sup>80</sup> σεωντῶν ὤλεσας, τῆς σεωντοῦ πατρίδος κακῶς προστάς· ἀπὸ δὲ ὤλεσας Κῦρον, πειθόμενόν σοι· ἀλλ' οὐ τι χαίρων<sup>81</sup> ἐπεὶ τοι καὶ πάλοι ἐς σὲ προφασίως<sup>82</sup> τευ ἐδεόμην

74. ὁμοῖα] Neuter plural used adverbially; ‘of equal rank with.’ They were the same as the ὁμότιμοι, ‘Peers,’ mentioned by Xenophon repeatedly. *LR.* ὁμοῖος, iii, 68, 55; Ὀδάνης ἦν γένει καὶ πλοῦτι Περσῶν τοῖς πρώτοις ἐνάμιλλος, *Zon.* A. iv, p. 127, ε; ὁμοῖα τ. πρ. Σικελιωτῶν πεπλούτηκε, *Phal.* 21; *VK.* Μακεδόνων ὁμοῖως τοῖς ἀριστοῖς ἦγεν ἐν τιμῇ, *Pau.* i, 9. *WE.* *MA*, 289, 3.

75. ζ. ἐ. κ. κατάρυξε] ‘buried alive up to the chin,’ *LR.* or ‘with the head downwards,’ iii, 75, 3. *ED.* *SW.* This punishment was not uncommon among the Persians, vii, 114. *WE.* I have read of an instance of a Hottentot at the Cape being put to death by his master in the former manner.

76. σεωντόν] *MA*, 148, obs. 2.

77. σοφόν] *MA*, 437, 4. διαβολὴ ἐστι δεινότατον, vii, 10, 7; und. κτήμα, which is expressed in φιλοτιμίῃ, κτ. σκαῖον, iii, 53; triste lupus stabulis, *Vir.* E. iii, 80; *WE.* dulce satis humor, 82; or supply χρήμα, which is used by *Theoc.* σοφόν τι χρήμ' ἄνθρωπος, xv, 83; and *Æl.* V. H. i, 3; *SBL*, on *BO*, 307. and *Her.* τυραννὶς, χρήμα

σφαλερόν, iii, 53; 80, 30. Another construction is found in v, 24, 30. Compare *Juv.* iv, 83 ff.

78. προμηθεῖ] Substantives derived from adjectives in -ης, making the genitive in -έος, throw away the termination -ος, and add -ίη to the root; as προμηθῆς, προμηθέος, προμηθεῖ. Therefore read ἀεκέιη, i, 115. *AP.*

79. κελεύων] ‘bidding, desiring;’ and below, ‘recommending.’

80. ἀπὸ μὲν] Because prepositions in composition with verbs are used adverbially, these compounds are often found separated by other words, in early writers; the verb need not have been repeated after δέ; s. viii, 33; *MA*, 594, 2. vi, 114, 31. This figure is called tmesis.

81. ἀ. οὐ τι χ.] ‘but by no means with impunity;’ i, 128, 47; iii, 29, 47; 36, 88; 63, 8; vi, 50, 92; vii, 236, 81. These same words occur, followed by ἦν τὸδ' ὀρθωθῇ βέλος, *Soph.* *Ph.* 1336; by οἷς γε πημονὰς ἐρεῖς, *Æ.* R. 363; by ἦν γε μὴ φύγης, *Eur.* O. 1610; *WE.* ταῦτα τολμήσεις λέγειν might follow here. This participle with a negative conveys a

“ἐπιλαβέσθαι.” Ταῦτα δὲ εἶπας, ἐλάβεσαν τὸ τόξον ὡς κατατοξεύων αὐτόν. Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω ὁ δὲ, ἐπεὶ τε τοξεύσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπουσι, λαβόντας μιν ἀποκτείνειν. οἱ δὲ θεράποντες, ἐπιστάμενοι τὸν τρόπον αὐτοῦ, κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ<sup>83</sup>, ὥστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ, ἐκφάναντες αὐτόν, δῶρα λάμβνουνται ζῳάγρια<sup>84</sup> Κροῖσον· ἦν δὲ μὴ μεταμελῆται, μηδὲ ποθῇ<sup>85</sup> μιν, τότε καταχρῆσθαι.<sup>86</sup> ἐπόθησέ τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον· καὶ οἱ θεράποντες, μάθοντες τοῦτο, ἐπήγγελλον αὐτῷ, ὡς περιεῖη. Καμβύσης δὲ ‘Κροῖσφ μὲν συνήδεσθαι’<sup>87</sup> ἔφη ‘περιέοντι, ἐκείνους μέντοι τοὺς ‘περικοιήσαντας οὐ καταπρόξισθαι’<sup>88</sup>, ἀλλ’ ἀποκτενεῖν,’ καὶ ἐποίησε ταῦτα. (37) Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς Πέρσας τε καὶ τοὺς ξυμμάχους ἐξεμαίετο, μένων ἐν Μέμφι.

(61) Καμβύση δὲ τῷ Κύρῳ, χρονίζοντι περὶ Αἴγυπτον, καὶ παραφρονήσαντι, ἐπανιστάται<sup>89</sup> ἄνδρες μάγοι<sup>90</sup>, δύο ἀδελφεοὶ, τῶν τὸν ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνόν<sup>91</sup> ὁ Καμβύσης. οὗτος δὴ ὢν οἱ ἐπανεστη, μαθὼν τε τὸν Σμέρδιος θάνατον, ὡς κρύπτοιο γενόμενος<sup>92</sup>, καὶ ὡς ὀλίγοι ἦσαν<sup>93</sup> οἱ ἐπιστάμενοι αὐτόν

menace of serious evil; by the figure litotes. *HM. VK. Xen. A. v, 6, 18. STG.* γεγηθώς is used in the same sense, ἡ καὶ γ. ταῦτ’ ἀεὶ λέξειν δοκεῖς; *CE. R. 368; LR.* which question expresses concisely, *impune ergo mihi recitaverit ille togatas, hic elegos? impune diem consumpserit ingens Telephus?* *Juv. i, 3 f.*

82. προφάσις] οἱ σατράπαι ἐζήτουν πρόφασιν εὐρεῖν κατὰ Δανιήλ· καὶ πᾶσαν π. καὶ παράπτωμα καὶ ἀμπλάκημα οὐχ εὖρον κατ’ αὐτοῦ, *lxx, Daniel vi, 4; ἀπὸ τότε ἐζήτηε εὐκαιρίαν, ἵνα αὐτὸν παραδῷ, St Matthew xxvi, 16; or τοῦ παραδούνααι αὐτόν, St Luke xxii, 6.*

83. ἐπὶ . . . λόγῳ] i. e. τοιῶνδε λογιζόμενοι, *STG.* ‘with the following view.’  
84. δ. ζῳάγρια] δῶρα is often suppressed; *Hom. Il. x, 407; O. Θ, 462. LS. BO, 76.*

85. ποθῇ] ei desiderium esset, *Liv. ii, 2.*

86. καταχρῆσθαι] The construction would require καταχρῆσονται, *STG.* but supply ἔδοξε σφί μιν κ.

87. συνήδεσθαι] συγχαίρειν, ἐφήδεσθαι, *Hes. SS.*

*Herod. Vol. I.*

88. καταπρόξισθαι] προῖκα ποιῆσαι, ἀτιμωρητῇ, ὅλον καταφρονήσαντας, *ΓΛ. ἀνατεῖ, ἀμισθί, ἀζημίως ἀπολυθήσεσθαι, ‘to escape scot-free;’ s. i, 128, 47; iii, 36, 81; καταφρονήσιν, δωρεὰν γελᾶσιν, Hes. Arist. Eq. 433; ἐπεγχανεῖν, καταγελᾶσιν χωρὶς ζημίας, Schol. on A. ‘to insult with impunity,’ iii, 156, 14; v, 105, 83; vii, 17. VK. ED.*

89. ἐπανιστάται] *MA, 210, 1.*

90. μάγοι] The magi were a caste consisting of the philosophers and priests of Persia: φιλόσοφοι καὶ φιλόθεοι, *Suid. θεοσεβεῖς καὶ θεολόγοι καὶ ἱερεῖς, Hes. οἱ περὶ τοὺς θεοὺς ἱεουργοί, Amm. SS.*

91. τῶν οἱ μελεδωνόν] ἐπίτροπον τ. οἱ. iii, 63; 65; οἱ τῶν δαυμάτων φύλακες τῶν βασιλείων μάγοι, *Manass. An. WE. s. vii, 31, 58.*

92. κρύπτοιο γενόμενος] Verbs of ‘concealing,’ as well as ‘showing,’ are constructed with a participle. *MA. \* 548, 5.*

93. ἦσαν] Since ὡς, in quoting a person’s words, may have either an indicative or optative, the two con-



Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείησαν. πρὸς ταῦτα<sup>94</sup> βουλεύσας τὰδε, ἐπεχείρησε τοῖσι βασιλεῦσι· ἦν οἱ ἀδελφεὸς, τὸν εἰπὰς οἱ συνεπαναστῆναι, οἰκῶς<sup>95</sup> μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, ἔοντα ἑωυτοῦ ἀδελφεὸν, ἀπέκτεινε. ἦν τε δὴ ὁμοῖος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐνομα τῷτὸ εἶχε Σμέρδιν.<sup>96</sup> τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιζείθης<sup>97</sup>, ὡς οἱ αὐτὸς πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλεῖον θρόνον. ποιήσας δὲ τοῦτο, κήρυκα τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ<sup>98</sup> ἐς Αἴγυπτον, προερέοντα<sup>99</sup> τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα<sup>100</sup> εἴη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσειω. (62) Οἱ τε δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὗρισκε γὰρ Καμβύσεια καὶ τὸν στρατὸν ἔοντα τῆς Συρίας ἐν Ἀγθαράνοισι<sup>1</sup>, προηγόρευε, στὰς ἐς μέσον, τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ, ἀκούσας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας<sup>2</sup> μιν λέγειν ἀληθῆα, αὐτὸς τε προδεδόσθαι ἐκ Πηξάσπεος, πέμφθέντα γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πηξάσπεα εἶπε· “Πηξάσπεες, οὕτω μοι διεπρήξας, τό τοι προσέθηκα “πρῆγμα;” “Ὁ δὲ εἶπε· “Ὡ δέσποτα, οὐκ ἔστι ταῦτα ἀληθῆα, “ὅπως κοτέ σοι Σμέρδης ἀδελφεὸς ὁ σὸς ἐπανεστηκός, οὐδὲ ὅπως τι “ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν<sup>3</sup> ἐγὼ

structions are here blended; ὡς κρύπτοιο, . . . καὶ ὡς ἦσαν, . . . οἱ δὲ εἰδείησαν. *MA*, 507, 3.

94. πρὸς ταῦτα] ‘wherefore;’ π. τ. βούλευε, *Æsch. P. V.* 1066. *BL*.

95. οἰκῶς] *MA*, 161. Personal resemblance has often fomented great political commotions. *TX*. An instance in the history of our own country is that of Perkin Warbeck.

96. Σμέρδιν] In Latin the proper name is sometimes the genitive after *nomen*, sometimes the nominative or accusative in apposition to it, and sometimes the dative to correspond with a noun or pronoun of the person or thing: (1) *nationes, quibus Clitarum cognomentum*, *Tac. A.* xii, 55; (2) *salutatio, cui Titius nomen esset*, *Cic. B.* 62; *cui Ascanium parentes dixere nomen*, *Liv. i*, 1; (3) *nomen Arcturo est mihi*, *Plau. R.* pr. 5; τῷ οὐνομα ἦν Δηϊόκης, *i*, 96. *WE*.

97. Πατιζείθης] The names of these magi are very different according to various authors. *WE. LR*.

98. καὶ δὴ καὶ] With the ellipsis fully supplied, the sentence would run thus, κ. δ. κ. κήρυκά τινα ἔπεμπε τῇ ἐς *Al.* δὲ προερέοντα, &c.

100. ἀκουστέα] for ἀκουστέον, *i*, 4, 16; τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα, *Soph. E.* 342. *VK.* ἀκούειν means ‘to obey,’ ἄλλων ἀκούειν, δοῦλον ὄντα, *Eur. Hel.* 742; ἀκούει οὐδὲν οὐδέις οὐδενός, *C.* 120; *dicto audientem fuisse praetori*, *Cic. V.* ii, 4; 12; *SS.* *Liv. i*, 41; “The trembling steed Nor bears the rein, nor heeds the sounding thong.” *Thomson*, *Spr.* 805; *equi frenato est auris in ore*, *Hor. i E.* xv, 13. With respect to the construction, compare *MA*, 327, *obs.* 2; and 374, *obs.* with 340, 3.

1. Ἀγθαράνοισι] in monte (*Carmelo*) oppidum eodem nomine, quondam *Ec-batana dictum*, *Pli. H. N.* v, 19. *WE*.

3. οὐδέ τι ἢ μέγα ἢ σμικρόν] i. e. ‘none at all.’ πρῆγμα, ἐκ τοῦ σοί τι ἢ μ. ἢ σ. ἐμελλε λυπηρὸν ἀνασχεσείν, v, 106, 94. The expression is frequent in the Attic orators: *VK.* διδάσιν οἱ

“ γὰρ αὐτοὺς, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερσὶ τῆσι  
 “ ἐμῶν τοῦ. εἰ μὲν νῦν οἱ τεθνεώτες ἀνεστάσι<sup>4</sup>, προσδέκεο τοι καὶ  
 “ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ’ ἔστι ὥσπερ πρὸ τοῦ,  
 “ οὐ μὴ<sup>5</sup> τί τοι ἔκ γε ἐκείνου νεώτερον<sup>6</sup> ἀναβλαστήσει. νῦν ὦν μοι  
 “ δοκέει, μεταδιώξαντας τὸν κήρυκα, ἐξετάζειν εἰρωτεύοντας, παρ’  
 “ ὅτεν ἦκων προαγορεύει ἡμῖν Σμέρδιος βασιλεὺς ἀκούειν.” (63)  
 Ταῦτα εἰπάντος Πηρξάσπεος, ἤρесе γὰρ Καμβύσης, αὐτίκα μετα-  
 διώκτος<sup>7</sup> γενόμενος ὁ κῆρυξ ἦκε· ἀπιγμένον δέ μιν εἶρετο ὁ Πηρ-  
 ξάσπης τάδε· “ Ὀρθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου  
 “ ἄγγελος, νῦν ὦν, εἶπας τὴν ἀληθινήν, ἀπιθι χαίρων<sup>8</sup> κότερα  
 “ αὐτὸς τοι Σμέρδις, φαινόμενος ἐς ὄψιν, ἐνετέλλετο ταῦτα, ἡ τῶν τις  
 “ ἐκείνου ὑπηρετέων ;” Ὁ δὲ εἶπε· “ Ἐγὼ Σμέρδιν μὲν τὸν Κύρου,  
 “ ἐξ ὅτου βασιλεὺς Καμβύσης ἤλασε ἐς Αἴγυπτον, οὐ κω<sup>9</sup> ὅπωπα· ὁ  
 “ δὲ μοι μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος  
 “ ταῦτα ἐνετείλατο, φῆς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα ἐπι-  
 “ θέμενον εἶπαι πρὸς ὑμέας.” Ὁ μὲν δὴ σφί ἔλεγε, οὐδὲν ἐπικατε-  
 ψευμένος. Καμβύσης δὲ εἶπε· “ Πηρξάσπεες, σὺ μὲν, οἶα ἀνὴρ  
 “ ἀγαθός<sup>10</sup>, ποιήσας τὸ κελευόμενον, αἰτίην ἐκπέφηνγας· ἐμοὶ δὲ τίς  
 “ ἂν εἴη Περσέων ὁ ἐπανεστειώς, ἐπιβατεύων<sup>11</sup> τοῦ Σμέρδιος οὐνό-

διδόντες, οὔτε τὰ μικρὰ, οὔτε τὰ πολλὰ, ἀντ’ οὐδενός· οὐ γὰρ οὕτω μαίνονται, Dem. de Ch. p. 103 ; οὐδαμᾶ πρόβηεν οὔτε μείζον· οὐτ’ ἐλάσσονα, Soph. Tr. 327 ; οὐδὲ εὐ παθόντες ἢ μικρὸν ἢ μέγα παρ’ ἐμοῦ, Chrys. de S. ii, p. 66.

4. ἀνεστάσι] MA, 205, 3. εἶπερ ἄρα νεκροὶ οὐκ ἐγείρονται, 1 Corinthians xv, 15 ; or, this verb may be equivalent to ἐπανεστάσι, s. iii, 66, 48. SW.

5. οὐ μὴ] In negative propositions, the future active is used after οὐ μὴ instead of the first aorist subjunctive ; MA, 516, b. οὐ φοβητέον ἐστὶ μὴ is implied, STG. as in Æsch. P. V. 396. s. v, 79, 90.

6. νεώτερον] This word, used by way of euphemism or charientismus, is common, and signifies something ‘unprecedented,’ ‘accident,’ viii, 21 ; ‘injury,’ viii, 142 ; Eur. Rh. 586 ; ‘mischief,’ Arist. C. 338 ; ‘rebellion,’ i, 210, 73 ; v, 35 ; ‘act of outrage,’ v, 19 ; ‘harsh measure,’ v, 93 ; Thu. i, 132 ; VK. so novissima is used by Tac. A. vi, 50 : s. πρῶστέρα, v, 63, 98.

7. μεταδιώκτος] Verbals in -τὸς are

oxytones, in -τέος paroxytones ; but the compounds are proparoxytones. MA, 215.

8. ἀπιθι χαίρων] ἀποδοὺς τὸν παῖδα, ἀπιθι ἀζήμιος, i, 212 ; STG. πείσεται μὲν οὐδὲν, γῆς δ’ ἄπεισιν ἀβλαβής, Soph. OE. R. 229 ; s. iii, 36, 81.

9. κω] iii, 34, 65 ; ‘yet, up to the present moment :’ hence οὐδέποτε is used of time universally, and οὐδέπώποτε of time past only.

10. ἀγαθός] In writing Greek it is useful to recollect, that, as a general rule, the following adjectives are oxytones : those ending in -ής, -ὺς, -κός, -ρός ; verbals in -τὸς ; primitives signifying colours, deformities and defects. To these add the following twenty, ἀγαθός, καλός, ἐσθλός, σοφός, σεμνός, κακός, δειλός, δεινός, χαλεπός, ταπεινός, ὀρθός, ἰκανός, μεστός, πολλός, κοινός, κενός, στενός, γυμνός, ψιλός. It has been the object to facilitate the retention of this list in the memory, by confining it to such primitives as are of most frequent occurrence.

11. ἐπιβατεύων] iii, 67 ; ix, 95.

“ματος;” Ὁ δὲ εἶπε· “Ἐγὼ μοι δοκέω συνιέναι τὸ γεγονός τοῦτο, “ὦ βασιλεῦ· οἱ μάγοι εἰσὶ τοι οἱ ἐπανεστειώτες, τὸν τε ἔλιπες “μελεδωνόν τῶν οἰκίων, Πατιζείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδης.” (64) Ἐνθαῦτα ἀκούσαντα Καμβύσεα τὸ Σμέρδιδος οὐνομα ἔτυψε<sup>12</sup> ἢ ἀληθιῇ τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ ἀπαγγεῖλαι τινὰ οἱ, ὥς Σμέρδης, ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, ᾿ψάυσει τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δέ, ὡς μάτην ἀπολωλεκώς εἶη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δέ, καὶ περιημεκτήςας τῇ ἀπάσῃ<sup>13</sup> συμφορῇ, ἀναθρόσκει ἐπὶ τὸν ἵππον, ἐν νόφῃ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρόσκοντι ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφος ὁ μύκης<sup>14</sup> ἀποκίπτει· γυμνωθὲν δὲ τὸ ξίφος<sup>15</sup> παίει τὸν μηρόν· τρωματισθεὶς δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων Θεὸν Ἄπιν ἔπληξε, ὡς οἱ καιρίῃ<sup>16</sup> ἔδοξε τετύφθαι, εἶρετο ὁ Καμβύσης, ὃ τι τῇ πόλι οὐνομα εἶη; οἱ δὲ εἶπαν, ὅτι Ἀγβάτανα. τῷ δὲ ἐτι πρότερον ἐκέχρητο ἐκ Βουτούς<sup>17</sup> πόλιος, ἐν Ἀγβατάνοισι τελευτήσῃ τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσῃ γηραὺς, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα.<sup>18</sup> τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρεόμενος ἐπύθετο τῆς πόλιος τὸ οὐνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος, ἐσωφρόνησε.<sup>19</sup> συλλαβὼν δὲ τὸ Θεοπρόπιον, εἶπε· “Ἐνθαῦτα Καμβύσεα τὸν Κύρου ἐστὶ “πεπρωμένον τελευτᾷν.”<sup>20</sup> (65) Τότε μὲν τοσαῦτα· ἡμέρῃσι δὲ

This expression has been borrowed by Iamb. in Phot. B. p. 248; and by Proc. B. G. i, 1; B. P. i, 25; V. i, 11 &c. WE.

12. ἔτυψε] *percussit illico animum*, Ter. An. i, 1, 98.

13. ἀπάσῃ] ‘extreme,’ ‘accumulated,’ iii, 65; *eis pāsaw ἤλθον ἀπορίαν*, Pol. i, 39, 3; *δοκεῖ τῆς πάσης γέμειν κακοπραγμοσύνης*, iv, 27, 2. SW.

14. μύκης is literally ‘a mushroom;’ it was afterwards used for the ‘hilt’ or ‘pommel’ of a sword, and apparently for the ‘ferrule’ or ‘chape’ at the tip of the scabbard; τοῦ ξίφους ὁ κατὰ τὴν λαβὴν κρατήρης καλούμενος, Hes. ἢ τοῦ ξ. λαβῆ, Suid. Eust. τὸ ἄκραν τοῦ ξ., τὸ κατακτεῖν τὴν θήκην, Schol. on Nic. Al. 103. WE. *Æ. STE*, Th. L. G. 6258.

15. τὸ ξίφος] *ἔργον κάλλιστον καὶ δόξῃ φανερότατον ὁ Καμβύσου παρέ-*

*σχετο ἀκινάκης*, Pau. i, 28: VK. ‘the sabre’ or ‘cimeter.’

16. καιρίῃ] *δανασίμῃ*, Hes. und. πληγῇ. The accusative case might be used here; i, 61, 45; BL. as *ἐπρώθη καιρίαν*, *Æl. V. H. xii, 3*; τὸ ξίφος διήκε τοῦ μηροῦ, πρὸς μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν, Philost. V. Ap. viii, 35. The substantive is often expressed, *παίει αὐτόν, καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, τύπτει δὲ αὐτόν εἰς τὸν ὄμον, καὶ τιτρώσκει*, Xen. C. v, 4, 6. BO. 217. LR.

17. Βουτούς] In this city there was an oracle of Latona. A.

18. πάντα τὰ πρήγματα] *summa rerum*, Liv. x, 14.

19. ἐσωφρόνησε] ‘came to his senses,’ ‘was sobered;’ Eur. Tr. 352.

20. τελευτᾷν] In the same manner Epaminondas was deceived by the oracle’s bidding him beware of Pela-

ὑστερον ὡς εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους, ἔλεγέ σφι τάδε· “ὦ Πέρσαι, καταλέλασθέ<sup>21</sup> με, “ τὸ πάντων μάλιστα ἔκρυπτον<sup>22</sup> πρηγμάτων, τοῦτο ἐς ὑμέας ἐκ- “ φῆναι. ἐγὼ γάρ, ἐὼν<sup>23</sup> ἐν Αἰγύπτῳ, εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν “ μηδαμὰ ὄφελον<sup>24</sup> ἰδεῖν· ἐδόκεον δέ<sup>25</sup> μοι ἄγγελον ἐλθόντα ἐξ “ οἴκου ἀγγέλλειν, ‘ὡς Σμέρδης, ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον, “ ψαύσει τῇ κεφαλῇ τοῦ οὐρανοῦ.’ δέισας δέ, μὴ ἀπαيرهθεῖ τὴν “ ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα<sup>26</sup> ἐν τῇ “ γὰρ ἀνθρωπότητὶ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀπο- “ τρέπειν<sup>27</sup> ἐγὼ δὲ ὁ μάταιος<sup>28</sup> Πρηξάσπεα ἀποπέμψω ἐς Σοῦσα “ ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσοῦτου, ἀδεῶς “ διαιτώμην, οὐδαμὰ ἐπιλεξάμενος, μή κοτέ τις μοι, Σμέρδιος “ ὑπαραιρημένον, ἄλλος ἐπανασταίῃ ἀνθρώπων. παντὸς δὲ τοῦ “ μέλλοντος ἔσεσθαι<sup>29</sup> ἀμαρτῶν, ἀδελφεοκτόνος<sup>30</sup> τε, οὐδὲν δέον<sup>31</sup>, “ γέγονα, καὶ τῆς βασιλῆϊς οὐδὲν ἥσσον ἐστέρημαι. Σμέρδης γάρ “ δὴ ἦν ὁ μάγος, τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὄψει ἐπαναστή- “ σεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου “ μηκέτι ὑμῖν ἐόντα λογίζεσθε· οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν “ βασιλῆϊων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων, καὶ ὁ ἐκείνου “ ἀδελφεὸς Σμέρδης. τὸν μὲν νυν μάλιστα χρῆν, ἐμεῦ<sup>32</sup> αἰσχυρὰ “ πρὸς τῶν μάγων πεπονθότος, τιμωρέειν ἐμοί, οὗτος μὲν<sup>33</sup> ἀνοσίῳ “ μόρῳ τετελεύτηκε ὑπὸ τῶν ἐωντοῦ οἰκῆϊωτάτων.<sup>34</sup> τούτου δὲ “ μηκέτι ἐόντος, δεύτερα τῶν λοιπῶν<sup>35</sup> ὑμῖν, ὦ Πέρσαι, γίνεται

gus, which meant a grove and not ‘the sea;’ and Hannibal was told that he would be buried at Libyssa, which was the name of a place in Bithynia as well as of one in Africa. Many other examples may be found. Pau. viii, 11. VK. Alexander of Epirus fled from Pandosia in his own country, and fell at Pandosia in Italy, Liv. viii, 24; Henry the Fourth, who expected to die at Jerusalem, breathed his last in the Jerusalem chamber, Shakspeare, H. ivth, pt. ii, iv, end. TX.

21. καταλέλασθε] κατέλαθε, Phot. GAI. und. ἀναγκαίη, s. iii, 75, 1. STG. vi, 92, 81. ED. This Ionic form of the perfect occurs also in iii, 42; viii, 122, 54; ix, 59. MA, 241.

22. ἔκρυπτον] ‘I tried to conceal.’

23. ἐὼν] ‘whilst I was:’ δῶν ‘as he was sacrificing,’ Xen. H. i, 1, 4. s. vi, 43, 54.

26. ταχύτερα ἢ σοφώτερα] ‘with

more haste than wisdom:’ γνωὺς ὡς τ. αἰτὶς ἢ σ. ἐργασμένος εἴη, vii, 194; πρόθυμος μᾶλλον ἢ σοφώτερα, Eur. M. 485; HE, on VG, iii, 2, 12. MA, 456. Thu. i, 21.

27. ἀποτρέπειν] ut ferre fugiendo in media fata ruitur, Liv. viii, 24.

28. ὁ μάταιος] ‘fool that I was!’

29. τοῦ μ. ἔσεσθαι] τῶν φοβερῶν ὄντων γενέσθαι, Xen. H. i, 4, 17.

30. ἀδελφεοκτόνος] This adjective, as a proparoxytone, would apply to Smerdis; and, with either accent, to Eteocles or Polynices.

34. οἰκῆϊωτάτων] οἰκέως, having its penultimate long, makes οἰκειότατος; but the Ionic form οἰκῆϊος, having a short penultimate, requires ω in the antepenultimate of the comparative and superlative degrees.

35. δεύτερα τῶν λοιπῶν] ἐπεὶ τοῦ μέσου τυχεῖν ἄκρως χαλεπὸν, κατὰ τὸν δεύτερον, φασί, πλοῦν, τὰ ἐλάχιστα

“μοι ἀναγκαιότατον ἐντέλλεσθαι, τὰ θελω μοι γενέσθαι, τελευτῶν  
 “τὸν βίον” καὶ εἰ ἡμῖν τάδε ἐπισκῆπτω<sup>36</sup>, θεοὺς τοὺς βασιλεῖους  
 “ἐπικαλέων, καὶ πᾶσιν ἡμῖν καὶ μάλιστα Ἀχαιομενιδέων τοῖσι  
 “παρεοῦσι, μὴ περιῦξιν τὴν ἡγεμονίην αὐτῖς ἐς Μήδους περιελ-  
 “θοῦσαν” ἀλλ’, εἴτε δόλῳ ἔχονσι αὐτὴν κτησάμενοι, δόλῳ ἀπαίρε-  
 “θῆναι ὑπὸ ἡμέων, εἴτε καὶ σθένει τῶν κατεργασάμενοι, σθένει  
 “κατὰ<sup>37</sup> τὸ καρτερόν ἀνασώσασθαι. καὶ τὰτα μὲν ποιεῦσι ἡμῖν  
 “γῇ τε καρπὸν ἐκφέρει, καὶ γυναῖκές τε καὶ τοῖμνια τίςτοιεν, εὐοῦσι  
 “ἐς τὸν ἅπαντα χρόνον ἐλευθέροισι μὴ ἀνασωσάμενοισι δὲ τὴν  
 “ἀρχὴν, μῦθ’ ἐπιχειρήσας ἀνασώζειν, τὰ ἐναντία τούτοις ἀρέο-  
 “μαι<sup>38</sup> ἡμῖν γενέσθαι” καὶ πρὸς ἐτι τούτοις, τὸ τέλος<sup>39</sup> Περσέων  
 “ἐκάσῃ ἐπιγενέσθαι, οἷον ἐμοὶ ἐπιγέγονε.” Ἄμα<sup>40</sup> τε εἶπας  
 ταῦτα, ὃ Καμβύσης ἀπέκλειε πᾶσαν τὴν ἑωντοῦ πρῆξιν. (66) Πέρ-  
 σαι δ’ ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες, τὰ τε ἐσθῆτος  
 ἐχόμενα<sup>41</sup> εἶχον, ταῦτα κατηρέκοντο<sup>42</sup>, καὶ οἰμωγῇ ἀφθόνη διε-  
 χρώοντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλισέ<sup>43</sup> τε τὸ ὀστέον καὶ ὁ μηρὸς

ληπτέον τῶν κακῶν, Arist. E. ii, 9.  
 ‘the next best of what is left.’

36. ἐπισκῆπτω] ‘I deliver as my dying injunctions;’ iii, 73; iv, 33; vii, 158, 100. This word occurs in a splendid passage of Aeschines, νομίσασθε δρᾶν πρεσβύτας ἐλαϊότητας, ἱκετεύοντας, ἐπισκῆπτοντας μὴδὲν τρῶσιν τὴν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν, in Ct. 49; Soph. O. C. R. 252; Aj. 567; Aesch. P. 107.

38. ἀρέομαι] ταῦτα τοῖς μὴ δρῶσιν εἶχουμαι θεοὺς μὴτ’ ἄρτον αὐτοῖς γῆς ἀνίεναι τινὰ, μὴτ’ οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότμῳ τῷ νῦν φθερεῖσθαι, καὶ τοῦτ’ ἐχθίον, Soph. O. C. R. 270. Such was the curse inflicted on the Pelasgians in Lemnos; οὔτε γῇ καρπὸν ἔφερε, οὔτε γυναῖκές τε καὶ τοῖμναι ὁμοίως ἔκτιον καὶ πρὸ τοῦ, vi, 139. VK. The denunciation of woes to the Israelites, in case of disobedience, was yet more awful, Deuteronomy xxviii, 15...68. WE.

39. τὸ τέλος], und. βίον, as in τέλος ἐκλείει, Ael. V. H. iii, 25; the ellipsis is filled up in τὸδε τὸ τέλος τοῦ βίου εἶχον δι’ ἐλπίδος, Herod. ii, 4. SS.

40. ἄμα] Compare i, 77, 52; and 79, 57.

42. κατηρέκοντο] κατεσχίζοντο, Hes. This was an indication of ex-

cessive grief; καλὴν τας κατερεκόμεναι διὰ δάκρυσι κλάπους τέγγουσ’, ἄλγους μετέχουσιν αἱ δ’ ἀκρογῶναι Περσίδες περθεῖσι γόοις ἀκαρεστοτάταις, Aesch. P. 543; κατερέκασθε χιτῶνας, in Heph. p. 59. Compare also viii, 98; Xen. C. iii, 1, 13; iii, 3, 67; v, 1, 6; Diod. i, 72. VK. WE. SD. BL. The garment is not always mentioned, as περιβρῆξ- μένους, τύπτεσθαι τὰ τε στήθη καὶ τὰ πρόσωπα, Aet. Al. vii, 24. LS. BO, 99. The middle voice in these passages denotes that they tore their own raiment. LR. In the LXX, to indicate this, the pronoun is added, as in i, 6, 53; the verb being in the active voice, διέβρῆξεν ὁ βασιλεὺς τὰ ἱμάτια αὐτοῦ, in Kings v, 8; κατεβρῆξαντο, viii, 99, 36.

43. ἐσφακέλισε] ‘gangrened.’ Σφακέλος was properly said of bone, and γάγγρανα of flesh. These words were also applied to different stages of the malady; φλεγμονή ‘inflammation’ was the incipient stage, which if neglected became γάγγρανα, and ultimately terminated in σφάκελος or ‘mortification.’ The latter may be defined ἡ τοῦ φθειρομένου δι’ ὁλης αὐτοῦ οὐσίας ὁστού φθορά, Hipp. p. 1049, z; Gal. Mil- tiades was confined to his bed, σηπο- μένον τοῦ μηροῦ, and died σφακέλσαν-

τάχιστα ἐσάπη, ἀπήνεικε <sup>44</sup> Καμβύσεια τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα <sup>45</sup> ἑπτὰ ἔτεα καὶ μῆνας πέντε, ἀπαῖδα δὲ τὸ παράπαν ἔοντα ἔρσηνος καὶ θήλεος γόνου. <sup>46</sup> Περσέων δὲ τοῖσι παρεούσι ἀπιστή πολλή ὑπεκέχυντο, τοὺς μάγους ἔχειν τὰ πρήγματα· ἀλλ' ἠπιστάτο ἐπὶ διαβολῇ εἰπεῖν Καμβύσεια, τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῇ <sup>47</sup> πᾶν τὸ Περσικόν. Οὗτοι μὲν νυν ἠπιστάτο Σμέρδιν τὸν Κύρου βασιλέα ἀνεστεῶτα· <sup>48</sup> δεινῶς γὰρ καὶ ὁ Πηρξάσσης ἔξαρνος ἦν <sup>49</sup> μὴ μὲν <sup>50</sup> ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλές, Καμβύσειω τετελευτηκότος, φάναι τὸν Κύρου νιὸν ἀπολωλέναι αὐτοχειρίῃ. (67) Ὁ μὲν δὲ μάγος <sup>51</sup>, τελευτήσαντος Καμβύσειω, ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωγνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἑπτὰ τοὺς ἐπιλοίπους Καμβύση ἐς τὰ ὀκτῶ ἔτεα τῆς πληρώσιος <sup>52</sup> ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπάρχοντες πάντας ἐνεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀσίῃ, πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ μάγος ἐς πᾶν ἔθνος, τῶν ἤρχε, προεῖπε ἀτελεῖν εἶναι στρατηγῆς καὶ φόρου <sup>53</sup> ἐπ' ἔτεα τρία. προεῖπε μὲν δὲ ταῦτα αὐτίκα ἐνιστάμενος <sup>54</sup> ἐς τὴν ἀρχήν. (68) Ὁ γδοφ δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ τοιῷδε· Ὁτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὁμοῖος <sup>55</sup> τῷ

τος τ. μ. καὶ σαπέντος, vi, 136, 81. WE.

44. ἀπήνεικε] supply ἡ νοῦσος, *Æ*. or τὸ κακὸν, *SW*. or ὁ σφάκελος : τοὺς δὲ λοιμοὺς ὑπολαβὼν ἀπήνεικε, vi, 27, 43.

45. τὰ πάντα] 'in all only ;' *SW*. Clem. of A. says ten years, *St*. i, p. 395 ; Ctesias eighteen, xii. *LR*. s. i, 163, 77 ; vii, 4, 18.

46. γόνου] *SBL* (on *BO*, 45 ; ) seems mistaken in giving to this the sense of γένους, ii, 85.

47. ἐκπολεμωθῇ] 'should be rendered hostile,' v, 73, 48 ; *WE*, iv, 120 twice ; i. e. πολέμιον ποιηθῇ ; verbs in -ω have generally this sense, as βεβαῖω i. e. βέβαιον ποίω, *Thu*. ii, 187 ; δουλώ i. e. δοῦλον π. i, 94 ; compare vii, 7 ; οἰκείω i. e. οἰκεῖον π. i, 4 ; πιστώ i. e. πιστὸν π. *Th*. iv, 88. See *BL*, on *Æ*. A. 131.

48. ἀνεστεῶτα] perhaps the same as ἐπανεστεῶτα, *SW*. as in *St Mark* iii, 26 ; ἐνεστεῶς is used i, 120, 89 ; and ἐνιστάμενος, iii, 67 ; *VK*. ἀνέστη βασιλεὺς ἕτερος, *Acts* vii, 18 ; ὁ ἀνιστά-

μενος ἄρχειν ἐθνῶν, *Romans* xv, 12. *SS*.

49. ἔξαρνος ἦν] ἀπρηνήσατο, ἡρνήσατο. So ἔξαρνός ἐστι μὴ μὲν νοσέειν, iii, 99 ; *SW*. ὅτι, δοὺς, νῦν ἔξαρνός ἐστιν, ἅπαντες ἴστε, *Dem.* de H. p. 90.

51. μάγος] As the kings of Persia, who impeded the building of the temple, are said in Scripture to be Ahasuerus and Artaxerxes, (the two who intervened between Cyrus and Darius) ; it follows that the former was Cambyeses, and the latter Smerdis ; *Ezra*, iv, 5 . . . 7. *PRIDEAUX*. *TX*.

52. τῆς πληρώσιος] to follow τοὺς ἐπιλοίπους. *WE*.

53. φόρου] In conformity with the custom of Persian monarchs, Ahasuerus, on his marriage with Esther, δασμόν τ' ἐξαφίει πάνδημον, δῶρά τ' ὕπασσεν, *E*. 412 ; *BNS*. τὸν προσοφειλόμενον φόρον μετρίᾳ πάσῃσι τῇσι πόλισι, vi, 59.

54. ἐνιστάμενος] ἐκέκρηστο σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοις ἐς τὰς τυραννίδας, ii, 147 ; ἐπεὶ ἄλλος ἐνιστάται βασιλεὺς, vi, 59 ; *WE*. where ὁ ἐσιών

πρώτῃ Περσέων· οὗτος ὁ Ὀτάνης πρῶτος ὑποπτεύσε τὸν μάγον, ὡς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν, τῇδε συμβαλλέμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλιος, καὶ ὅτι οὐκ ἐκάλεε ἐς οὖψιν ἐνωτῶ οὐδένα τῶν λογίμων Περσέων. ὑποπτεύσας δέ μιν, ἐποίησε τάδε· ἔσχε αὐτοῦ ὁ Καμβύσης θυγατέρα, τῇ οὖνομα ἦν Φαιδίμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ μάγος, καὶ ταύτῃ τε συνοικεε καὶ τῇσι ἄλλῃσι πάσῃσι τῇσι τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ ταύτην τὴν θυγατέρα, ἐπυνθάνετο, 'παρ' ὅτεφ ἀνθρώπων 'κοιμῶτο, εἴτε μετὰ Σμέρδιος τοῦ Κύρου, εἴτε μετὰ ἄλλου τευ;' ἡ δέ οἱ ἀντέπεμπε, φαιμένη 'οὐ γινώσκειν' οὔτε γὰρ τὸν Κύρου Σμέρδιν ἰδέσθαι οὐδαμᾶ, οὔτε ὅστις εἶη ὁ συνοικέων αὐτῇ εἰδέναι.' ἔπεμπε δευτέρα ὁ Ὀτάνης, λέγων· "Εἰ μὴ αὐτῇ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης<sup>56</sup> πύθην, 'ὅτεφ τούτῳ συνοικέει αὐτῇ τε ἐκείνῃ, καὶ σύ;' πάντως γὰρ δὴ κου τὸν γε ἐνωτῆς ἀδελφὸν γινώσκει." Ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ· "Οὔτε 'Ατόσση δύναμαι ἐς λόγους ἐλθεῖν, οὔτε ἄλλην οὐδεμίαν ἰδέσθαι τῶν συγκατημένων<sup>57</sup> γυναικῶν· ἐπεὶ τε γὰρ τάχιστα οὗτος ἄνθρωπος, ὅστις κοτέ ἐστι, παρέλαβε τὴν βασιλῆην, διέσπειρε<sup>58</sup> ἡμέας, ἄλλον ἄλλῃ τάσας." (69) Ἀκούοντι δὲ ταῦτα, τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν, λέγουσαν ταῦτα· "Ω θυγάτερ, δεῖ σε, γεγρονῦιαν εἶ, κίνδυνον ἀναλαβέσθαι, τὸν ἂν ὁ πατὴρ ὑποδύνειν κελύῃ· εἰ γὰρ δὴ μὴ ἐστὶ ὁ Κύρου Σμέρδης, ἀλλὰ τὸν καταδοκέω ἐγώ, οὗ τοί μιν, σοί τε συγκαοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα, δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. νῦν ὦν ποιήσον τάδε· ἐπεάν σοι συνεύδῃ, καὶ μάθῃς αὐτὸν κατυπνωμένον, ἄφασον<sup>59</sup> αὐτοῦ τὰ ὦτα· καὶ ἢν μὲν φαίνεται ἔχων<sup>60</sup> ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν· ἢν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι." Ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδίμη, φαιμένη 'κινδυνεύσειν μεγάλως, ἢν ποιῇ ταῦτα· εἰ γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπος<sup>61</sup>

and ὁ κατιστάμενος β. are used of a person thus circumstanced.

56. Ἀτόσσης] This is perhaps the same name as Hadassah in Scripture, Esther ii, 7. BNS.

57. συγκατημένων] Many females were immured in the harems of the Eastern monarchs, as appears from the book of Esther. They used to sit together, employing themselves in embroidery or other work. WE. κατῆσθαι occurs in speaking of a sedentary business, ii, 86. SW.

58. διέσπειρε] τοῦ δὲ πίπτοντος πῆδω, πῶλοι διεσπάρησαν εἰς μέσον δρόμον, Soph. E. 749.

59. ἄφασον] ψηλάφῃσον, Suid. WE. ἀφάσσω, future ἀφάσω. SW.

60. φαίνεται ἔχων] 'he be found to have;' vi, 9, 36; φαίνεται ἀπικόμενος, 'he evidently came,' viii, 120, 46; φ. ἔχειν, 'he seem to have.' VG, v, 13, 1. MA.\* 548, 5. Compare Thu. p. 3, n. i, ed. BF. iii, 72, 83.

61. ἐπίλαμπος] καταφανής, ΓΛ. κατάδηλος. Ionic = ἐπὶλαπτος. The

‘ δὲ ἀφάσσουσα ἔσται, εὖ εἰδέναι, ὥς αἰστώσει μιν· ὅμως μέντοι ‘ ποιήσιν ταῦτα.’ ἡ μὲν δὲ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσασθαι.<sup>62</sup> τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα ἀπέτεμε ἐπ’ αἰτίῃ δὴ τινὶ οὐ σμικρῇ. ἡ δὲ Φαίδιμη αὕτη, ἡ τοῦ Ὁτάνεω θυγάτηρ, πάντα ἐπιτελέουσα, τὰ ὑπεδέξατο τῷ πατρὶ, ὑπνωμένου καρτερῶς<sup>63</sup> τοῦ μάγου, ἤφασε τὰ ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς, ἀλλ’ εὐπετέως<sup>64</sup>, οὐκ ἔχοντα τὸν ἄνδρα ὦτα, ὥς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

(70) Ὁ δὲ Ὁτάνης, παραλαβὼν Ἀσπαθίνην καὶ Γωερύην, Περσέων τε πρώτους ἑόντας καὶ ἐνωτῶ ἐπιτηδεωτάτους ἔς πίστιν, ἀπηγγέσατο πᾶν τὸ πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπόπτεον οὕτω τοῦτο ἔχειν. ἀνενείκαντος δὲ τοῦ Ὁτάνεω τοὺς λόγους, ἐδέξαντο· καὶ ἔδοξε σφί, ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι<sup>65</sup> τούτων, τῷ πιστεύει μάλιστα. Ὁτάνης μὲν νυν \* ἐσάγεται<sup>66</sup> Ἰνταφέρνεα<sup>67</sup>, Γωερύης δὲ Μεγάβυζον<sup>68</sup>, Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἕξ, παραγίνεται<sup>69</sup> ἐς τὰ Σοῦσα Δαρεῖος ὁ Ὑστάσπεος, ἐκ Περσέων ἦκων· τούτων γὰρ δὴ ἦν οἱ ὁ πατὴρ ὑπαρχος. ἐπεὶ δὲ οὗτος ἀπίκητο, τοῖσι ἕξ τῶν Περσέων ἔδοξε καὶ Δαρεῖον προσεταιρίσασθαι. (71) Συνελθόντες δὲ οὗτοι, ἑόντες ἐπτά, ἐδίδοσάν σφισι πίστις<sup>70</sup> καὶ λόγους. ἐπεὶ τε δὲ ἐς Δαρεῖον ἀπίκητο γνῶμην ἀποφαίνεσθαι, ἔλεγε σφί τάδε· “ Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μόνος<sup>71</sup> “ ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεύων, καὶ Σμέρδιος ὁ Κῦρον “ πέτελεν<sup>72</sup> καὶ αὐτοῦ τούτου εἵνεκεν<sup>72</sup> ἦκω σπουδῇ, ὥς συστήσω

Attics would say αὐτὴ δὲ ληφθῇ or φωραθῇ or ἀλφ ψηλαφῶσα, or ψαύουσα. The letter μ is often inserted superfluously, especially in proper names, for the sake of euphony; in this way are formed καταλαμπτός, iii, 127; φοιβόλαμπτος, iv, 13. VK. WE.

62. κατεργάσασθαι] After the same verb ὑπεδέκετο, the first aorist κατεργάσασθαι is used, i, 24. STG.

63. ὁ. καρτερῶς] ‘being sound’ or ‘fast asleep.’

64. οὐ χαλεπῶς, ἀλλ’ εὐπετέως] οὐκ ἐλᾶσσω, ἀλλὰ πολὺ μεῖζω, Ant. p. 118, 24; οὐ βουλόμενος, ἀλλ’ ἥκων, Lys. p. 319; οὐ μικρὰ, ἀλλὰ μεγάλα, Isæ. p. 67, 4; VK. μὴ γίνου ἀπιστος, ἀλλὰ πιστός, St John xx, 27. MA, 444, 5. s. ii, 172, 9.

65. προσεταιρίσασθαι] ‘to associate to himself,’ in societatem consilii assumere, Liv. ii, 4.

66. ἐσάγεται] has the same mean-

ing, ‘takes to himself.’ ἐσαγωγέσθαι γυναῖκα, v, 39; vi, 63. This is a solitary instance in our author where the Mss agree in giving εἰς for ἐς. SW. I have restored the latter.

67. Ἰνταφέρνεα] called Artaphrenes by Æsch. P. 782. BL.

68. Μεγάβυζον] in Persian, was originally an ecclesiastical dignity signifying ‘prefect of the magi,’ or ‘of the priests’ in general; and afterwards denoted civil and even military office; [μέγας στρατηγός; BNS.] but at length became a simple appellative. BF. The name is also spelt with α for υ, iv, 143, 2; vii, 82, 35; v, 12 &c. VK.

69. παραγίνεται] ‘arrives’ in Cissia (s. iii, 30, 54) from Persia. SW.

71. μόνος] Primitive adjectives in -νος are oxytones, except μόνος or μόνος, ξείνος or ξένος, χαῖνος, and ἄσμενος, if the latter two are primitives.

72. αὐτοῦ τούτου ἐλ.] ‘for this very



“ἐπὶ τῷ μάγῳ θάνατον. ἐπεὶ τε δὲ συνήνεκε, ὥστε καὶ ὑμέας εἰδέ-  
 “ναι καὶ μὴ μοῦνον ἐμὲ, ποίειν αὐτίκα μοι δοκέει, καὶ μὴ ὑπερβάλ-  
 “λεσθαι· οὐ γὰρ ἄμεινον.”<sup>73</sup> Εἶπε πρὸς ταῦτα ὁ Ὀτάνης “ὦ παῖ  
 “Ἰστιάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν ἔοικας σεωυτὸν  
 “ἔόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχειρήσιν ταύτην μὴ  
 “οὕτω συντάχυνε ἀβούλως, ἀλλ’ ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμ-  
 “βανε· δεῖ γὰρ, πλεῦνας γενομένους, οὕτω ἐπιχειρεῖν.” Λέγει  
 πρὸς ταῦτα Δαρεῖος “Ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ  
 “Ὀτάνου εἰ χρῆσεσθε, ἐπίστασθε, ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει  
 “γὰρ τις πρὸς τὸν μάγον, ἰδίῃ περιβαλλόμενος ἑωυτῇ κέρδεα. μά-  
 “λιστα μὲν νυν ὠφείλετε ἐπ’ ὑμέων αὐτῶν βαλόμενοι<sup>74</sup> ποίειν  
 “ταῦτα· ἐπεὶ τε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε, καὶ ἐμοὶ ὑπερ-  
 “ἔθεσθε, ἢ ποιέωμεν σήμερον, ἢ ἴστε, ὑμῖν ὅτι ἦν ὑπερπέσῃ ἡ νῦν  
 “ἡμέρη, ὥς οὐκ ἄλλοξ’ φθὰς<sup>75</sup> ἐμεῦ κατήγορος ἔσται, ἀλλὰ σφεα  
 “αὐτὸς ἐγὼ κατέρω πρὸς τὸν μάγον.” (72) Λέγει πρὸς ταῦτα  
 Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον Δαρεῖον “Ἐπεὶ τε ἡμέας συν-  
 “ταχύνειν ἀναγκάζεις, καὶ ὑπερβάλλεσθαι οὐκ ἔῃς, ἴθι<sup>76</sup> ἐξηγέο  
 “αὐτὸς, ὅτεω τρόπῳ πάριμεν ἐς τὰ βασιλῆϊα, καὶ ἐπιχειρήσομεν  
 “αὐτοῖσι. φυλακὰς [γὰρ δὴ διεστεώσας οἰδᾶς· κου καὶ αὐτὸς, εἰ  
 “μὴ ἰδὼν, ἀλλ’ ἀκούσας· ἄς τέω τρόπῳ περήσομεν;]” Ἀμείβεται  
 Δαρεῖος τοῖσδε “Ὀτάνη, ἡ πολλὰ ἐστὶ, τὰ λόγῳ μὲν οὐκ οἶα  
 “τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ’ ἐστὶ, τὰ λόγῳ μὲν οἶα τε, ἔργον  
 “δὲ οὐδὲν ἀπ’ αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε φυλακὰς  
 “τὰς κατεστεώσας ἐούσας οὐδὲν χαλεπὰς παρελθεῖν,<sup>77</sup> τοῦτο μὲν  
 “γὰρ, ἡμέων ἐόντων τοῖων, οὐδεὶς ὅστις οὐ<sup>78</sup> παρήσει, τὰ μὲν  
 “κου καταιδεόμενος ἡμέας, τὰ δὲ κου καὶ δειμαίνων· τοῦτο δὲ, ἔχω

purpose:’ ἐς Ἡλιούπολιν αὐτῶν τούτων  
 εἰ. ἐτραπόμην, ii, 3; WE. πολλοῖς,  
 αὐ. τ. εἵνεκα, ἐς λόγους ἤλθον, Pau. i,  
 p. 54; VK. Liv. xxii, 18, 3.

73. οὐ... ἄμεινον] ‘it were better  
 not;’ understand ἔσται; i, 187; iii,  
 82; Hes. O.D. 748; WE. non erit  
 melius, Livy, iii, 41; STG. quiesce erit  
 melius, ib. 48; s. vi, 108, 79.

74. ἐπ’ ὑ. αὐ. βαλόμενοι] ‘discussing  
 the matter among yourselves, and keep-  
 ing it to yourselves;’ ἐπ’ ἑμῶν τοῦ βα-  
 λόμενος, ἐπηξᾶ, iii, 155; iv, 160; εἰ  
 περ τι τοιοῦτον πρήσσει, ἴσθι αὐτὸν ἐπ’  
 ἑωυτοῦ βαλόμενον πεπρηχέναι, v, 106;  
 GR. v, 73; viii, 109; X. ὁ μὲν ἐφ’  
 ἑαυτοῦ βαλλόμενος ἐπαττε τὸ τερπνόν,  
 Lib. D. ii, p. 204, v. WE.

75. φθὰς] governs an accusative,  
 vii, 161. ἐμεῦ is governed by κατήγο-  
 ρος. SW.

76. ἴθι] ‘come;’ ago dic, Hor. i  
 O. xxxii, 3.

77. χαλεπὰς παρελθεῖν] ‘difficult to  
 pass;’ ὁδὸς ἀμήχανος εἰσελθεῖν στρα-  
 τεύματι, Xen. A. i, 2, 21; niueus videtī,  
 Hor. iv O. ii, 59; STG. s. vi, 108,  
 79.

78. οὐδεὶς ὅστις οὐ] After the first  
 of these words supply ἐστὶ. οὐδὲν ὅ τι  
 οὐκ ὑπάρχει, v, 97, 41; Ἐλένην  
 οὐδεὶς ὅστις οὐ στυγεῖ βροτῶν, Eur.  
 Hel. 925; HE, on VG, ii, 2. MA,  
 305; 483. οὐκ ἐστὶν ὅστις οὐ, Pol. xii,  
 p. 235. οὐκ ἴδοις ἂν βροτὸν, ὅστις,  
 Soph. CE. C. 252.

“αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ πάριμεν, φᾶς ἄρτι τέ ἤκειν ἐκ  
 “Περσέων, καὶ βούλεσθαι τι ἔπος παρὰ τοῦ πατρὸς σημήναι τῷ  
 “βασιλεῖ.” ἔνθα γάρ τι δεῖ ψεύδος<sup>79</sup> λέγεσθαι, λεγέσθω. τοῦ γὰρ  
 “αὐτοῦ γλιχόμεθα οἱ τε ψευδόμενοι καὶ οἱ τῇ ἀληθείᾳ διαχρεώ-  
 “μενοι. οἱ μὲν γε ψεύδονται τότε, ἐπεὰν τι μέλλωσι τοῖσι ψεύδεσι  
 “πεῖσαντες κερδήσεσθαι· οἱ δ’ ἀληθίζονται, ἵνα τι τῇ ἀληθείᾳ  
 “ἐπισπάσωνται<sup>80</sup> κέρδος, καὶ τι μᾶλλον σφισι ἐπιτράπηται. οὕτω,  
 “οὐ ταῦτ’ ἀσκεόντες<sup>81</sup>, τῷτοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδήσε-  
 “σθαι μέλλοιεν, ὁμοίως ἂν ὅ τε ἀληθιζόμενος ψευδῆς εἴη, καὶ ὁ ψευ-  
 “δόμενος ἀληθής. ὅς ἂν μὲν νυν τῶν πλουριῶν ἐκὼν παρή, αὐτῷ  
 “οἱ ἄμεινον ἐς χρόνον<sup>82</sup> ἔσται· ὅς δ’ ἂν ἀντιβαίνειν περᾶται, δια-  
 “δεικνύσθω<sup>83</sup> ἐνθαῦτα ἐὼν πολέμιος· καὶ ἔπειτα, ὡσάμενοι ἔσω,  
 “ἔργου ἐχώμεθα.” (73) Λέγει Γωβρύης μετὰ ταῦτα· “Ἄνδρες  
 “φίλοι, ἡμῖν κότε κάλλιον παρέξει<sup>84</sup> ἀνασώσασθαι τὴν ἀρχήν, ἢ, εἰ  
 “γε μὴ οἴοι τε ἐσόμεθα αὐτὴν ἀναλαβέειν, ἀποθανέειν; ὅτε γε

79. ψεύδος] Yet Herodotus says of the Persians ἀσχιοντον αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, i, 138; *L.R.* a. vii, 209, 64; καλὸν ποτε καὶ τὸ ψεύδος, ὅταν ὠφελοῦν τοὺς λέγοντας, μηδὲν καταβλάπτῃ τοὺς ἀκούοντας, *Heliod.* *Æ.* i, p. 60. The sophistry of Darius goes a step farther on the principle of expediency, and accords with the maxims of Ulysses “οὐκ αἰσχρὸν τὰ ψευδῇ λέγειν, εἰ τὸ σωθῆναι γε τὸ ψεύδος φέρει, ὅταν τι βρᾶς εἰς κέρδος, οὐκ ὀκνεῖν πρέπει,” *Soph.* *Ph.* 109. *W.E.* Socrates states circumstances in which he considers a falsehood justifiable, *Xen.* *M.* iv, 2: one case is similar to that of Tullius in pretending that Mettus was acting by his orders, *Liv.* i, 27; another to that of the physician who deceives a sick child, *Lucr.* i, 935; translated by Tasso, *G.L.* i, 5. Chrysostom advances many arguments in support of the assertion, ἔχει κέρδος εὐκαίρος ἀπάτη, — μόνον μὴ μετὰ δουλεῖας προσαγέσθω τῆς προαιρέσεως, from which he concludes that πολλὰκις ἀπατῆσαι δέον, de *S.* i, p. 28. This subject is treated of by Paley, *M. Ph.* iii, 1, 15.

80. ἐπισπάσωνται] Sometimes the active voice is used in the same sense, ἐκντφ being understood; πλῆθος πημάτων ἐπέστασε, *Æsch.* *P.* 483; ἐπισπάσειν κλέος, *Soph.* *Aj.* 780. *BL.*

81. ἀσκεόντες] ‘practising;’ τὴν ἀληθείην ἀσκεῖν, vii, 209; δίκαια ἄ, *Soph.* *CE.* C. 913; *Crat.* *An.* t. i, p. 186; δικαιοσύνην ἄ. *Pythag.* *G.* V. 13; σωφροσύνην ἄ. *Phocyl.* in *Sto.* v, p. 39; σώφρονα εὐοργησίαν ἄ. *Eur.* *B.* 631; χρηστότητα ἄ. *S.* 882; τὰγάθα ἄ. 922; μὴ πρόποντα αὐτῷ κακὰ ἄ. *Soph.* *T.* 388; κακότητα ἄ. *Æsch.* *P.* V. 1102. *BL.*

82. ἐς χρόνον] ‘in after time;’ οὐκ ὁμῶν ἐς χ. μεταμελήσει, ix, 89; *SW.* vii, 29.

83. διαδεικνύσθω] ‘let him be marked out as;’ διαδεξάντω βασιλεὺς κηδόμενος, viii, 118, 38. *SW.* The following words or phrases are also constructed with a nominative participle referring to the subject of the verb, ἐνδεικνύσθαι, *Eur.* *B.* 47; *Andoc.* p. 31; 34. φαίνεσθαι, *Soph.* *Tr.* 679; [s. iii, 69, 60;] φανερός εἶναι, *Lys.* p. 90; φ. γενέσθαι, *Xen.* *H.* iii, 5, 11; ἐνδηλος εἶναι, *Thu.* ii, 64; ἐπείστος γ. *Her.* ii, 119; *V.K.* *MA.* 296. δεικνύναι, *Eur.* *M.* 548; *I. A.* 406; δηλοῦν, *Thu.* iii, 84; *Soph.* *Aj.* 471; δηλον ποιεῖν, *Her.* vi, 21; σημεῖα φαίνειν, *Soph.* *E.* 24; *MA.* \*548, 5. *HE.* on *VG.* vi, 1, 13. *MG.* to which *MA.* adds ἐναποδείνυσθαι, but a. ix, 58, 6.

84. παρέξει] παρέσται ὁ καιρός. This verb occurs impersonally, v, 98; and repeatedly. *SW.*

“ ἀρχόμεθα μὲν, ἔόντες Πέρσαι, ὑπὸ Μήδου ἀνδρὸς μάγου, καὶ τοῦ-  
 “ του ὤτα οὐκ ἔχοντος.<sup>85</sup> ὅσοι τε ὑμέων Καμβύσῃ νοσέοντι παρε-  
 “ γόνοντο, πάντως κού μένησθε τὰ ἐπέσκηψε<sup>86</sup> Πέρσῃσι τελευτῶν  
 “ τὸν βίον, μὴ πειρωμένοισι ἀνακτᾶσθαι τὴν ἀρχήν· τὰ τότε οὐκ  
 “ ἐνδεκόμεθα, ἀλλ’ ἐπὶ διαβολῇ ἐδοκέομεν εἰπεῖν Καμβύσεα. νῦν  
 “ ὦν τίθεμαι ψῆφον, πείθεσθαι Δαρείῳ, καὶ μὴ διαλύεσθαι ἐκ τοῦ  
 “ συλλόγου τοῦδε ἀλλ’ ἰόντας ἐπὶ τὸν μάγον ἰθὺς.” Ταῦτα  
 εἶπε Γωβρύης· καὶ πάντες ταῦτα αἶνεον. (74) Ἐν ᾧ δὲ οὗτοι  
 ταῦτα ἐβουλεύοντο, ἐγένετο κατὰ συντυχίην τάδε. τοῖσι μάγοις  
 ἔδοξε βουλευομένοισι Πηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπε-  
 πόνθεε πρὸς Καμβύσεω ἀνάρσια<sup>87</sup>, ὅς οἱ τὸν παῖδα τοξένσας ἀπο-  
 λώλεκε· καὶ διότι μῶνος<sup>88</sup> ἥπιστατο τὸν Σμέρδιος τοῦ Κύρου  
 θάνατον, αὐτοχειρὶ μιν ἀπολέσας· πρὸς δ’ ἔτι<sup>89</sup>, ἔόντα ἐν αἶνῃ<sup>90</sup>  
 μεγίστη τὸν Πηξάσπεα ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέ-  
 σαντες φίλον προσεκτέωντο, πίστι τε λαβόντες<sup>91</sup> καὶ ὀρκίοισι, ἧ  
 ‘ μὲν ἔξειν παρ’ ἐωυτῶ, μηδ’ ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπό  
 ‘ σφειν ἀπάτην ἐς Πέρσας γεγονυῖαν,’ ὑπισχνέμενοι τὰ πάντα  
 οἱ μυρία<sup>92</sup> δώσειν. ὑποδεκομένου<sup>93</sup> δὲ τοῦ Πηξάσπεος ποιήσῃν  
 ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν  
 φάμενοι Πέρσας πάντας συγκαλέειν<sup>94</sup> ὑπὸ τὸ βασιλῆϊον τεῖχος<sup>95</sup>,  
 κείνους δ’ ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ‘ ὡς ὑπὸ τοῦ  
 ‘ Κύρου Σμέρδιος ἀρχονται, καὶ ὑπ’ οὐδενὸς ἄλλου.’ ταῦτα δὲ οὕτω  
 ἐνετέλλοντο, ὡς πιστοτάτου δῆθεν ἔντος αὐτοῦ ἐν Πέρσῃσι, καὶ  
 πολλάκις ἀποδεξαμένου γνώμην, ‘ ὡς περιεῖθ’ ὁ Κύρου Σμέρδης,’ καὶ

85. ἔχοντος] Σμέρδης, αἰσχύνῃ πά-  
 τρα θρόνοισί τ’ ἀρχαίοισι, Æsch. P.  
 780.

88. μῶνος] ὀλίγοι, 61; γνους δ  
 Πατισίθης ὡς ὀλίγοις δ’ ἐκείνου θάνατος  
 ἔγνωσται, Zon. p. 127, v. VK. Cam-  
 byses himself was dead, and it is pos-  
 sible that, of ‘the few,’ Prexaspes only  
 now survived.

89. δ’ ἔτι] STG conjectures δὲ, ἄτε.

90. αἶνῃ] ὡς εἴη (Θεμιστοκλέης) ἐν  
 αἰ. μ. τῶν στρατηγῶν, viii, 112: τῶν  
 ἐν αἰ. δὲν Μακεδόνων, Arr. I. 27. WE.

91. πίστι λαβόντες] π. τε καταλα-  
 βόντες (‘binding them down’) καὶ δ.  
 and καταλαβόντες δ. ix, 106, 17. This  
 compound word is more frequent and  
 occurs below, 75: ὀρκίοις δεινοτάτοις  
 κ. Proc. B. G. i, 11; H. A. 2; Zos.  
 iv, 26; WE. Thu. i, 9; iv, 86; v,  
 21; Luc. Pro. p. 174; κ. ἱμάσι, Plu.

V. iv, p. 122. DU. In this proper  
 signification it occurs also in Diod.  
 t. ii, 266; Poll. v, 33; in the other  
 sense in Dion. H. and Liban. BF.

92. μυρία] und. ἀγαθά; s. iv, 88,  
 27. Primitive adjectives in -ιος are  
 proparoxytones, except μυρία (as dis-  
 tinguished from μύριος, i, 27, 85;) and  
 πολίος and σκολίος, which de-  
 note defects of old age, iii, 63, 10.

93. ὑποδεκομένου] ὑποσχομένου. κα-  
 ταθεμένου ἐκείνου ποιήσῃν ταῦτα, προ-  
 σέγγον, Zon. VK.

94. συγκαλέειν] is the Attic future,  
 formed by syncope from συγκαλέσειν.  
 MA.

95. β. τεῖχος] Kings generally had  
 their palace in the citadel: compare  
 68; and 79; LR. v, 100, 62. The  
 citadel of Agbatana contained the  
 palace and the treasury, i, 98.

ἐξαρνησαμένου τὸν φόνον αὐτοῦ. (75) Φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι<sup>96</sup> ποιεῖν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας, οἱ μάγοι ἀνεβίβασαν<sup>97</sup> αὐτὸν ἐπὶ πύργον, καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ, τῶν μὲν τοι ἐκείνοι προσεδέοντο αὐτοῦ, τούτων μὲν<sup>98</sup> ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπὸ Ἀχαιμένεος ἐγενεηλόγησε τὴν πατριὴν τοῦ Κύρου· μετὰ δὲ, ὡς ἐς τοῦτον κατέβη, τελευτῶν<sup>99</sup> ἔλεγε, ‘ ὅσα ‘ ἀγαθὰ Κύρος Πέρσας πεποιήκοι’<sup>100</sup> διεξελθὼν δὲ ταῦτα, ἐξέφαινε τὴν ἀληθειάν, φάμενος ‘ πρότερον μὲν κρύπτειν’ οὐ γὰρ οἱ εἶναι ‘ ἀσφαλὲς λέγειν τὰ γενόμενα’ ἐν δὲ τῷ παρόντι ἀναγκαῖον<sup>1</sup> μιν ‘ καταλαμβάνειν φαίνειν’ καὶ δὴ ἔλεγε, ‘ τὸν μὲν Κύρον Σμῆρδιν ‘ ὡς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνει, τοὺς μάγους ‘ δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτῇ ‘ σαίατο<sup>2</sup> ὅπισω τὴν ἀρχὴν καὶ τοὺς μάγους τισαίατο,’ ἀπῆκε ἑωυτὸν ἐπὶ κεφαλὴν<sup>3</sup> φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μὲν νυν, ἔων τὸν πάντα χρόνον ἀνὴρ δόκιμος, οὕτω ἐτελεύτησε. (76) Οἱ δὲ δὴ ἐπ’ αὐτῶν τῶν Περσέων, ὡς ἐβουλεύσαντο αὐτίκα ἐπιχειρεῖν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦσαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ<sup>4</sup> τὰ περὶ Πρηξάσπεα γεγονότα ἐπυνθάνοντο· ἐνθαῦτα, ἐκστάντες τῆς ὁδοῦ, εἰδίδοσαν αὐτῖς σφίσι λόγους<sup>5</sup>, οἱ μὲν ἀμφὶ<sup>6</sup> τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβαλέσθαι<sup>7</sup>, μηδὲ, οἰδεόντων<sup>8</sup> τῶν πρηγμάτων, ἐπιτίθεσθαι,<sup>9</sup> οἱ δὲ ἀμφὶ

96. ἐτοίμου εἶναι] The genitive after the infinitive. *MA*, 535.

97. ἀνεβίβασαν] ἀνήνεγκαν, Hes. *SS*, ‘carried up, made to mount.’

99. τελευτῶν] ‘in conclusion;’ *HGV*, on *VG*, vi, 4, 6. opposed to ἀρχόμενος ‘in the commencement.’ *MA*, 557. *STG*, s. v, 49, 41; *Plat. Rp.* and *Phd.* often.

100. πεποιήκοι] *MA*, 500.

2. ἀνακτῇσαίατο] *MA*, 201, obs. 3.

3. ἐπὶ κεφαλῇ] ‘headlong.’ *quum de turre sese precipitaret*, *Liv.* xxiii, 37. s. iii, 35, 75.

4. τε...καὶ] are the same as ὅταν and τότε, iii, 108; iv, 135; 181 twice; 199 twice; v, 86 &c.; *SW*. *Xen. C.* i, 4, 28. Sometimes δὲ precedes, where time is denoted, as ἦδη δὲ ἦν ὅψις, καὶ οἱ Κορίνθιοι πρῶταν ἐκρούοντο, *Thu.* i, 50; which is very frequently the case in the sacred writers, ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν, *St Mark* xv, 25. *Virgil* often

uses a similar idiom, viz *inceperat aestas et pater dure vela jubebat*, *Æ.* iii, 8. *Z*, on *VG*, viii, 7, 10. *STG*. At other times no conjunction precedes, as *τέτρατον ἡμᾶρ ἦν καὶ τῷ τετέλεστο πάντα*, *Hom. O.* E, 262; *SS*. vii, 23, 8.

6. οἱ ἀμφὶ] There is no necessity of confining this expression to the individual, with *MA*, 271, 2. It seems more probable that each had his partisans, but that ultimately ‘all’ (πάντες) coincided with Darius: i, 62, 60.

7. ὑπερβαλέσθαι] ὑπερβῆσθαι, ἐπιμεῖναι τὸν ἐπιτήθειον καιρὸν τῶν πράξεων, *Amm.* *VK*.

8. οἰδεόντων] *tument negotia*: horribile est quæ loquantur, quæ minitentur, *Cic. A.* xiv, 4; *ne desereret videret hunc tumorem rerum, ... quæ sunt ebrīpιστα omnia*, 5: *SW*. ‘growing to a head.’

9. ἐπιτίθεσθαι] ἐπιχειρεῖν οἰδεῖν τοῖς πρήγμασι: *VK*. ‘to set about;’

τὸν Δαρεῖον αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν, μὴδ' ὑπερ-  
βάλλεσθαι. ὠθιζομένων<sup>10</sup> δ' αὐτῶν, ἐφάνη ἰρήκων ἐπτά ζεύγεα δύο  
αἰγυπῶν<sup>11</sup> ζεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα.<sup>12</sup>  
ιδόντες δὲ ταῦτα οἱ ἐπτά, τήν τε Δαρεῖον πάντες αἶνεον γνῶμην,  
καὶ ἔπειτα ἦσαν ἐπὶ τὰ βασιλῆϊα, τεθαρσηκότες τοῖσι ὄρνεσι.<sup>13</sup>  
(77) Ἐπιστάσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἶόν τι Δαρεῖψ ἡ γνῶμη  
ἔφερε· καταιδεόμενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους,  
καὶ οὐδὲν τοιοῦτον ὑποπτεύοντες ἐξ αὐτῶν ἔσεσθαι, παρίεσαν θείῃ  
πομπῇ χρωμένους<sup>14</sup>, οὐδ' ἐπειρώτα οὐδεῖς. ἐπεὶ τε δὲ καὶ παρῆλθον  
ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας<sup>15</sup> ἐσφέρουσι εὐνούχοισι,  
οἳ σφεας ἰστόρεον, 'ὅ τι θέλοντες ἤκοιεν;' καὶ, ἅμα ἰστορέοντες  
τούτους, τοῖσι πυλουργοῖσι ἀπείλεον, ὅτι σφέας παρῆκαν· ἴσχον τε  
βουλομένους τοὺς ἐπτά ἐς τὸ πρόσω παριέναι. οἱ δὲ, διακελευσά-  
μενοι, καὶ σπασάμενοι τὰ ἐγχειρίδια, τούτους μὲν τοὺς ἴσχοντας  
αὐτοῦ ταύτῃ συγκεντέουσι, αὐτοὶ δὲ ἦσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.<sup>16</sup>  
(78) Οἱ δὲ μάγοι ἔτυχον ἀμφοτέροι τηνικαῦτα ἐόντες τε ἔσω, καὶ  
τὰ ἀπὸ Πρηνῆσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον  
τοὺς εὐνούχους τεθουρυξημένους τε καὶ βοῶντας, ἀνά τε ἔδραμον  
πάλιν ἀμφοτέροι, καὶ, ὥς ἔμαθον τὸ ποιούμενον, πρὸς ἀλκὴν ἐτρά-  
ποντο.<sup>17</sup> ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος<sup>18</sup>, ὁ δὲ πρὸς  
τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν  
δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ  
προσκεϊμένων, ἦν χρηστὰ οὐδέν· ὁ δ' ἕτερος τῇ αἰχμῇ ἡμύνετο, καὶ  
τοῦτο μὲν Ἀσπαθίνην παλεῖ ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρνεα ἐς  
τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος  
ὁ Ἰνταφέρνης, οὐ μὲντοι ἀπέθανέ γε. τῶν μὲν δὴ μάγων οὐτερος  
τρωματίζει τούτους. ὁ δὲ ἕτερος, ἐπεὶ τέ οἱ τὰ τόξα οὐδὲν χρηστὰ  
ἐγένετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον  
καταφεύγει, θέλων αὐτοῦ<sup>19</sup> προσθεῖναι<sup>20</sup> τὰς θύρας. καὶ οἱ συνεσπί-

οὐδ' ἀνθρώποις φῆσ' ἐπιθέσθαι, ἀλλὰ  
τοῖσι μεγίστοις ἐπιχειρεῖν, Arist. V.  
1029. SS.

10. ὠθιζομένων] 'being engaged in  
altercation;' ἐγένετο λόγων πολλὰς  
ὠθισμὸς, ix, 26. SW.

11. αἰγυπῶν] γυπῶν. ΓΑ.

12. ἀμύσσοντα] σπαράσσοντα, ἐλ-  
κούντα, ξέοντα. ΓΑ.

13. τ. τ. ὄρνεσι] ὡς ἔρα φοι φειπόντι  
ἐπέκτατο δεξιὸς ὄρνις, αἰετὸς ὑψιπέτης·  
ἐπιτίφαχε λαὸς Ἀχαιῶν θάρσυνος οἶον φ.  
Hom. II. N, 821.

17. ἐτράποντο] 'betook themselves,'  
'had recourse.'

18. φθάνει κατελόμενος] 'is before-  
hand in taking down,' 'is in time to  
get down.' MA, 553, v. s. iv, 136,  
78. VG, v, 14, 1 ff. ἐφθη διαβάς, vi,  
70.

19. αὐτοῦ] 'of the chamber.'

20. προσθεῖναι] 'to put to,' 'to shut,'  
SBL, on BO, 120. τὸ θύριον προσ-  
τιθεῖς, Diog. L. ii, 105; π. τὴν θύραν,  
Lys. de C. E. p. 14; WE. τ. θ. τοῦ  
δωματίου π. Luc. de Par. t. ii, p. 878;

πrouσι τῶν ἐπὶ δύο, Δαρειῶς τε καὶ Γωβρύης· συμπλακέντος δὲ Γωβρύου τῷ μάγῳ, ὁ Δαρειῶς ἐπεστεῶς ἠπόρει, οἷα ἐν σκότει, προμηθεόμενος, μὴ πλήξῃ τὸν Γωβρύην. ὁρῶν δὲ μιν ἄργον<sup>21</sup> ἐπεστεῶτα, ὁ Γωβρύης εἶρετο, ‘ὅ τι οὐ χρᾶται τῇ χειρί;’ ὁ δὲ εἶπε· “ Προμηθεόμενος σέο, μὴ πλήξω.” Γωβρύης δὲ ἀμείβετο· “ὦθι καὶ δι’ ἀμφοτέρων τὸ ξίφος.” Δαρειῶς δὲ, πειθόμενος, ὥστέ τε τὸ ἐγχειρίδιον, καὶ ἔνυχέ<sup>22</sup> κως τοῦ μάγου. (79) Ἀποκτείναντες δὲ τοὺς μάγους, καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τοὺς μὲν τρωματίας ἐνωτῶν αὐτοῦ λείπουσι, καὶ ἀδυνασίης εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος· οἱ δὲ πέντε αὐτῶν, ἔχοντες<sup>23</sup> τῶν μάγων τὰς κεφαλὰς, ἔθεν ἔξω, βοῇ τε καὶ πατάγῳ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο, ἐξηγούμενοί τε τὸ πρῆγμα, καὶ δεικνύοντες τὰς κεφαλὰς· καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι, μαθόντες τό τε γεγονός ἐκ τῶν ἐπτά καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαίουν καὶ αὐτοὶ ἕτερα τοιαῦτα<sup>24</sup> ποιεῖν· σπασάμενοι δὲ τὰ ἐγχειρίδια, ἔκτεινον ὅκου τινὰ μάγον εὕρισκον· εἰ δὲ μὴ νῦν ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερῶν, καὶ ἐν αὐτῇ ὁρτὴν μεγάλην ἀνάγουσι<sup>25</sup>, ἥ κέκληται ὑπὸ Περσέων μαγοφόνια·<sup>26</sup> ἐν τῇ μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ’ οἴκους ἐνωτῶν οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην. (80) Ἐπεὶ τε δὲ κατέστη ὁ θόρυβος, καὶ ἐκτὸς πέντε ἡμερῶν ἐγένετο, ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων. καὶ ἐλέχθησαν λόγοι, ἀπιστοὶ μὲν ἐνόισι Ἑλλήνων, ἐλέχθησαν δ’ ὧν.<sup>27</sup> Ὅτάνης μὲν ἐκέλευε ἐς μέσον Πέρσῃσι καταθεῖναι

π. τὰς θόρας, Pau. ii, p. 195; adduxit ostium, Petr. 94: V.K. ἐπιθεῖναι and ἐπικλῖναι have the same sense, i. e. ἀποκλῖσαι, Suid. Poll. x, 25; Liv. xxviii, 6, 2. A passage in Thucydides has several points of resemblance; οἱ Ἀθηναῖοι, ἐγένετο γὰρ ἀπὸ ξυνθήματος, ἔθεν θρόνον, βουλόμενοι φθάσαι πρὶν συγκλεισθῆναι τὰς πόλεις· ἡ ἡμαρτὴ ἦν κάλυμα προσθεῖναι, καὶ αὐτοὶ τοὺς κατὰ πόλιν φύλακας κτείνουσι· καὶ οἱ περὶ τὸν Δημοσθένην &c, iv, 67. The opposites will be found in, iii, 156, 8.

21. ἄργον] ‘idle,’ ἀ-ἔργον ‘without work;’ εἶδεν ἄλλους ἐστῶτας ἄργους, κἀκεῖνοις εἶπεν τί ὧδε ἐστῆκατε ἄργοι; St Matthew xx, 3; 6.

22. κως] alterum Gobryas medium amplexus, cunctantibus sociis, ne ip-

sum pro mago transfoderent, quis res obscuro loco gerebatur, vel per suum corpus adigi mago ferrum jussit: fortuna tamen ita regente, illo incolumi magus interficitur, Jus. i, 9. WE.

25. ἀνάγουσι] The simple verb is used, i, 147; viii, 65; WE, i, 148; 183; Xen. H. i, 4, 12; Æsch. A. 1582. The compound, ii, 48; 60; Παιῶνα ἀνάγετε, Soph. T. 214. Both occur in the sacred writers. SS. manit solemne, ut feria per novem dies agerentur, Liv. i, 31; xxii, 1.

26. μαγοφόνια] αἱ ὁρταὶ Ἑλλήνων πάντων ὁμοίως πάσαι ἐς τὸ αὐτὸ γράμμα τελευτῶσι, i, 148; Agath. ii, p. 47, A. WE. ἀγεται τοῖς Πέρσαις ὁρτὴ τῆς μαγοφονίας, καθ’ ἣν ὁ μάγος ἀνήρηται, Ctes. 15.

27. δ’ ὧν] λέγουσι, ἐμοὶ μὲν οὐ

τὰ πρήγματα, λέγων τάδε "Ἐμοὶ δοκέει, ἓνα μὲν ἡμέων μού-  
 "ναρχον<sup>28</sup> μηκέτι γενέσθαι· οὔτε γὰρ ἡδὺν, οὔτε ἀγαθόν. εἰδέτε  
 "μὲν γὰρ τὴν Καμβύσῃσιν ὕβριν ἐπ' ὅσον ἐπεξῆλθε, μετεσχέκατε  
 "δὲ καὶ τῆς τοῦ μάγου ὕβριος. κῶς<sup>29</sup> δ' ἂν εἴη χρῆμα<sup>30</sup> κατηρτη-  
 "μένον μοναρχίῃ, τῇ ἔξεστι<sup>31</sup> ἀνευθύνῃ<sup>32</sup> ποιέειν τὰ βούλεται;  
 "καὶ γὰρ ἂν τὸν ἀριστον ἀνδρῶν πάντων, σπάντα ἐς<sup>33</sup> ταύτην τὴν  
 "ἀρχὴν, ἐκτός<sup>34</sup> τῶν ἐωθότων νοημάτων στήσειε. ἐγγίνεται μὲν γάρ  
 "οἱ ὕβρις<sup>35</sup> ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμ-  
 "φύεται<sup>36</sup> ἀνθρώπῳ. δύο δ' ἔχων ταῦτα, ἔχει πᾶσαν κακότητα· τὰ  
 "μὲν<sup>37</sup> γὰρ, ὕβρει κεκορημένος<sup>38</sup>, ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ

πιστὰ λέγοντες, λέγουσι δ' ἂν, iv, 5;  
 ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀλη-  
 θέα λέγων, ἔχω σαφηνέως εἶπαι, ἔλεξε  
 δ' ἂν, vi, 82. Other writers would  
 use οὐδὲν ἥσσον, or, at the end of a  
 sentence, δέ or δὲ δμως, VK. or μέντοι.  
 STG.

28. *μόναρχον*] 'despotic' or 'ab-  
 solute monarch.' LR.

29. *κῶς*] Compare with this decla-  
 mation, vi, 45; SW. v, 92; Plu. t. ii,  
 p. 286, v; οὐδὲν τυράννου δυσμενέ-  
 στερον πόλει ὅπου, τὸ μὲν πρότιστον,  
 οὐκ εἰσὶν νόμοι κοινοί, κρατεῖ δ' εἰς,  
 τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ,  
 Eur. S. 439. WE.

31. *ἔξεστι*] "This will be the  
 manner (τὸ δίκαιωμα, lxx), of the  
 king that shall reign over you; he  
 will take your sons and appoint them  
 for himself, for his chariots, and to be  
 his horsemen; and some shall run  
 before his chariots: and he will set  
 them to ear his ground, and to reap  
 his harvest, and to make his instru-  
 ments of war, and instruments of his  
 chariots. And he will take your  
 daughters to be confectionaries and  
 to be cooks and to be bakers (iii,  
 150, 71). And he will take your fields  
 and your vineyards and your olive-  
 yards, even the best of them, and  
 give them to his servants. And he  
 will take the tenth of your seed and  
 of your vineyards, and give to his  
 officers and to his servants. And he  
 will take your men-servants and your  
 maid-servants and your goodliest young  
 men and your asses, and put them to  
 his work. He will take the tenth of

your sheep: and ye shall be his ser-  
 vants. And ye shall cry out in that  
 day, because of your king." i Samuel  
 viii, 11. BT, de J. ac P. Reg. viii,  
 p. 53.

32. *ἀνευθύνη*] 'irresponsible'; 'with-  
 out being responsible or accountable  
 for so doing.' Dionysius speaks of  
 the dictator, as one, *ὅς ἀνευθύνην* *χρέ-*  
*μενος* *ἐξουσίᾳ*, καὶ τὴν βουλὴν καὶ τὸν  
*δῆμον ἀναγκάσει*, A. R. vi, 38; WE.  
*δεινὰ τυράννων λήματα, καὶ πως, ὀλίγ'*  
*ἀρχόμενοι, πολλὰ κρατοῦντες, χαλεπῶς*  
*ὀργὰς μεταβάλλουσιν*, Eur. M. 119.  
 LR. It is said of Xerxes by Atossa,  
*κακῶς πράξας οὐχ ὑπεύθυνος πόλει*,  
 Æsch. P. 217; of Jupiter, *τραχὺς*  
*μόναρχος οὐδ' ὑπεύθυνος κρατεῖ*, P. V.  
 332; and in the same sense Pelas-  
 gus is called *πρότανις ἄκριτος*, S. 367.  
 BL.

33. *σπάντα ἐς*] *ἐς ἀγῶνα ἐστῶσιν*,  
 Arist. Ph. in Ath. iv, 41; *ἐς ἔριν*  
*ἔστης*, Arch. Anth. iii, 8, 3; *ἐς ἀν-*  
*τίπαλον ἴστασθε κρίσιν*, Jul. Cæ. p.  
 319, v; *ἐς δίκην ἔστην*, Eur. I. T.  
 962. POR. *ἐς* with the accusative is  
 here equivalent to *ἐν* with a dative.  
 SW.

34. *ἐκτός*] *τοῦ πάθους ἔξωθεν*, Plu.  
 t. ii, p. 460; *ἔξω τοῦ φρονεῖν*, Eur.  
 B. 841; *ἔξω τῶν ἐπιθυμιῶν*, Heracl.  
 P. in Ath. xii, 77. MV.

35. *ὕβρις*] *ὅ. φυντεῖ τυράννον ὅ. ἢ*  
*πολλῶν υπερπλησθῆ μάται*, Soph. Cē.  
 R. 873. WE.

36. *ἐμφύεται*] *μὴ ὀλιγωρίῃ καὶ ἀνα-*  
*σκησὶν ἀρετῆς ψυχᾷς ἐμφύη*, Eus. in  
 Sto. S. xli, p. 270. WE.

37. *τὰ μὲν ... τὰ δὲ*] 'partly ...

“φθῶν. καὶ τοὶ ἄνδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε  
 “πάντα τὰ ἀγαθὰ. τὸ δ’ ὑπεναντίον τούτου <sup>39</sup> ἐς τοὺς πολίτας πέ-  
 “φυκε’ φθονεῖ γὰρ τοῖσι ἀρίστοις <sup>40</sup> περιουσί τε καὶ ζῶουσι, χαίρει  
 “δὲ τοῖσι κακίοις τῶν ἀστῶν, διαβολὰς δὲ ἀριστος <sup>41</sup> ἐνδέεσθαι  
 “ἀναρμοστότατον <sup>42</sup> δὲ πάντων· ἦν τε γὰρ αὐτὸν μετρίως θωμά-  
 “ζῃς, ἄχθεται, ὅτι οὐ κάρτα θεραπεύεται, ἦν τε θεραπεύῃ τις κάρτα  
 “ἄχθεται ἅτε θωπὶ. <sup>43</sup> τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαί τε  
 “κινεῖ πάτρια, καὶ βιάται γυναῖκας <sup>44</sup>, κτείνει τε ἀκρίτους. πληθὸς  
 “δὲ ἄρχον, πρῶτα μὲν, οὐνομα <sup>45</sup> πάντων κάλλιτον ἔχει ἰσο-  
 “νομίη ν. <sup>46</sup> δεύτερα δὲ, τούτων, τῶν ὁ μούναρχος, ποιεῖ οὐδέν  
 “πάλω <sup>47</sup> μὲν ἀρχὰς ἀρχει, ὑπεύθυνον δὲ ἀρχὴν ἔχει, βουλευμάτα  
 “δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει. τίθεμαι ὦν γνῶμην <sup>48</sup>, μετέντας

partly.’ τὰ μὲν, φράσουσα, χερσὶν ἂ  
 τεχνήσασθαι τὰ δ’, οἷα πάσχω, Soph.  
 Tr. 543; HE, on VG, i, 16. τὰ μὲν  
 φιλονεικία, τὰ δὲ ἔστιν αἰτία  
 προδύγονται, Dem. de Ch. 1.

38. κεκορημένος] in Attic κεκορε-  
 σμένος, MA, 239.

39. τούτου] i. e. τοῦ ἄφθονον εἶναι.  
 STG.

40. ἀρίστοις] ἄνθρωποι βασιλεὺς (s. i,  
 90, 68) τοὺς ἀρίστους, οὓς ἂν ἡγήται  
 φρονεῖν, κτείνει, δεδουκὸς τῆς τυραννίδος  
 πέρι. πῶς οὖν ἔτ’ ἂν γένουσι’ ἂν ἰσχυρὰ  
 πόλεις, ὅταν τις, ὡς λειμῶνος ἥρινος  
 στάχυν, τόλμας ἀφαιρῇ, ἀπολωτὶς (γρ  
 νέους; Eur. S. 454. WE. The simile  
 in these lines is illustrated by the mode  
 in which Thrasylbulus answered the  
 herald sent by Periander, v, 92, 6;  
 and by that which Tarquin adopted in  
 reply to his son’s messenger, Liv. i,  
 54; Juv. iv, 98.

42. ἀναρμοστότατον] ὁ τι δὲ ἂν πάν-  
 των ἐστὶν, ἐστὶ τούτου ὅτι. After these  
 elliptical forms of expression, γὰρ  
 generally introduces the following  
 clause. MA, 613, v. STG.

43. θωπὶ] ‘a fawning parasite;’ κό-  
 λακι, τῇ μετὰ δανεισμοῦ ἐγκωμιστῇ,  
 εἰρωνί, Hes. πολλοί, ἔχοντες φίλους,  
 οὐ γινώσκουσιν, ἀλλ’ ἑταίρους ποιοῦνται  
 δῶπας πλοῦτον καὶ τύχης κόλακας,  
 Antiph. de Con. in Suid. STE, Th.  
 L. G. 4380.

44. γυναῖκας] κτῶσθαι δὲ πλοῦτον  
 καὶ βίον τί δὲ τέκνους, ὡς τῷ τυράννῳ  
 πλείων ἐκμοχθῇ βίον; ἢ παρθελεύειν

παῖδας ἐν δόμοις καλῶς, τερπνὰς τυράν-  
 νοις ἡδονὰς, ὅταν θέλῃ, δάκρυα δ’ ἐτοι-  
 μάξουσιν; μὴ ζῆλον ἔτι, εἰ τὰμὰ τέκνα  
 πρὸς βίαν νυμφεύεται, Eur. S. 460.  
 WE.

45. οὐνομα] τὸ εἰδῆσθαι (ἢ ἐπ’ ἴσοι-  
 σιν κρεῖσσον τῶν γὰρ μετρίων, πρῶτα  
 μὲν εἰπεῖν τοῦνομα νικᾷ, χρῆσθαι τε  
 μακρῷ λῶστα βοροῖσιν, Eur. M. 122.  
 LR.

46. ἰσονομίην] iii, 83; 142; v, 37,  
 13; γεγραμμένων τῶν νόμων, ὁ τ’  
 ἀσθενὴς ὁ πλουσιός τε τὴν δίκην ἴσῃ  
 ἔχει· ἔστιν δ’ ἐνιστεῖν τοῖσιν ἀσθε-  
 στέροις τὸν εὐτυχοῦντα ταῦθ’, ὅταν κλήρῳ  
 κακῶς νικᾷ δ’ ὁ μέλιον τὸν μέγαν, δίκαι’  
 ἔχων· τί τούτων ἐστ’ ἰσάτερον πόλει;  
 Eur. S. 443; non simile est vivere in  
 aqua civitate, ubi jus legibus valeat: et  
 devenire sub iunius tyranni imperium,  
 ubi singularis libido dominatur, Hyper.  
 by Rut. L. de F. S. ii, p. 7; Liv. ii, 3;  
 s. Eur. Ph. 551 ff. WE.

47. πάλω] λαχὼν τὸ πλῆθος is un-  
 derstood. πάλος· κλήρος, ἀπὸ τοῦ πάλ-  
 λεσθαι (τὴν κυνέην) πρὸς τὴν ἀφρῶν  
 τοῦ λαγχάνοντος, Hes. omnis legio,  
 sortita periculum, exercet vices, quod  
 cuique tenendum est, Vir. A. ix, 174;  
 BL. δῆμος ἀνδρῶν διαδοχαῖσιν ἐν  
 μέρει ἐνιαυσίαισιν, οὐχὶ τῷ πλούτῳ  
 διδοὺς τὸ πλείστον, ἀλλὰ χῶ πένης  
 ἔχων ἴσον, Eur. S. 416. Socrates  
 exposes the absurdity of this mode of  
 election, Xen. M. i, 2, 9. MIT.

48. γνῶμην] νῦν ὦν τίθεμαι ψήφον,  
 iii, 73. STG.



“ ἡμέας μονναρχίην, τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἐνι<sup>49</sup>  
 “ τὰ πάντα.” Ὅτάνης μὲν δὴ ταύτην τὴν γνώμην ἐσέφερε. (81)  
 Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτράπειν<sup>50</sup>, λέγων τάδε· “ Τὰ  
 “ μὲν Ὅτάνης εἶπε, τυραννίδα παύων, λελέχθω κάμοι ταῦτα· τὰ  
 “ δ’<sup>51</sup> ἐς τὸ πλῆθος ἀνωγε φέρειν τὸ κράτος, γνώμης τῆς ἀρίστης  
 “ ἡμάρτηκε. ὁμίλου γὰρ ἀχρηΐτου<sup>52</sup> οὐδὲν ἐστὶ ἀξυνετώτερον οὐδὲ  
 “ ὑβριστότερον.<sup>53</sup> καὶ τοι, τυράννον ὕβριν φεύγοντας, ἀνδρας ἐς  
 “ δῆμον ἀκολάστου ὕβριν πεσέειν ἐστὶ οὐδαμῶς ἀνασχετόν<sup>54</sup> ὁ μὲν  
 “ γὰρ, εἴ τι ποιεῖ, γινώσκων ποιεῖ· τῷ δὲ οὐ γινώσκειν<sup>55</sup> ἐνι· κῶς  
 “ γὰρ, ἂν γινώσκοι, ὅς οὗτ’ ἐδιδάχθη<sup>56</sup>, οὔτε οἶδε καλὸν οὐδὲν, οὐδ’  
 “ οἰκῆϊον;<sup>57</sup> ὥθειε τε ἐμπεσὼν τὰ πρήγματα ἀνευ νόου, χεიმάρβω

49. ἐνι] i. e. ἐν γὰρ τῷ τοὺς πολλοὺς  
 ἔρχειν ἐνεσσι πάντα τὰ ἀγαθὰ, ἃ τις  
 ἂν ἀρχῇ ὅλα τε ἧ παρέχειν. STG. i,  
 181; 183; v, 31, 62. WE.

50. ἐπιτράπειν] supply τὰ πρήγματα.  
 STG.

51. τὰ δ’] ‘with respect, however,  
 to his urging that we should transfer  
 the supreme power to the people;’  
 κατὰ δὲ ταῦτα, δτι. MA, 478, a. The  
 Latins use *quod* in this sense; *quod*  
*scire vis, qua quisque in te fide sit et*  
*voluntate; difficile dictu est de sin-*  
*gulis*, Cic. E. i, 7; *quod scribis te*  
*velle scire, qui sit rei publicæ status;*  
*summa dissensio est, sed contentio dispar,*  
*ib. quod improvise unum pagum adortus*  
*esset, cum ii, qui flumen transissent,*  
*suis auxilium ferre non possent; ne ob*  
*eam rem aut suæ magnopere virtuti*  
*tribueret aut ipsos despiceret*, Cæs. G. i,  
 11. STG.

52. ἀχρηΐτου] ‘useless,’ by litotes  
 for ‘pernicious.’ LR. In the same  
 way *ἀνεπιτήδεον* is used as synonymous  
 with *χαλεπὸν*; compare i, 41, 17;  
 175; viii, 104; and by Xenophon in  
 the sense of ‘hostile,’ H. vii, 4, 6;  
 ‘ominous,’ H. i, 4, 12. So Demos-  
 thenes joins *ἀσυμφωτάτων*, to signify  
 ‘prejudicial,’ with *δενότατων*, de F. L.  
 p. 11. Similar expressions occur in  
 Latin writers; *videte, quot res, quam*  
*inutiles, sequantur illam viam consilii:*  
*jactura, vastatio, bellum*, Liv. v, 5;  
 i, 56, 2; *seditionus et inutilis civis*, Cic.  
 Of. ii, 14; *aque inutilis pestilentesque*,  
 Sen. N. Q. vi, 27, 2.

53. ὑβριστότερον] νομίσας δῆμον εἰ-

ναι συνοίκημα ἀχαριτώτατον, vii, 156;  
 οὐδὲν ὑβριστικώτερον ἔχλου, Suid. γί-  
 γνονται οἱ πονηροὶ πολλοὶ ὑβριστότεροι,  
 Xen. C. v, 5, 41. WE.

54. ἀνασχετόν] ‘The despotism of  
 the mob is a blind and brute power,  
 which is infuriated against itself. A  
 people spoilt by excessive liberty is  
 the most insupportable of all tyrants.’  
 FÉNELON, *Consc. d’un Roi*, p. 140.  
 Similar to this was the reply of Bishop  
 Watson to George the Third, “Sir, I  
 look upon the tyranny of any one man  
 to be an intolerable evil, and upon  
 the tyranny of an hundred, to be an  
 hundred times as bad.” *Anecdotes*,  
 t. i, p. 314. “Socrates,” says Ælian,  
 “disliked the Athenian constitution, as  
 he saw that democracy has in it all the  
 evils of tyranny and absolute mon-  
 archy.” V. H. iii, 17. MIT.

55. οὐ γινώσκειν] πῶς ἂν μὴ διορ-  
 θεύων λόγους, ὁρθῶς δύναιτ’ ἂν δῆμος  
 εὐθύνειν πόλιν; Eur. S. 427; δῆμος  
 γὰρ ἀχάριστον, ἀψίκoron, ὦμόν, βά-  
 σκανον, ἀπαίδευτον, Æsch. So. D. iii,  
 17. WE.

56. ἐδιδάχθη] ἢ αὐτὸς νοήσας ἢ δι-  
 δαχθεὶς ὑπὸ του, Xen. H. v, 4, 31;  
 αὐτὸς ξυνειδὼς, ἢ μαθὼν ἄλλου πάρα;  
 Soph. CE. R. 704; ἐξευρὼν αὐτὸς, ἢ  
 καὶ ὑπ’ ἄλλου διδασθεὶς, Pau. v, p.  
 410; ἢ μαθὼν παρ’ ἄλλου, ἢ αὐτὸς  
 ἐξεύρων, ἐπιστάμων, Archyt. in Sto.  
 p. 270, 8; Hes. O. D. 291; Liv.  
 xxii, 29, 7; Cic. p. A. CL 31; VK.  
 Soph. An. 730.

57. οἰκῆϊον] ‘proper,’ ‘becoming;’  
 προσήκον, πρέπον. So μέλλω σοι λόγον

“ποταμῷ<sup>58</sup> ἵκελος; δῆμῳ μὲν νυν, οἱ Πέρσῃσι κακὸν νοέουσι, οὔτοι  
 “χράσθων.<sup>59</sup> ἡμεῖς δὲ, ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὁμίλῃν,  
 “τούτοισι περιθέωμεν<sup>60</sup> τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ  
 “ἐνεσόμεθα. ἀρίστων δὲ ἀνδρῶν οἴκος ἀριστα βουλευόμενα γίνε-  
 “σθαι.” Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε. (82) Τρί-  
 “τος δὲ Δαρείος ἀπεδείκνυτο γνώμην, λέγων· “Ἐμοὶ δὲ, τὰ μὲν  
 “εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα, δοκεῖ ὀρθῶς λέξαι· τὰ  
 “δ’ ἐς ὀλιγαρχίην, οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων, καὶ πάντων,  
 “τῶν λέγω, ἀρίστων ἐόντων, δήμου τε ἀρίστου, καὶ ὀλιγαρχίης,  
 “καὶ μουνάρχου, πολλῷ τούτῳ<sup>61</sup> προέχειν λέγω. ἀνδρὸς γὰρ ἐνὸς

πέμπειν πειρασόμενόν σε προτρέπειν  
 ἐπὶ πράξεις οἰκειότερας καὶ καλλίους  
 καὶ μᾶλλον συμφερούσας, Isoc. ad Ph.  
 3, p. 205. Idios bears the same sense,  
 οὐτ’ ἰδιωτέρας πράξεις οὐτε καλλίους  
 &c; Id. Path. 8, p. 427. C.Y. Polybius  
 uses οἰκεῖος as ‘befitting,’ ‘appropriate,’ i, 84, 10; ii, 35, 5; iii, 8, 9;  
 v, 105, 1; vi, 37, 12. SW.

58. χειμάρρῳ ποταμῷ] The truth of  
 this was evident to the orators and  
 statesmen, who had to deal with a  
 Grecian mob, especially that of Athens;  
 ὄρες, παρὰ βεῖθροισι χειμάρροισι δσα  
 δένδρων ὑπεκίει, κλῶνας ὡς ἐκσά-  
 ζεται, τὰ δ’ ἀντιτείνοντ’, αὐτόπρεμν’  
 ἀπόλλυται; αὐτῶς δὲ ναὺς ὅστις ἐγ-  
 κρατῆς, πόδα τείνας, ὑπεκίει μηδὲν,  
 ὑπὸ τοῖς κάτω στρέφας τὸ λοιπὸν σέλ-  
 μασιν ναντῖλλεται, Soph. An. 723.  
 Cicero has many similar passages,  
 populus, si iudicat, non delectu aut sa-  
 pientia ducitur, sed impetu et temerita-  
 te: non est enim consilium in vulgo,  
 non ratio, non discrimen, non diligen-  
 tia. Nostrum est, qui in hac tem-  
 pestate populi jactemur ac fluctibus,  
 ferre, pro C.P. 4; illa unde comiti-  
 orum ut mare profundum et immen-  
 sum, sic effervescent quodam quasi  
 estu, ut ad alios accedant, ab aliis  
 autem recedant: in tanto impetu stu-  
 diorum, et motu temeritatis, 5; p.  
 L. M. 17; de P. C. 16; pro T. A. M.  
 2. Demosthenes represents his ad-  
 versaries as telling Philip, ὡς ὁ δῆμὸς  
 ἐστιν ὄχλος, ἀσταθμότητατον πρᾶγμα  
 τῶν ἀπάντων καὶ ἀσυνθετώτατον, ὥσπερ  
 ἐν θαλάττῃ κύμα ἀκατάστατον, ὡς ἂν  
 τύχοι, κινούμενον, de F. L. p. 54; δῆ-

μος ἀστατον κακὸν, καὶ θαλάσση πάνθ’  
 ὅμοιον ὅτ’ ἀνέμου βρίζεται· καὶ γαλήνης  
 ἦν τύχη, πᾶν πνεῦμα βραχὺ κορύσσε-  
 ται· κῆν τις αἰτία γένηται, τὸν πολλὴν  
 κατέπειν, a Comic Writer in Dio. Chr.  
 p. 368. VK. GAI. With reference to  
 the Athenian republic, LR observes  
 that it is neither conquest nor genius  
 which constitutes the true happiness of  
 a people. Conquest frequently is fatal  
 to the well-being of the conquerors,  
 and the gifts of the mind often pave  
 the way to its corruption. Under the  
 government of their kings the people  
 were happy; under the democracy  
 they never were. Animated only by  
 passions and caprices, they undid one  
 day, what they had done the day be-  
 fore. Directed by their demagogues,  
 they imagined they governed, while  
 in fact they were slaves. In short,  
 they knew neither how to command  
 nor how to obey. They repeatedly  
 changed the form of government, and  
 never would fix it: like invalids who  
 change their posture every moment,  
 fancying ease only in that in which  
 they are not. These various changes  
 never occurred without a violent com-  
 motion, which shook the state to its  
 very foundation, and in which all the  
 opulent and great and good were sac-  
 rificed. The opinions of Socrates,  
 Plato, and Xenophon, all unfavourable  
 to democracy, are stated by MIT, Pr.  
 Dis. to Arist. p. cxi ff.

59. κράσθων] in Attic χρήσθων, =  
 χράσθωσαν, MA, 197, 3.

60. περιθέωμεν] MA, 207, 8.

61. τούτῳ] τὸ μουνάρχον εἶναι, STG.

“ τοῦ ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμη γὰρ τοιαύτη χρεώ-  
 “ μενος, ἐπιτροπεύει ἂν ἀμωμήτως τοῦ πλήθους, σιγῶτό<sup>62</sup> τε ἂν  
 “ βουλευματα ἐπὶ<sup>63</sup> δυσμενέας ἀνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγα-  
 “ χίῃ, πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινόν, ἔχθρα ἴδια ἰσχυρά  
 “ φιλέει<sup>64</sup> ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος<sup>65</sup> βουλόμενος κορυφαῖος  
 “ εἶναι γνώμησί<sup>66</sup> τε νικᾷ, ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνεόν-  
 “ ται· ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ  
 “ τοῦ φόνου ἀπέβη<sup>67</sup> ἐς μοναρχίην· καὶ ἐν τούτῳ διέδεξε, ὅσῳ ἐστὶ  
 “ τοῦτο ἄριστον.<sup>68</sup> δῆμον τε αὖ ἄρχοντος, ἀδύνατα μὴ οὐ κακότητα  
 “ ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινὰ, ἔχθρα μὲν  
 “ οὐκ ἐγγίνεται τοῖσι κακοῖσι, φίλαι δὲ ἰσχυραί· οἱ γὰρ κακοῦντες  
 “ τὰ κοινὰ, συγκύψαντες<sup>69</sup> ποιεῦσι· τοῦτο δὲ τοιοῦτο γίνεται, ἐς δὲ  
 “ ἂν προστάς<sup>70</sup> τις τοῦ δήμου τοὺς τοιοῦτους παύσῃ· ἐκ δὲ αὐτῶν  
 “ θωμάζεται οὗτος δὴ ὑπὸ τοῦ δήμου, θωυμαζόμενος δὲ, ἂν ὧν  
 “ ἐφάνη<sup>71</sup> μόνναρχος εἶναι· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὡς ἡ μου-  
 “ ναρχία κράτιστον. ἐνὶ<sup>72</sup> δὲ ἑπὶ πάντα συλλαβόντα εἰπεῖν<sup>73</sup>,

and so below ὅσῳ ἐστὶ τοῦτο ἄριστον, and ἡ μοναρχία κράτιστον, and τὸ τοιοῦτο περιστέλλειν. WE.

62. σιγῶτό] To a multitude may be adapted the expression of Terence, *plena rimatum est, hac atque illac perfluit*, Eu. i, 2, 25. WE.

63. ἐπὶ] ‘against,’ depends on βουλευματα; HE, but in MA, 586, c; a different explanation is given.

64. φιλέει] ‘are wont.’ This verb occurs very frequently in this signification; ἐθέλει has the same meaning, συμβάσεις ἰσχυραὶ οὐκ ἐθέλουσι συμβένειν, i, 74; ὁ ἔρως πολλὸν αὖ ἐθέλει ἡκιστα τῷ τυράννῳ ἐγγίγνεσθαι, Xen. Hi. 1, 30; ZN, on VG, v, 8, 10, vi, 27, 38; vii, 9, 84; 10, 5 f; φιλεῖ πεφύκεναι, Eur. E. 522; χαίρει is used in the same sense; for εἴωθε, συμβαίνει, ἔθος ἔχει: and in Latin *amant* is put for *solent*, as *libelli stoici inter sericos jacere pulvillus a.* Hor. E. viii, 15; BNS. οἰκείος ἀνθρώποισι γίγνεσθαι φ. πόλεμος ἐν ἀσείοις, ἀν διχοστατῇ πόλιν, Eur. Ant. fr. iv, 1; φ. εἶναι, xi, 2; γ. φ. Dic. fr. vii, 5; and with the infinitive understood, I. 606.

65. αὐτὸς ἕκαστος] ‘each individual,’ vii, 19, 86; Aesch. P. V. 986; HE, on VG, iv, 8. Eur. Ph. 504; BL. viii, 10; πᾶς τις ἐνὸν φ. ἐτίθετο

τὴν ψῆφον, αὐ. ζ. δοκῶν ἄριστος γενέσθαι, viii, 123; Aen. Tacit. 4. ζ. occurs with a plural verb, vii, 144; *capere se quisque magis extollere*, Sal. C. 7; WE. οἱ δὲ λόγους πλάττοντες ζ. περιερχόμεθα, Dem. Ph. i, 16; de P. p. 67.

67. ἀπέβη] und. τὰ πρήγματα. SW. The aorist here denotes ‘are wont to end,’ and is the same as ἀποβαίνειν φιλέει (iii, 82, 64) or ἐθέλει, MA, 503, 3. αἱ φρενῶν ταραχαὶ παρέπλεξαν (‘often lead astray’) καὶ σόφον, Pin. O. vii, 55. a. vii, 13.

68. ἄριστον] “The best writers of antiquity have uniformly declared in favour of royalty. Herodotus, Plato, Aristotle, Xenophon, Isocrates, Cicero, Seneca, Tacitus, Plutarch, &c. have considered monarchic government as the most advantageous, and most perfect, that men have ever invented; and what is remarkable is, that most of these writers lived under republics.” GOSSET. LR.

69. συγκύψαντες] εἰ πως ἐν τε γενοίτο τὸ Ἑλληνικὸν καὶ εἰ σ. τούτῳ πρῆσσοιεν πάντες, vii, 145; τοῦτο εἰς ἐν ἐστὶ συγκεκυφός, Arist. E. 851; WE. ‘being all bent on one and the same object.’ The metaphor is perhaps taken from a crew of rowers.

72. ἐνὶ] ‘in one;’ ἐνι, for ἐνεστι, ‘it

“κόθεν ἡμῖν ἢ ἐλευθερίῃ ἐγένετο; καὶ τεῷ δόντος; κότερα παρὰ  
 “δήμον, ἢ ὀλιγαρχίης, ἢ μοναρχου; ἔχω τοίνυν γνῶμην, ἡμέας  
 “ἐλευθερωθέντας διὰ ἓνα ἄνδρα, τὸ τοιοῦτο<sup>74</sup> περιστέλλειν” χωρὶς  
 “τε τούτου<sup>75</sup>, πατρίους νόμους μὴ λύειν<sup>76</sup> ἔχοντας εὖ· οὐ γὰρ  
 “ἄμεινον.” (83) Γινώμαι μὲν δὴ τρεῖς<sup>77</sup> αὗται προεκέατο. οἱ δὲ  
 τέσσερες τῶν ἐπτά ἀνδρῶν προσέθεντο ταύτη. ὥς δὲ ἐσώθη τῇ  
 γνῶμῃ ὁ Ὀτάνης, Πέρσῃσι ἰσονομίην<sup>78</sup> σπεύδων ποιῆσαι, ἔλεξε ἐς  
 μέσον<sup>79</sup> αὐτοῖσι τάδε· “Ἄνδρες στασιῶται·<sup>80</sup> δῆλα γὰρ δὴ, ὅτι δεῖ  
 “ἓνα γέ τινα ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχοντα<sup>81</sup>,  
 “ἢ ἐπιτρεψάντων<sup>82</sup> τῷ Περσέων πλήθει τὸν ἂν ἐκείνοι ἔλωνται, ἢ  
 “ἄλλῃ τινὶ μηχανῇ·<sup>83</sup> ἐγὼ μὲν νυν ὑμῖν οὐκ ἐναγωνιεύμαι· οὔτε  
 “γὰρ ἄρχειν οὔτε ἄρχεσθαι ἐθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς  
 “ἄρχῃς, ἐπ’ ᾧ<sup>84</sup> τε ὑπ’ οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ,  
 “οὔτε οἱ ἀπ’ ἐμεῦ αἰεὶ γινόμενοι.” Τούτου εἰπαντος ταῦτα, ὥς  
 συνεχώρεον οἱ ἐξ ἐπὶ τούτοις οὗτος μὲν δὴ σφί οὐκ ἐνηγωνίζετο,  
 ἀλλ’ ἐκ τοῦ μέσου καθῆστο.<sup>85</sup> καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη  
 ἐλευθέρῃ ἐοῦσα Περσέων, καὶ ἄρχεται τосαῦτα<sup>86</sup> ὅσα αὕτη θέλει,  
 νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων. (84) Οἱ δὲ λοιποὶ τῶν  
 ἐπτά ἐβουλεύοντο, ὥς βασιλέα<sup>87</sup> δικαιοτάτα στήσονται· καὶ σφί

is, or ‘they are in;’ iii, 80; ἐν, Poetic for ἐν, ‘in;’ i, 67.

74. τὸ τοιοῦτο] ‘such a form of government as we now have.’ STG.

75. χωρὶς τε τούτου] ‘and, independently of this superiority which monarchy has been shown to possess,’ &c. STG.

76. μὴ λύειν] und. συμβουλεύω or δεῖ, as in πρὶν ἂν τελευτήσῃ, ἐπισχέειν, μηδὲ καλέειν ὄλεον, i, 32. STG.

77. γινώμαι τρεῖς] To these three opinions may be added the reflections of Polybius, vi, 8 ff; who gives the preference to a mixed government, such as those of ancient Sparta and Rome, and that of Great Britain at the present day. “This form of government, however, is not suited to all people. A monarchy, tempered by religion and wise laws operating upon refined manners, is the only form which can secure the true happiness of a nation at large.” LR. Tac. A. iv, 33.

79. ἐς μέσον] παρελθὼν, as was customary with orators about to deliver a speech. STG.

80. στασιῶται] i, 59; 60; ‘partisans,’ οἱ ἐκ τῆς αὐτῆς στάσεως, Hes. LR.

81. κλήρῳ λαχόντα] s. vi, 109, 86; αἰρεθέντα, ED. ‘obtaining it by lot,’ chosen by lot; πάλῳ λ. iv, 94; 153; Æsch. Th. 55; 120; Eu. 32; δεσπότας ἀποφαίνειν τοὺς κ. λαχόντας, Phi. J. C. Pr. p. 722; WE. s. i, 206, 42; κλήρους ἐν κυνῇ χαλκήρεϊ πάλλον ἐλόντες, Hom. Il. Ψ, 861. BL.

82. ἐπιτρεψάντων] the genitive absolute: und. ἡμέων. STG.

84. ἐπ’ ᾧ] s. i, 60, 26; Xen. H. v, 2, 12. The antecedent is sometimes omitted and the relative expressed by ὥστε, as βουλευθέντες Λακεδαιμονίοις τὴν πόλιν δουλεύειν ὥστε αὐτοὶ τυραννεῖν, ib. 4, 1. ἐξὶν αὐτοῖς τῶν λοιπῶν ἄρχειν ‘Ελλήνων ὥστ’ αὐτοὺς ὑπακούειν βασιλεῖ, Dem. Ph. ii, p. 74.

85. ἐκ τοῦ μ. καθῆστο] s. i, 45, 59; ‘seceded from the meeting,’ stood aloof,’ s. “ALOOF,” 4; in JO, Dict. The phrase occurs, iv, 118, 69; viii, 22, 89; 73 twice: WE. s. iii, 134, 24.

86. ἄρχεται τосαῦτα] οὔτε δ. πλην τ. as one Ms reads, WE.

ἔδοξε, ‘Ὁτάνη μὲν καὶ τοῖσι ἀπὸ Ὁτανέω αἰεὶ γινομένοισι, ἦν ἐς  
 ‘ ἄλλον τινὰ τῶν ἐπτά ἔλθῃ ἡ βασιληΐη, ἐξαίρετα δίδοσθαι ἐσθιῆτά  
 ‘ τε Μηδικὴν ἔτεος ἐκάστου, καὶ τὴν πᾶσαν ὠρεὴν<sup>88</sup>, ἡ γίνεταί ἐν  
 ‘ Πέρσῃσι τιμωτάτη.’ τοῦδε δὲ εἵνεκεν ἐβουλεύσαντο οἱ δίδοσθαι  
 ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πρῆγμα, καὶ συνέστησε αὐτούς.  
 ταῦτα μὲν δὴ Ὁτάνη ἐξαίρετα· τὰδε δὲ ἐς τὸ κοινὸν ἐβούλευσαν,  
 ‘ παριέναι ἐς τὰ βασιλῆα πάντα τὸν βουλόμενον τῶν ἐπτά ἄνευ  
 ‘ ἐσαγγελέος.<sup>89</sup> γαμέειν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ βασιλεῖ ἢ ἐκ  
 ‘ τῶν συνεπαναστάντων.’ περὶ δὲ τῆς βασιληΐης ἐβούλευσαν<sup>90</sup>  
 τοιόνδε· ‘ ὅτεν ἂν ὁ ἵππος ἡλίου<sup>91</sup> ἐπανατέλλοντος πρῶτος φθέγ-  
 ‘ ξηται<sup>92</sup> ἐν τῷ προαστείῳ, αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν  
 ‘ βασιληΐην.’ (86) “Ἀμ’ ἡμέρῃ δὲ διαφανσκοῦσθ<sup>93</sup>, οἱ ἔξ, κατὰ συνε-  
 θήκαντο, παρήσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ προ-  
 ἄσειον, ὁ Δαρείου ἵππος ἐχρεμέτισε. ἅμα δὲ τῷ ἵππῳ τοῦτο ποι-  
 ῆσαντι, ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο.<sup>94</sup> ἐπιγεγόμενα δὲ  
 ταῦτα τῷ Δαρείῳ, ἐτελέωσέ<sup>95</sup> μιν, ὥσπερ ἐκ συνθέτου τὸν γενόμενα·  
 οἱ δὲ, καταθορόντες ἀπὸ τῶν ἵππων, προσεκύνηον<sup>96</sup> τὸν Δαρείον ὡς  
 βασιλέα.<sup>97</sup> (88) Δαρεῖός τε δὴ, ὁ Ὑστάσπερος, βασιλεὺς ἀπεδέδεκτο·  
 καὶ οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι, πλὴν Ἀραβίων<sup>98</sup>, Κύρου  
 τε καταστρεψαμένου, καὶ ὕστερον αὐτῷ Καμβύσῳ.

88. ὠρεὴν] iii, 160; vii, 116. WE.

89. ἐσαγγελέος] The Author of the Book de Syra Dea makes the king say ἀπίξαι παρ’ ἡμέας ἄνευ ἐ. οὐδέ τις ἀπέρξει σε ἡμετέρης θύμης, p. 472. VK.

90. ἐβούλευσαν] *facti inter se sunt, ut die statuta omnes equos ante regium primo mane perducerent: et cuius equus inter solis ortum hinnitusum primus edidisset, is rex esset*, Jus. i, 10. VK.

91. ἡλίου] εἶναι γὰρ (Πέρσαις) νόμον τὰς τοῦ ἡ. ἀνατολὰς (i, 201, 18;) προσκυθεῖν ἐκάστη ἡμέρᾳ, Proc. B. P. i, 3; WE. nam et solem Persæ unum deum esse credunt, et equos eidem deo sacros ferunt, Jus. i, 10. VK.

92. φθέγξεται] Tacitus says of the Germans, *proprium gentis equorum præsentia ac monitus experiri: hinnitusque ac fremitus observant*, G. 10. LR.

94. βροντὴ ἐγένετο] St John xii, 29; ἐκ νεφέων οἱ ἀντάσσε βροντὰς αἰσίων φθέγμα, λαμπρὰ δ’ ἦλθον ἀκτῖνες, στεροπὰς ἀπορηγνύμεναι, Piu. P. iv, 350. SS.

95. ἐτελέωσεν] ‘consummated,’ i. e.

‘confirmed his elevation to the throne,’ Compare Hebrews ii, 10; vii, 28; viii, i. SS.

96. προσεκύνηον] τῷ χεῖρῃ τις προτείνας, καὶ τὴν δεξιὰν ἐπὶ διατέραν παραλλάξας, κύψας προσεκύνησε, Heliod. τῆς τιμῆς, ὃ βασιλεῦ, χάριν οἰδά σοι, καὶ ὑποκύνας ἐς τὸ Περσικὸν προσκυνῶ σε, περιάγων ἐς τοῦτίσω τῷ χεῖρῃ, τιμῶν τὴν τιὰραν ὁρθεὶν οὖσαν καὶ τὸ διδάγμα, Luc. Πλ. ἡ Εὐχ. p. 941; BNS. Xen. H. ii, 1, 8.

97. βασιλέα] βασιλεύει τῶν ἐπτά ὁ Δαρεῖος, τοῦ ἵππου, καθὰ συνέκειται ἀλλήλοις, πρώτου, ἐπειδὴ ὁ ἥλιος πρὸς ἀνατολὰς ἐγένετο, χρεμετίζωντος, Ctes. 15. VK. Darius was now about 29 years of age; LR. s. vii, 4, 18.

98. Ἀραβίων] According to the prediction of the Almighty, (Genesis xvi, 12 f;) the Arabs have always been a wild and intractable people. “They have at all times been extremely jealous of their liberty; and never received any foreign prince. Neither the Assyrians of old, nor the kings of Persia,

(129) Συνήνεκε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον, ἐν ἄγρῃ Θηρῶν<sup>99</sup> ἀποθνήσκοντα ἀπὸ ἵππου, στραφῆναι<sup>100</sup> τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἄρθρων.<sup>1</sup> νομίζων δὲ καὶ πρότερον περὶ ἑωυτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρῶτους τὴν ἱητρικὴν<sup>2</sup>, τούτοις ἐχρήτο. οἱ δὲ, στρεβλοῦντες καὶ βιώμενοι τὸν πόδα, κακὸν μέζον<sup>3</sup> ἐργάζοντο, ἐπ' ἐπτά μὲν δὴ ἡμέρας καὶ ἐπτά νύκτας ὑπὸ τοῦ παρεόστος κακοῦ ὁ Δαρεῖος ἀγρυπνίησι<sup>4</sup> εἵχετο·<sup>5</sup> τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ, ἔχοντί οἱ φλαύρως, παρακούσας<sup>6</sup> τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω<sup>7</sup> Δημοκῆδεος<sup>8</sup> τὴν τέχνην, ἀγγέλλει<sup>9</sup> τῷ Δαρεῖ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε. τὸν δὲ ὡς ἐξεύρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοις ὅκου δὴ ἀπημελημένον, παρῆγον ἐς μέσον, πέδας τε ἔλκοντα καὶ ῥάκεσι ἐσθημένον. (130) Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος, τὴν τέχνην εἰ ἐπίσταίτο· ὁ δ' οὐκ ὑπεδέκετο, ἀρρώδων, μὴ, ἑωυτὸν ἐκφῆνας, τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστηρημένος. κατεφάνη δὲ τῷ Δαρεῖ τεχνάζειν<sup>10</sup>, ἐπιστάμενος· καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγας τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φας· ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἱητρῷ, φλαύρως ἔχειν τὴν τέχνην.<sup>11</sup> μετὰ δὲ, ὡς οἱ ἐπέτρεψε<sup>12</sup>, Ἑλληνικοῖσι ἱήμασι

and, after them, those of Macedon, have ever been able to subjugate them," Diod. ii, 1. LR. WE. The attempt was vainly made by Sesostris, Antigonus, Pompey, Aelius Gallus, Trajan, and Severus: nor in later times have the Tartars, Mamelucs, or Turks been more successful. Newton, Dis. on Pr. ii.

99. Θηρῶν] is the genitive plural of θήρ. SW.

100. στραφῆναι] 'sprained.'

1. ἀ. ἐξεχώρησε ἐκ τ. ἀ.] 'his anclebone was dislocated: 'καταπεσὼν ἀπὸ τοῦ ἵππου ἐν κυνηγεσίῳ, τοῦ ἀστράγαλον ἐκχωρήσαντος, D. Chrys. O. xiv, p. 231; πεσόντι ἀπὸ τοῦ ἵππου μεταχωρήσας ὁ ἀστράγαλος, id. lxxvii, p. 652. WE.

2. ἱητρικὴν] supply τέχνην from what follows. BO, 265.

3. κακὸν μέζον] πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μάλλον εἰς τὸ χεῖρον ἐλθοῦσα, St Mark v, 26.

4. ἀγρυπνίησι] εἰς ἀγρυπνίας τε καὶ ἀλγηδόνας (Δαρεῖον) ἐνέβαλον, ἔλκον-

τες καὶ βιαζόμενοι τὸ ἄρθρον, D. Chrys. O. xiv, p. 231, v; lxxvii, p. 652, v; 653. VK.

5. εἵχετο] ἀμφιβολίῃ ἔχεσθαι, v, 74. Sometimes a preposition is inserted, as ἐν ἀπορίῃ εἵχοντο, ix, 98, 73; ἐν ἀπορίῃσι εἵχετο, iv, 131, or compounded with the verb, as ἀπορίῃσι ἐνέεχετο, i, 190; STG. φαλαγγίων κνήσματος ἐ. AEl. V. H. xiii, 35; τῷ λοιμῷ ἔ. Luc. Sc. 2. WE. The phrase is illustrated by BF, on Th. i, 25.

6. παρακούσας] 'having heard incidentally and without paying attention to it at the time.' WE. SW.

7. Κροτωνιήτεω] Milo the athlete and Alcmaeon the Pythagorean physician were also natives of Crotona. LR. A.

8. Δημοκῆδεος] Ath. xii, 22. Dio calls him Demodocus. VK.

9. ἀγγέλλει] und. αὐτῇ. SW.

10. τεχνάζειν] vi, 1, 4; 'to be prevaricating,' 'equivocating,' or 'dissembling.' WE. und. καὶ περ τὴν τέχνην before ἐπιστάμενος. SW. LR.

11. τὴν τέχνην] Before these words und. ἑωυτὸν κατὰ. Our author might

χρεώμενος, καὶ ἥπια<sup>13</sup> μετὰ τὰ ἰσχυρὰ προσάγων, ὕπνου τέ μιν λαγχάνειν ἔποιε, καὶ ἐν χρόνῳ ὀλίγῃ ὑγίεια μιν ἐόντα ἀπέδεξε, οὐδαμᾶ ἐτι ἐλπίζοντα ἀρτίκουν ἔσεσθαι. δωρέεται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο ζεύγεσι· ὁ δὲ μιν ἐκείρετο, 'εἰ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες<sup>14</sup> νέμει, ὅτι μιν ὑγίεια ἐποίησε;' ἡσθεὶς δὲ τῷ ἔπει, ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἐωντοῦ γυναικάς. παράγοντες δὲ, οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναικάς, 'ὥς βασιλεῖ οὗτος εἶη ὃς τὴν ψυχὴν<sup>15</sup> ἀπέδωκε.' ὑποτύπτονσα<sup>16</sup> δὲ αὐτέων ἐκάστη φιάλῃ<sup>17</sup> ἐς τοῦ χρυσοῦ τὴν θήκην, ἐδωρέετο τὸν Δημοκῆδεα οὕτω δὴ τι δαψιλεῖ δωρεῇ, ὥς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατήρας ἐπόμενος ὁ οἰκέτης τῷ οὐνομα ἦν Σκίτων, ἀνελέγετο, καὶ οἱ χρῆμα<sup>18</sup> πολλὸν τι χρυσοῦ συνελέχθη. (132) Τότε δὲ ὁ Δημοκῆδης ἐν τοῖσι Σούσιοις, ἐξησάμενος Δαρεῖον, οἰκόν

also have used τῆς τέχνης, ἔνεκα being understood. *SW.* παιδείας ὅπως ἔχει καὶ δικαιοσύνης, *Pla. Go.* which Cicero thus translates, *quam sit doctus, quam vir bonus*, *T. Q. v.* 12. *VK.*

12. ἐπέτρεψε] und. ἐωντον or τὸ πρήγμα. *SW.*

13. ἥπια] und. φάρμακα or ἀκέσματα, as ἡ. φ. *Hom. Il. Δ.* 218; *Λ.* 515; 829; ἡ. ἀ. *Æsch. P. V.* 491; *WE.* or ἡμάτα: s. *Liv. iv.* 52, i; xxvi, 21, mar. "Democedes could not, by beginning with sedatives or gentle treatment, repair the mischief which the ignorant Egyptian surgeons had committed. Perhaps the foot was set so badly that he was obliged to luxate it again, which is a very painful operation. Both ἥπια and ἰσχυρὰ refer to the mode of treatment by Democedes. After the violence which he was obliged to employ, he administered some narcotic to soothe the pain, opium for instance to produce sleep. When violent remedies are necessary, Hippocrates advises them to be used alternately with such as are mild and soothing, that the patient may not be exhausted by constant pain; or, if the application be external, that the part affected may not be inflamed or ulcerated by the continual use of that which is of an acrid nature: ἀρχόμενος ἐκ μαλθακῶν ἐς ἰσχυρότερα, τελευτῶν δὲ αὐθις ἐς μαλθακά, de *St. v.* p. 678; and a little before τὴν ἡσιν

ἀρχόμενος ἐξ ἰσχυρῶν, τελευτῶν δὲ ἐς μαλθακότερα. This Greek method, which Herodotus designates by 'ἑλληνικοῖσι ἡμασι, is still observed by all judicious physicians." *CY.*

14. ἐπίτηδες] 'intentionally,' 'on purpose.'

15. ψυχὴν] ψ. δόσω, *Eur. Ph.* 1012; 1243; i. e. *Blotom*, 1249; *ζῶην*, *Schol. Ψυχή* is often used in this sense, *Her. 15*; *Al.* 294; *Hes. O. D.* 684; *Hom. Il. I.* 322; *Xen. C.* iii, 1, 36; 41; 3, 44; *iv.* 1, 5; and very frequently in the sacred writers; so is *anima* in *Latin. SS.*

16. ὑποτύπτονσα] ii, 136; vi, 119; *Arist. Av.* 1145. *WE. VK.* 'Each of them dipping down into a chest of gold, so as to scoop up (the money) with a saucer, &c.' *LR.*

17. φιάλῃ] ἐστὶ χαλκεῖον ἐκπέταλον λεσητῶδες, ἐπιτηδείως ἔχον πρὸς ὑδάτων ψυχρῶν ὑποδοχὰς, *Did. in Ath. xi.* 34, 103. *VK.* It was the custom of the ancients to mix their wine with water in large 'vases,' thence called *κρητῆρες*, into which they dipped a small 'jug,' *κύαθος*, and poured the liquor out of this into the 'goblet,' *ἐκπωμα*, which was handed to the guests on a 'salver or saucer,' *φιάλη*. Compare *Xen. C.* i, 3, 8; *LR. Hom. Il. Γ.* 269 f; *Ath. x.* 21; *BAX*, on *H. iii O.* viii, 13.

18. χρῆμα] χ. τέκνον, 'a quantity of young,' iii, 109; vi, 43, 58; s. i, 36, 67.

τε μέγιστον εἶχε, καὶ ὁμοτράπεζος βασιλεῖ ἐγεγόνεε· πλὴν τε ἐνός, τοῦ ἐς "Ελληνας ἀπιέναι, πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν, τοὺς Αἰγυπτίους ἡτρους, οἱ βασιλέα πρότερον ἰώντο, μέλλοντας ἀνασκοπεῖσθαι, διότι ὑπὸ "Ελληνος ἡτρου ἐσώθησαν, τούτους, βασιλέα παραιτησάμενος, ἐβρύσατο.<sup>19</sup> τοῦτο δὲ, μάντιν Ἥλειον, Πολυκράτει ἐπισπόμενον, καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοις, ἐβρύσατο. ἦν δὲ μέγιστον πρῆγμα<sup>20</sup> Δημοκίδης παρὰ βασιλεῖ. (133) Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα, τάδε ἄλλα συνήνεικε γενέσθαι· Ἀτόσση, τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικί, ἐπὶ τοῦ μαστοῦ ἔφυ φῦμα.<sup>21</sup> μετὰ δὲ, ἐκραγὲν ἐνέμετο πρόσω. ὅσον μὲν δὴ χρόνον ἦν ἔλασσαν, ἡ δὲ, κρύπτουσα καὶ αἰσχυνομένη, ἔφραζε οὐδενί· ἐπεὶ τε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκίδα, καὶ οἱ ἐπέδεξε. ὁ δὲ, φὰς 'ὕγεια ποιήσιν,' ἐξορκῶ μιν, 'ἥ μὲν οἱ ἀντυπουργήσιν ἐκείνην τοῦτο, τὸ ἂν αὐτῆς δεθῇ, δεήσεσθαι δὲ οὐδενός τῶν ὅσα ἐς αἰσχύνην<sup>22</sup> ἐστὶ φέροντα.'<sup>23</sup> (134) Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὕγεια ἀπέδεξε, ἐνθαῦτα δὴ, διδασχθεῖσα ὑπὸ τοῦ Δημοκίδεος, ἡ Ἀτοσσα προσέφερε ἐν τῇ κοίτῃ Δαρείῳ λόγον τοιόνδε· "ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην, κάτῃσαι<sup>24</sup>, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι οἶκος δέ ἐστι ἄνδρα, καὶ νέον καὶ χρημάτων μεγάλων δεσπότην, φαίνεσθαι "τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, ὅτι ὑπ' ἀνδρὸς ἄρχονται ἐπ' ἀμφοτέρα δέ τοι φέρει ταῦτα ποιεῖν, καὶ ἵνα σφείνω Πέρσαι ἐπιστῶνται ἄνδρα εἶναι τὸν προεστειῶτα, καὶ ἵνα τρί- "ῶνται πολέμῳ, μὴδὲ, σχολὴν ἄγοντες, ἐπιβουλεύωσί τοι. νῦν " γὰρ ἂν τι καὶ ἀποδείξαιω ἔργον, ἕως νέος εἰς ἡλικίην· αὐξάνο-

19. ἐβρύσατο] This generous action is praised by D. Chrys. O. lxxvii, p. 653, A. WE.

21. ἔφυ φῦμα] 'an abscess formed.' Δεραπέουσας δὲ Δημοκίδης Ἀτοσσαν τὸν μαστὸν ἀλγῆσασαν, Ath. xii, 22; ἔπαισε τῷ ἔξῃ τὸ φῦμα καὶ διεῖλεν οὕτως, ὥστε σωθῆναι τὸν ἄνθρωπον (Jason of Phera) τοῦ φύματος βαγέντος, Plu. l. ii, p. 89, c; WE. nec prodesset voluit Pheræo Jasoni is, qui gladio vomicam ejus aperuit, quam sanare medici non potuerant, Cic. de N. D. iii, 28.

22. ἐς αἰσχύνην] i, 10; ἐς ἄκυσιν φ. iv, 90; SW. ἐς νεῖκος φ. vi, 42, 47; ED. ἐς ὄκνον φ. Eur. S. 305; μέγα φ. ἐς ἀρετὰν, I. A. 562; ἐς βλάβην φ. Soph. CE. R. 517; οὐκ ἐς ἀπλοῦν φ. ἄλλ' ἐς μέγιστον, 519; ἐς φόβον

φ. 991. MR. The preposition is often omitted and then the expression means 'bringing dishonour,' &c. (instead of 'leading or tending to dishonour,' &c.) as in Eur. Hec. 1223; Pla. Mx. 19; WE. AEl. V. H. i, 21. VK.

23. ἐστὶ φέροντα] A circumlocution for φέρει, MA. 559.

24. κάτῃσαι] is a verb often used of persons who remain inactive; iii, 151.; i, 45, 59; iii, 83, 85; Xen. A. vii, 1, 21; C. iii, 3, 14; iv, 5, 28; v, 1, 8; STG. Thu. iv, 124; ἀργὸς εἶναι, Schol. HU. ἐγὼ ὁλομαι, τὴν μὲν εἰρήνην ἔχειν, οὐχ ὑμᾶς δεῖν πείθειν, οἱ πεπεισμένοι κἀθήσθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα, Dem. de Ch. p. 111; residem tempus terere, Liv. vi, 23; i, 32; Juv. v, 101.



"μένω<sup>26</sup> γὰρ τῷ σώματι συναύζονται καὶ αἱ φρένες<sup>26</sup>, γηράσκοντι  
 "δὲ συγγηράσκουσι<sup>27</sup>, καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνον-  
 "ται."<sup>28</sup> Ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε· ὁ δ' ἀμείβεται τοιοῦδε·  
 "ὦ γύναι, πάντα, ὅσα περ αὐτὸς ἐπινόεω ποιήσῃν, εἴρηκας· ἐγὼ  
 "γὰρ βεβούλευμαι, ζεύξας<sup>29</sup> γέφυραν ἐκ τῆσδε τῆς ἡπείρου ἐς τὴν  
 "ἐτέρην ἡπείρον ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγον χρό-  
 "νου<sup>30</sup> ἔσται τελεύμενα." Λέγει "Ἀτσοσα τάδε· "Ὅρα νυν, ἐς  
 "Σκύθας μὲν τὴν πρῶτην<sup>31</sup> ἰέναι ἔασον· οὗτοι γὰρ, ἐπεὶ σὺ βούλῃ,  
 "ἔσονται τοι· σὺ δέ μοι<sup>32</sup> ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι.<sup>33</sup> ἐπίθῃ-  
 "μέω γὰρ, λόγῳ πυνθανομένη, Λακαίνας τέ μοι γενέσθαι θερα-  
 "παίνας<sup>34</sup> καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἀνδρα

26. ἀθανάτομένη] Stobæus attributes these words to Democr. S. cxv, p. 592; WE. καὶ δὴ μοι ἀέξεται ἔνδοθι θυμῷ, Hom. O. B, 315; συναύζεται τῷ σώματι ἡ ψυχὴ, καὶ πᾶλιν συμμειοῦται, Antip. of Tar. de An. ii; gigni pariter cum corpore, et una crescere sentimus, pariterque senescere mentem: nam ubi robustatis adolevit viribus ætas; considium quoque majus, et auctior est animi vis: post, ubi jam validis quassatum est viribus ævi corpus, claudicat ingenium, delirat mens: ergo omnem animarum naturam gigni pariter, pariterque videmus crescere, et simul ævo fessa fatiscit, Lucr. iii, 446. L. Furius says of his colleague Camillus, (qui exacte jam ætatis erat; sed vegetum ingenium in vivo pectore vigeat, virebatque integris sensibus,) 'juvenibus bella data; et cum corporibus vigere et deflorescere animos,' Liv. vi, 22 f. VK.

26. αἱ φρένες] τῆς λογικῆς ψυχῆς αἱ δυνάμεις, Galen. LR.

27. συγγηράσκουσι] ἔστιν, ὅσπερ καὶ σώματος, καὶ διανοίας γῆρας, Arist. P. ii, 7; but the same writer says elsewhere that no change happens to the soul, de An. i, 4, 12 f. LR. Others even affirm that it changes for the better, ὅσον ἡ τοῦ σώματος ἰσχύς ἀποφθίνει, τοσοῦτον ἡ τῆς διανοίας ἀέξεται βῶσις, Heracl. of P. All. p. 485; WE. ἡ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς βῶσις τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἐστιν, Xen. Ag. 11, 14; C. viii, 7, 6; Cic. de S. 9. VK.

28. ἀπαμβλύνονται] Æsch. P. V. 891; τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει

τὸν νοῦν, Herodes in Sto. cxvii, p. 481. BL. It is the contrary to δῆγεσθαι or παροξύνεσθαι.

29. (εὐξας] 'after throwing over,' literally 'yoking,' iv, 118. WE.

30. ὀλίγον χρόνου] und. ἐντός, 'within a short time:' βασιῶς κοῦχλ' μύριον χ. Soph. CE. C. 397; οὐ μακροῦ χ. 821; τίνας χ. Eur. O. 1210; ἡμερῶν τεττάρων, Arist. V. 260; BO, 403. MV. EE. πολὺν χ. Æsch. A. 269.

32. μοι] σοι &c. are often redundant in familiar discourse: καὶ ἐπ' ἐκείνου τυφλὸς εἰμί σοι, δ' Πλάσιδον, Lucian, P. et N. STG. Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense, viii, 68, 3. This pleonasm is also very common in Latin and in English. MA, 392. Other datives are also put both with transitive and intransitive verbs, to show that an action takes place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one. MA, 387; compare 395, 1. and see viii, 61, 62. Here, and in many other places, χάριν δούς, or the like, may be understood, 'do so to oblige me,' or 'oblige me by doing so;' s. viii, 22, 90; Soph. CE. R. 1466; E. 1073; 1096; Eur. O. 94; 104; 696; Hec. 877; Arist. N. 108; 112; 117; A. 558; Vir. Æ. v, 797; Liv. pr.

33. στρατεύεσθαι] und. βούλοο.

34. θεραπαίνας] Javan, or Greece,

“ἐπιτηδεώτατον ἀνδρῶν πάντων δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ  
 “κατηγήσασθαι, τοῦτον, ὃς σεν τὸν πόδα ἐξήσατο.” Ἀμείβεται  
 Δαρεῖος “ὦ γύναι, ἐπεὶ τοίνυν τοι δοκεί τῆς Ἑλλάδος ἡμέας  
 “πρῶτα ἀποπειρᾶσθαι, κατασκόπους μοι δοκεί Περσέων πρῶτον  
 “ἄμεινον εἶναι, ὁμοῦ τούτῳ τῷ σὺ λέγεις, πέμψαι ἐς αὐτούς<sup>35</sup> οἱ,  
 “μαθόντες καὶ ἰδόντες ἕκαστα αὐτῶν, ἐξαγγελέουσι ἡμῖν” καὶ  
 “ἔπειτα, ἐξεπιστάμενος, ἐπ’ αὐτοὺς τρέψομαι.” (135) Ταῦτα εἶπε,  
 καὶ ἅμα ἔπος τε<sup>36</sup>, καὶ ἔργον ἐποίησε. ἐπεὶ τε γὰρ τάχιστα ἡμέρη  
 ἐπέλαμψε, καλέσας Περσέων ἀνδρας δοκίμους πεντεκαίδεκα, ἐνετέλ-  
 λετό σφι, ‘ἐπομένους Δημοκῆδεϊ, διεξελεθῆν τὰ παραθαλάσσια τῆς  
 ‘Ἑλλάδος, ὅκως τε<sup>37</sup> μὴ διαδρῆσεται σφεας ὁ Δημοκῆδης, ἀλλὰ  
 ‘μιν<sup>38</sup> πάντως ὀπίσω ἀπάξουσιν.’ ἐντειλάμενος δὲ τούτοις ταῦτα,  
 δεύτερα, καλέσας αὐτὸν Δημοκῆδεα, ἐδέετο αὐτοῦ, ὅκως, ‘ἐξηγησά-  
 ‘μενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι, ὀπίσω  
 ‘ῥξει.’<sup>39</sup> δῶρα δὲ μιν τῷ πατρὶ καὶ τοῖσι ἀδελφεοῖσι ἐκέλευε πάντα  
 τὰ ἐκείνου ἔπιπλα λαβόντα ἅγειν, φᾶς ‘ἄλλα οἱ πολλαπλάσια<sup>40</sup>  
 ‘ἀντιδώσειν’ πρὸς δὲ, ‘ἐς<sup>41</sup> τὰ δῶρα ὀλκάδα οἱ’ ἔφη ‘συμβαλέε-  
 ‘σθαι<sup>42</sup>, πλήσας ἀγαθῶν<sup>43</sup> παντοίων, τὴν ἅμα οἱ πλεύσεσθαι.’  
 Δαρεῖος μὲν δὴ, δοκείν μοι, ἀπ’ οὐδενὸς δολεροῦ νόου<sup>44</sup> ἐπαγ-  
 γέλλετό οἱ ταῦτα. Δημοκῆδης δὲ, δέσας, μὴ εὖ<sup>45</sup> ἐκπειρῶτο Δα-

is said to have carried on a slave-trade with Tyre, Ezekiel xxvii, 13; *ποθή-  
 σασα δ. κτήσασθαι* Ἀττικὰς καὶ Ἰαθὰς, *Æl. N. A.* xi, 27. Greek slaves are  
 mentioned as valuable by *Mart.* iv, 66,  
 9; vii, 80, 9; *Heliod.* 7; 8; *felices*,  
*quibus Argivæ, pulchræve ministrant*  
*Thesaidides, famulas et quæ meruere*  
*Lacænas*, *Claud.* xx, 198. *BT*, Ph. iii,  
 3. *Dion* says the king was reminded  
 of undertaking an expedition against  
 Athens by Athenian sigs being sent to  
 table among his dessert, in *Æth.* xiv,  
 67. *LR*.

35. *ἐς αὐτούς*] namely τοὺς Ἑλλη-  
 νας, understood in the word Ἑλλάδος;  
 so Ἀἴγυπτος and σφι, ii, 65; πόλιν and  
 τοῦτους, ii, 90; Βαβυλῶνα and αὐτοὺς,  
 iii, 154, 89. This figure is called  
 πρὸς τὸ σημαίνονμενον. *STG.* Liv. xxi,  
 39, c.

36. *ἔπος τε*] αὐτρίκ’ ἔπειθ’ ἅμα μῦθος  
 ἔην, *τετέλεστο δὲ φέρων*, *Hom.* Il. T,  
 242; *WE.* ἅμα δὲ ταῦτα ἔλεγε, καὶ  
 &c. i, 112; & τε ἔ. τ. καὶ &c. iv, 150;  
 ταῦτά τε & ἠγόρευε, καὶ &c. viii, 5;

*Eur.* B. 1071; *nec dicta res morata*,  
*Jus.* ii, 3; ἅμ’ ἔπος, ἅμ’ ἔργον, *Zenob.*  
*Pr.* i, 77; εἶπεν ὁ θεός, γενεθήτω καὶ  
*ἐγένετο*, *Genesis* i, 3. Afterwards  
 more hyperbolic expressions were in  
 use, as *δᾶσσαν ἢ λέγοι τις*, *Eur.* *Hi.*  
 1181. *VK*.

37. ὅκως τε] i. e. καὶ ὁρᾶν ὅκως.  
*STG.*

38. μιν] *MA*, 146.

39. ὅκως ῥξει] The indicative with  
 a conjunction instead of the infinitive.  
*MA*, 531, *obs.* 2. s. iii, 14, 64.

40. πολλαπλάσια] The antepenulti-  
 mate of this word is short, iv, 50; vii,  
 160. *GAI*.

41. ἐς] ‘to.’ *SW*.

42. συμβαλέεσθαι] ‘that he would  
 add.’ *SW*.

43. ἀγαθῶν] ‘of the good things of  
 this life,’ ix, 82, 16; *St Luke* xvi, 25.  
*SS*.

44. ἀπ’ οὐδ. δ. νόου] ‘with,’ or  
 ‘from no fraudulent intention.’ *MA*,  
 573.

45. εὖ] or εὔ, Doric and Ionic ==

ρεῖος, οὗ τι ἐπιδραμῶν<sup>46</sup> πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ 'τὰ μὲν ἐωντοῦ κατὰ χώραν' ἔφη 'καταλείπειν, ἵνα ὀπίσω σφέα 'ἀπελθὼν ἔχοι' τὴν μέντοι ὀλκάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς 'τὴν δωρεὴν τοῖσι ἀδελφεοῖσι, δέκεσθαι' ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα, ὁ Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν. (136) Καταβάντες δὲ οὕτω ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα<sup>47</sup> πόλιν, αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαῦλον<sup>48</sup> μέγαν παντοίων ἀγαθῶν' παρεσκευασμένοι<sup>49</sup> δὲ πάντα, ἔπλεον ἐς τὴν Ἑλλάδα. προσίσχοντες δὲ, αὐτῆς τὰ παραθαλάσσια ἐθη-εῦντο καὶ ἀπεγράφοντο<sup>50</sup>, ἐς δ, τὰ πολλὰ αὐτῆς καὶ ὀνόμαστο-τατα θησάμενοι, ἀπίκοντο τῆς Ἰταλίας<sup>51</sup> ἐς Τάραντα.<sup>52</sup> ἐνθαῦτα δὲ, ἐκ ῥησιώνης τῆς Δημοκῆδος<sup>53</sup>, Ἀριστοφιλίδης τῶν Ταραντί-νων ὁ βασιλεὺς, τοῦτο μὲν, τὰ πηδάλια παρέλυσεν τῶν Μηδικῶν νεῶν, τοῦτο δὲ, αὐτοὺς τοὺς Πέρσας ἔρξε, ὡς κατασκόπους ᾗθεν<sup>54</sup> ἐόντας· ἐν ᾧ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκῆδης ἐς τὴν Κρό-τωνα ἀπικνέεται. ἀπιγμένου δὲ ἤδη τούτου ἐς τὴν ἐωντοῦ<sup>55</sup>, ὁ Ἀριστοφιλίδης ἔλυσεν τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν, ἀπέ-δωκε σφι. (137) Πλέοντες δὲ ἐνθεῦτεν οἱ Πέρσαι, καὶ διώκοντες Δημοκῆδεα, ἀπικνέονται ἐς τὴν Κρότωνα· εὐρόντες δέ μιν ἀγορά-ζοντα, ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν, καταβρώδεον-τες τὰ Περσικὰ πρήγματα, προϊέναι<sup>56</sup> ἐτοῖμοι ἦσαν· οἱ δὲ ἀντά-πτοντό τε, καὶ τοῖσι σκυτάλοισι<sup>57</sup> ἔπαιον τοὺς Πέρσας, προϊσχομένους

οὗ or εἰ, 'of him,' or 'of himself,' an enclitic: *MA*, 147, *obs.* 1. εὖ, 'well.'

46. ἐπιδραμῶν] und. τοῖς διδομένοις; 'jumping at, flying to snatch.' οὐκ ἂν δέξαιο; οἶμαι μὲν καὶ ἐπιδράμοις, *Aristid.* t. ii, p. 401; viii, 32. *WE.* *Ap*-*pian* uses the verb with a dative, viii, 94. *SW.* "Thou didst flee upon the spoil," i Samuel xv, 19.

47. Σιδῶνα] The oldest city of Phœnicia, now Sayda or Zaide. *A. LR.*

48. γαῦλον] 137; πλοῖον Φοινικικόν; *GL.* the same as ὀλκάδα, 'a tender.' *WE.* vi, 17, 99; vii, 1, 2; *GAI.* *Arist.* A. 598; 602; σκάφος *Φ.* *Schol.* It was orbicular in form. *BT*, Ch. ii, 11. γαῦλος, vi, 119; 'a bucket.'

49. παρεσκευασμένοι] This participle, which occurs here in a middle sense, is used as a passive by *Thu.* iii, 3; *MA*, 493, d; and *obs.* and by *Xen.*

*H.* i, 6, 31. s. iii, 150, 68; ix, 66, 41.

50. ἀπεγράφοντο] 'described' or 'de-lined.'

51. Ἰταλίας] See *ITALIA* in *A.*

52. Τάραντα] now Taranto, a Lacedæmonian colony, and the emporium of Italy. *Archytas* was a native of it. *A. LR.*

53. ἐκ ῥησιώνης τῆς Δ.] 'out of kindness towards Democedes.' s. i, 129, 56; vi, 65, 11. *LR.* *CY.* in a note of considerable length, endeavours to show that ῥησιώνη means 'the subtlety or cunning' of Democedes.

55. ἐς τὴν ἐωντοῦ] vi, 15, 89; viii, 73; ix, 27; ἐκ τῆς ἐμμαντοῦ τοῦσδε δραπέτας ἔχων, *Eur. Her.* 141; *MA*, 281, 2. τὴν βασιλείως, *Xen. H.* ii, 1, 16.

56. προϊέναι] und. αὐτὸν τοῖσι Πέρ-σῃσι.

57. σκυτάλοισι] *ράβδοις*, *GL.* *στρυ-*

ἔπεα τάδε· “Ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποιέετε· ἄνδρα βασιλέος δρηπτήν γενόμενον ἐξαίεεσθε. καὶ κῶς ταῦτα βασιλεῖ  
 “Δαρεῖω ἐκχρήσει<sup>58</sup> περιῦερίσθαι; κῶς δὲ ὑμῖν τὰ ποιούμενα ἔξει  
 “καλῶς, ἣν ἀπέλησθε<sup>59</sup> ἡμέας; ἐπὶ τίνα δὲ τῆσδε<sup>60</sup> προτέρην στρα-  
 “τευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδιζεσθαι πειρησό-  
 “μεθα;” Ταῦτα λέγοντες, τοὺς Κροτωνιήτας οὐκ ὦν ἔπειθον<sup>61</sup>  
 ἀλλ’, ἐξαίρεθέντες τε τὸν Δημοκῆδεα<sup>62</sup>, καὶ τὸν γαῦλον, τὸν ἄμα  
 ἤγοντο, ἀπαιρεθέντες, ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην· οὐδ’ ἔτι ἐζήτη-  
 σαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι  
 τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετείλατό σφι Δημοκῆδης ἀναγομέ-  
 νοισι, κελεύων<sup>63</sup> εἰπεῖν Δαρεῖω σφέας, ‘ὅτι ἄρμωσται τὴν Μίλωνος  
 ‘Θυγατέρα Δημοκῆδης γυναῖκα.’ τοῦ γὰρ δὴ παλαιστέω Μί-  
 λωνος<sup>64</sup> ἦν οὖνομα πολλὸν παρὰ βασιλεῖ. κατὰ δὲ τοῦτο μοι δο-  
 κέει σπεῦσαι τὸν γάμον τοῦτον, τελέσας χρήματα μεγάλα, Δημο-  
 κῆδης, ἵνα φανῇ πρὸς Δαρείου ἑὼν καὶ ἐν τῇ ἑωυτοῦ δόκιμος. (138)  
 Ἄναχθέντες δὲ ἐκ τῆς Κρότωνος, οἱ Πέρσαι ἐκτίπτονσι τῇσι νησι  
 ἐς Ἰηπυγίην<sup>65</sup> καὶ σφεας δουλεύοντας ἐνθαῦτα Γίλλος<sup>66</sup>, ἀνὴρ  
 Ταραντίνος φυγὰς, ρυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρείον.  
 ὃ δὲ ἀντὶ τούτων ἐτοῖμος ἦν δίδόναι τούτῳ, ὅ τι βούλοιτο αὐτός.  
 Γίλλος δὲ αἰρέεται κάτοδόν<sup>67</sup> οἱ ἐς Τάραντα γενέσθαι, προαπη-  
 γησάμενος τὴν συμφορὴν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἦν  
 δι’ αὐτὸν στόλος μέγας πλὴν ἐπὶ τὴν Ἰταλίην, ‘Κνιδίους μούνοους  
 ‘ἀποχρᾶν οἱ’ ἔφη ‘τοὺς κατάγοντας γίνεσθαι’ δοκέων ἀπὸ τούτων,  
 ἐόντων τοῖσι Ταραντίνουσι φίλων, μάλιστα δὴ τὴν κάτοδόν οἱ ἔσσε-  
 θαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγγελον ἐς  
 Κνίδον, κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα· πειθόμενοι

γύλοις καὶ λείοις ξύλοις, βοπάλαις, Suid. GAI.

58. ἐκχρήσει] ‘will it be satisfactory?’ i. e. ‘will he put up with it?’

59. ἀπέλησθε] und. τοῦτον. SW. This verb governs a double accusative.

60. τῆσδε] i. e. ἡ ἐπὶ τῇσδε. STG. 61. οὐκ ὦν ἔπειθον] ‘they did not however prevail upon.’ οὐκ ὦν occurs in the sense of οὐ μέντοι, combined with πείθεω, here; and i, 11; 24; iii, 138; with πείθεσθαι δέλεω, i, 59; iv, 11: STG. s. i, 206, 36.

62. ἐξαίρεθέντες τὸν Δ.] In the passive voice, one of the accusatives is changed into a nominative to the verb;

the other will remain. MA, 420, l. s. v, 17, 14.

64. παλαιστέω M.] Milo obtained six prizes at the Olympic games and seven at the Pythic, Gell. N. A. xv, 16. LR. utque Milo, robur diducere fissile tentes, nec possis capias inde referre manus, Ov. I. 611; M. xv, 229; viribus ille confusus periiit, admirandisque lacertis, Juv. x, 10; are allusions to his melancholy end.

65. Ἰηπυγίην] und. ἄκρην, now Capo di Leuca. A.

66. Γίλλος] Pythagoras, when a slave of Cambyzes, is said to have been *recipatus a quodam Gillo, Crotoniensium principe*, Apul. F. p. 351. WE.

δὲ Δαρεῖω Κνίδιοι Ταραντίνους οὐκ ὦν ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μὲν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίας ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατὰσκοποι ἐγένοντο.

(139) Μετὰ δὲ ταῦτα, Σάμον βασιλεὺς Δαρεῖος αἰρέει, πολλῶν πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων.

(150) Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου, Βαβυλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὁ τε μάγος ἦρχε, καὶ οἱ ἐπὶ ἐπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ παραχῇ ἐς τὴν πολιορκίην παρεσκευάδατο.<sup>68</sup> καὶ κως ταῦτα ποιεῦντες ἐλάνθανον· ἐπεὶ τε δὲ ἐκ τοῦ ἐμφανέος<sup>69</sup> ἀπέστησαν, ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξαίρετο<sup>70</sup>, τὴν ἐβούλετο ἐκ τῶν ἑωυτοῦ οἰκίων, τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν<sup>71</sup> ἐξαίρετο. ἀπέπνιξαν<sup>72</sup> δὲ αὐτάς, ἵνα μὴ<sup>73</sup> σφῶν τὸν σίτον ἀναισιμώσωσι.

(151) Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος, καὶ συλλέξας ἅπασαν τὴν ἑωυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς· ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα, ἐπολιόρκει φροντίζοντας οὐδὲν τῆς πολιορκίης. ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ τείχεος, οἱ Βαβυλώνιοι κατωρχέοντο, καὶ κατέσκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ· καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος· “Τί κάθησθε ἐνθαῦτα, ὦ Πέρσαι, ἀλλ' οὐκ<sup>74</sup> ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμέας, ἐπεὶ ἡμίονοι τέκωσι.” Τοῦτο εἶπε τῶν τις Βαβυλωνίων, οὐδαμᾶ ἐλπίζων ἂν ἡμίονον τεκείν.<sup>75</sup> (152) Ἐπὶ δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἤδη, ὁ Δαρεῖός τε ἥσχαλλε, καὶ ἡ στρατιὴ πᾶσα, οὐ δυνατὴ ἐοῦσα ἐλεῖν τοὺς Βαβυλωνίους. καὶ τοι πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκει ἐς αὐτοὺς Δαρεῖος· ἀλλ' οὐδ' ὥς<sup>76</sup> ἐδύνατο ἐλεῖν σφέας, ἄλλοις τε σοφίσμασι πειρησάμενος, καὶ δὴ

68. *παρεσκευάδατο*] vii, 218; compare v, 34. *SW*.

70. *προσεξαίρετο*] ‘selected besides.’

71. *σιτοποιόν*] This was a female office, vii, 187; Eur. *Hec.* 362; *WE*. *Theoph.* Ch. 4. The Platæans, previously to their celebrated siege, dismissed *πλῆθος τὸ ἀχρεῖον*, but there remained in the town *γυναῖκες δέκα καὶ ἑκατὸν σιτικοί*, Thu. ii, 78; *SH.* s. i, 51; iii, 80, 31; *Levičius* xxvi, 26; *St Matthew* xxiv, 41. (nn.)

72. *ἀπέπνιξαν*] “O virgin daughter of Babylon, ... these two things shall

come to thee in a moment, in one day, the loss of children and widowhood,” *Isaiah* xlvii, 1; 9. *TX*.

74. ἀλλ' οὐκ] ‘and not rather,’ ix, 6. *SS*.

75. *τεκείν*] Mules so seldom ‘foal,’ that the ancients regarded such an event as a prodigy. *Theophrastus vulgo parere in Cappadocia tradit*; see *esse id animal sui generis*, *Pli. H. N.* viii, 44; *L.R. egregium sanctumque virum si cerno, hoc monstrum fœta comparo mule*, *Juv.* xiii, 64.

76. ἀλλ' οὐδ' ὥς] καὶ οὐδὲ οὕτως, *St Mark* xiv, 59.

καὶ τῷ<sup>77</sup> Κύρος εἰλὲ σφεας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακῇσι οἱ Βαβυλωνιοί, οὐδέ σφεας οἶός τε ἦν ἐλεῖν. (153) Ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἑπτὰ ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων<sup>78</sup> ἡμίονων μία ἔτεκε. ὥς δὲ οἱ ἐξαγγέλθη, καὶ ὑπὸ ἀπιστίης αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος<sup>79</sup>, ἀπείπας τοῖσι δούλοις μηδεὶν φράζειν τὸ γεγονός, ἐβουλεύετο· καὶ οἱ πρὸς<sup>80</sup> τὰ τοῦ Βαβυλωνίου ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, 'ἐπεὰν περ ἡμίονοι<sup>81</sup> τέκωσι, τότε τὸ τεῖχος 'ἀλώσεσθαι,' πρὸς ταύτην τὴν φήμην<sup>82</sup> Ζωπύρῳ ἐδόκεε ἀλώσιμος εἶναι ἥδη ἡ Βαβυλῶν· σὺν γὰρ θεῷ<sup>83</sup>, ἐκεῖνόν τε εἰπεῖν, καὶ ἑωυτῷ τεκεῖν τὴν ἡμίονον. (154) Ὡς δὲ οἱ ἐδόκεε μόρσιμον<sup>84</sup> εἶναι ἥδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρεῖω, ἀπεπυνθάνετο<sup>85</sup>, εἰ περὶ πολλοῦ κάρτα ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. πυθόμενος δὲ, ὥς πολλοῦ τιμῆτο, ἄλλο ἐβουλεύετο, ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑωυτοῦ τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι<sup>86</sup> εἰς τὸ πρόσω μεγάθεος τιμῶνται.<sup>87</sup> ἄλλω μὲν νυν οὐκ ἐφράζετο<sup>88</sup> ἔργῳ δυνατὸς εἶναι μιν ὑποχειρίην ποιῆσαι, εἰ δ' ἑωυτὸν λωβησάμενος αὐτομολήσῃε ἐς αὐτούς.<sup>89</sup> ἐνθαῦτα ἐν ἐλαφρῷ<sup>90</sup> ποιησάμενος, ἑωυτὸν λωβᾷται<sup>91</sup> λῶξην ἀνήκεστον· ἀποταμὼν γὰρ ἑωυτοῦ τὴν ρίνα

77. τῷ] i, 151.

78. σιτοφόρων] 'sumpter.'

79. βρέφος] is here used of a 'foal' in imitation of β. ἡμίονον, Hom. Il. Ψ, 266; σκύμνος ἀεξηθεὶς ὀλίγον β. Opp. H. v, 464; β. ἐλάφου or ἐλέφαντος, Ael. H. A. xi, 25. WE.

80. πρὸς] 'according' or 'conformable to.' MA, 591, 3.

81. ἐ. περ ἡ.] 'when mules (mules as they are) &c; 'when even mules.' οἰκία, τὰ τε στυγέουσι θεοὶ περ, Hom. Il. T, 64.

82. φήμην] 'ominous expression,' omen, quasi oremen, quia fit ab ore, Fest. The ancients attended to the words of those whom they happened to meet, in order to elicit from them some presage of the future. LR. When the Romans were debating about removing to Veii, rem dubiam decrevit vox opportuna emissā: centurio in comitio exclamavit; "signifer, status signum: hic manebimus optime:" qua voce audita, senatus 'accipere se omen' conclamavit, Liv. v, 55; δέκομαι τὸν

οἰωνόν, ix, 91: a. i, 63, 69; ix, 64, 35; 101, 92.

84. μόρσιμον] a Homeric word; ἥδη γὰρ φοι ἐπάρνε μ. ἥμαρ Παλλὰς, Il. O, 613; σὺν γὰρ κεν ἔλοι πόλιν εὐρύθυαν, B, 12.

85. ἀπεπυνθάνετο] 'he made inquiry of him,' understand αὐτοῦ.

86. ἀγαθοεργίαι] iii, 160; ἀγαθοεργός, i, 67: WE. 'heroic achievements, acts of self-devotion for the good of their country.' τιμῶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέρσαι ἄνδρας ἀγαθοὺς τὰ πολέμα, vii, 238. LR. Such were the actions of Curtius, the Decii, and Regulus, among the Romans.

87. ἐς τὸ πρόσω μ. τ.] i.e. τιμῶνται, ὥστε αὐτοὺς (τοὺς ἀγαθοεργούς) ἐς τὸ π. μ. ἀνέκειν, 'to arrive at high advancement in greatness:' π. ἀρετῆς ἀνέκειν, vii, 237. MA, 318, 3.

88. ἐφράζετο] 'he considered:' used in this sense only by the Ionians or by poets. VK. a. vii, 46, 37.

91. λωβᾷται] i, 59, 10.

καὶ τὰ ὤτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγῶσας, ἦλθε παρὰ Δαρείου. (155) Δαρεῖος δὲ κάρτα βαρέως ἤνευκε, ἰδὼν ἄνδρα δοκιμώτατον λελωθῆμενον· ἐκ τε τοῦ θρόνου ἀναπηδήσας, ἀνέβωσέ τε καὶ εἶρετό μιν, ‘ὅστις εἶη ὁ λωθῆσάμενος; καὶ ὃ τι ποιήσαντα;’<sup>92</sup> ὁ δὲ εἶπε, “Οὐκ ἔστι οὗτος ὦ νῆρ<sup>93</sup> ὅτι μὴ σὺν, τῷ ἔστι δύναμις το-  
“σαύτη ἐμὲ δὴ ὥδε διαθεῖναι· οὔτε τις ἀλλοτρίων, ὃ βασιλεῦ, τάδε  
“ἔργασται<sup>94</sup>, ἀλλ’ αὐτὸς ἐγὼ ἐμεωντόν, δεινόν τι ποιούμενος Ἄσ-  
“συρίου Πέρσῃσι καταγελᾶν.”<sup>95</sup> Ὁ δ’ ἀμείβετο· “Ἦ σχελιώτατε  
“ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὐνομα τὸ κάλλιστον ἔθεν, φᾶς διὰ τοὺς  
“πολιορκευμένους σεωντὸν ἀνηκέστως διαθεῖναι· τί δ’, ὃ μάταιε,  
“λελωθῆμένου σεῦ, θᾶσσον οἱ πολέμιοι παραστήσονται;<sup>96</sup> κῶς οὐκ  
“ἐξέπλωσας τῶν φρενῶν<sup>97</sup>, σεωντὸν διαφθείρας;” Ὁ δὲ εἶπε· “Εἰ  
“μέν τοι ὑπερετίθεα<sup>98</sup> τὰ ἐμὲλλον ποιήσεις, οὐκ ἂν με περιεῖδες· νῦν  
“δ’, ἐπ’ ἐμεωντοῦ βαλόμενος, ἔπρηξα. ἦδη ὦν, ἦν μὴ τῶν σῶν<sup>99</sup>

92. ὃ τι ποιήσαντα] ὃ τι πεποιήκοι (Ζῶπυρος), δι’ ὃ ἄλλος αὐτὸν οὕτω λω-  
θήσαιο; in like manner, γράφει ἐς  
βιβλίον πάντα, τὰ ποιήσαντά μιν ὅλα  
καταλελαθήκει, iii, 42. STG.

93. οὐκ ἔστι οὗτος ὦ νῆρ] οὐκ ἔσθ’  
οὗτος ἄνθρωπος διεπρὸς βροτῶν, οὐδὲ γένηται,  
ὅς κεν Φαίηκων ἀνδρῶν ἐς γαῖαν ἵκηται,  
δησιότητα φέρον, Hom. O. 2, 201.  
WE.

94. ἔργασται] has a passive form,  
but an active sense. MA, 495. τὸ  
ἔργον μείζον ἐξείργασμαι, Æsch. in  
Ct. 9.

95. Πέρσῃσι καταγελᾶν] Our author  
gives this verb the same construction  
as ἐπεργελᾶν has, namely, a dative:  
compare MA, 394, a; and obs. 2.  
iii, 37; 38; iv, 79; vii, 9; (once  
only by a genitive, v, 68;) so κατα-  
κρίνειν, ii, 133; vii, 146; καταεἰδόντες  
τῷ ἀνέμῳ, vii, 191, 97; τοῖσι κατε-  
δόκειον, ix, 99, 82; οὐ παρέντι κατη-  
γορέων, vii, 10, 7. SW. But verbs  
compounded with κατὰ ‘against,’ which  
denote an action tending to the dis-  
advantage of a person or thing, com-  
monly take the genitive of the object  
against which the action is directed,  
and the accusative of the passive ob-  
ject of the verb. MA, 376, iv, obs. 2.

97. ἐξέπλωσας τῶν φρενῶν] παρα-  
φρονήσαντες καὶ ἐκπλώσαντες ἐκ τοῦ  
νόου, vi, 12, 66; ἐκπλεῖν τῶν φ. oc-  
curs twice in Suid. ἐξόρμαι τὰ πολλὰ

ἐκ τοῦ νοῦ, Pau. iii, p. 211; ἐξω αὐτῆς  
οὔσα, Dem. de F. L. p. 244; πᾶ τὰς  
φρένας ἐκπεπτόσασαι; Theoc. ii, 19;  
xi, 72; σύ γέ τις φρένας ἐκπεπτα-  
γμένους ἐσσι, Hom. O. 2, 326; οὐκ ἐπ’  
ἀγλαῖας θυμὸν ἐκπεπτόταται, Eur. E.  
175; τοῦμπαλιν πεσεῖν φρενῶν, Hi.  
392; a constantia atque a mente atque  
a se ipse discessit: quia perturbationes  
animi, quæ, sanus cum esset, timebat ne  
evenirent, ea demens evenitura esse  
dicebat, Cic. de D. ii, 55; qui etiam  
ex potestate dicuntur, idcirco dicuntur,  
quia non sunt in potestate mentis, T. Q.  
iii, 5; itaque iratos proprie dicimus  
exisse de potestate, id est, de consilio,  
de ratione, de mente, ib. iv, 36. The me-  
taphor which Herodotus uses is natu-  
ral to mariners, as in vi, 12; but not  
so appropriate to Darius: among the  
Athenians, however, and the Ionians,  
who were chiefly maritime states, such  
expressions might have been familiar.  
V. K. WE. ἐκπλαγῆναι φρένας, Æsch.  
Ch. 227; ἐ. θυμὸν, Eur. M. 8. BL.

98. ὑπερετίθεα] the Ionic imperfect.  
MA, 207, 6.

99. τῶν σῶν] ‘on your part,’ i. e.  
‘in you.’ SH, on BO, 135. So τὸ  
ὑμέτερον, viii, 140, 98; for ὑμεῖς; τὸ  
ἐμὸν, τὸ σὸν, &c. (und. μέρος), occur  
often, especially in Pla. as τὸ γ’ ἐμὸν  
ἔτοιμον, ἐὰν οὗτος ἐθέλῃ, Thg. 10;  
τὸ γ’ ἐμὸν οὐδὲν κωλύει ἐπ’δρῆσθαι ὑπὸ  
σοῦ δοῦαι ἡμέραι, i, 176, v; τὰ μὲν

“*δεήσῃ, αἰρέομεν*<sup>100</sup> *Βαθυλῶνα. ἐγὼ μὲν γὰρ, ὡς ἔχω*<sup>1</sup>, *αὐτομολήσω*  
 “*ἐς τὸ τεῖχος, καὶ φήσω πρὸς αὐτοὺς, ὡς ὑπὸ σεῦ τάδε πέπονθα*  
 “*καὶ δοκέω, πείσας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ*  
 “*δὲ, ἀπ’ ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκά-*  
 “*την ἡμέρην, τῆς σεωυτοῦ στρατιῆς, τῆς οὐδεμία ἔσται ὥρη*<sup>2</sup> *ἀπολ-*  
 “*υμμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμράμιος καλεομένας*  
 “*πύλας· μετὰ δὲ αὐτῆς, ἀπὸ τῆς δεκάτης ἐς ἐβδόμην, ἄλλους μοι*  
 “*τάξον δισχιλίους κατὰ τὰς Νινίων*<sup>3</sup> *καλεομένας πύλας· ἀπὸ δὲ*  
 “*τῆς ἐβδόμης διαλείπειν*<sup>4</sup> *εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κά-*  
 “*ισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακί-*  
 “*σίους. ἔχοντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων, μήτε*  
 “*οὔτοι, πλὴν ἰγχειριδίων· τοῦτο*<sup>5</sup> *δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκο-*  
 “*στήν ἡμέρην, ἰθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν περίξ προσ-*  
 “*βάλλειν πρὸς τὸ τεῖχος, Πέρσας δὲ μοι τάξον κατὰ τε τὰς Βηλίδας*  
 “*καλεομένας πύλας καὶ Κισσίας· ὡς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα*  
 “*ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτράφονται ἐμοὶ Βαθυλῶνιοι*  
 “*καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας*<sup>6</sup> *τὸ δ’ ἐνθεύτην ἐμοὶ τε*  
 “*καὶ Πέρσῃσι μελήσει τὰ δεῖ ποιεῖν.”* (156) *Ταῦτα ἐντειλά-*  
*μενος, ἦτε ἐπὶ τὰς πύλας, ἐπιστρεφόμενος, ὡς δὴ*<sup>7</sup> *ἀληθῶς αὐτό-*  
*μολος. ὁρόντες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμένοι,*  
*κατέτρεχον κάτω καὶ, ὀλίγον τι παρακλίναντες*<sup>8</sup> *τὴν ἐτέρην πύ-*  
*λην*<sup>9</sup>, *εἰρώτεον, ‘τίς τε εἴη; καὶ ὅτεν δέομενος ἦκοι;’ ὁ δὲ σφι*

*ὁμέτερα ἀκούειν, ὡς ἔοικεν, ἔτοιμ’ ἂν*  
*εἴη, ii, 633, A. VK. SW. The pos-*  
*sessive pronoun with the article is fre-*  
*quently put instead of the personal.*  
*MA, 285.*

1. *ὡς ἔχω* ‘as I am;’ *ὡς εἶχε*, i, 24; ‘as he was.’ STG.

2. *ὥρῃ* ‘as to which, it will be no matter even if it be destroyed.’ s. iv, 135, 65.

3. *Νινίων* ‘of the Ninevites;’ *Νινευίων* in Scripture.

5. *τοῦτο* i. e. τὸ πλῆρον. STG.

6. *βαλανάγρας* κλεις. ΓΛ. The word properly signifies a sort of catch used for pulling out the *βάλανος*, a bolt or pin of iron driven through the jambs of the gate, and through the end of the *μοχλὸς* or cross-bar, to keep it in its proper position. In opening the gates, the *βαλανάγρα* was necessary to remove the fastening of the bar, so that it might be shot back.

LAU. See AO, and BF, on Th. ii, 4; nn, on Arist. V. 154 f.

7. *ὡς δὴ* ‘as if forsooth.’ Zopyrus ἦκεν αὐτόμολος, ὡς ταῦτα δὴ ὑπὸ Δαρείου παθὼν, Polyæn. vii. 12; VK. ἀγορεύεις, ὡς δὴ τοῦδ’ ἐνεκά σφι ἔσκη-βόλος ἄλγεα τεύχει. Hom. Il. A, 110.

8. *παρακλίναντες* Arist. P. 946; Homer uses *ἀνακλίνειν*, Il. E, 751; O. X, 156; in V. Hom. 23, v. 3; WE. *παροίξας*, Ar. P. 30; Eur. I. A. 857. BL. The opposites will be found in iii, 78, 20.

9. *τὴν ἐτέρην πύλην* ‘one of the folding doors,’ of which the gates (*πύλαι*) consisted. The gates of Mycenæ, for instance, were formed by two folding doors, each fixed to a round bar, turning within sockets hewn in the sill and lintel: these folding doors were fastened by a cross-beam, the ends of which ran into cavities made in the jambs. LAU.



ἡγόρευε, ὥς εἴη τε Ζώπυρος, καὶ αὐτομολέοι ἐς ἐκείνους. ἦγον δὴ μιν οἱ πυλουργοὶ ταῦτα ὥς ἤκουσαν, ἐπὶ τὰ κοινὰ<sup>10</sup> τῶν Βαβυλωνίων καταστάς δὲ ἐπ' αὐτὰ<sup>11</sup>, κατοικτίζετο<sup>12</sup>, φὰς ὑπὸ Δαρείου πεπονθέναι τὰ ἐπεπόνθεε ὑπ' ἑωυτοῦ παθέειν δὲ ταῦτα, διότι συμβουλευσάσαι οἱ ἀπανιστάναι τὴν στρατιὴν, ἐπεὶ τε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσεως. “νῦν τε,” ἔφη λέγων<sup>13</sup>, “ἐγὼ ὑμῖν, ὦ Βαβυλωνίοι, ἤκω μέγιστον ἀγαθόν, Δαρεῖω δὲ καὶ τῇ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν· οὐ γὰρ δὴ, ἐμέ γε ὧδε λωβησάμενος, καταπροΐξε-“ται<sup>14</sup> ἐπίσταμαι ὃ αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων.” (157) Τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνιοι ὀρέοντες ἄνδρα τῶν ἐν Πέρσῃσι δοκιμώτατον ῥινός τε καὶ ὤτων ἑσπερημένον, μάλιστα τε καὶ αἵματι ἀναπεφυρμένον, πύγχυ<sup>15</sup> ἐλπίσαντες λέγειν μιν ἀληθέα, καὶ σφί ἦκειν σύμμαχον, ἐπιτραπέσθαι ἐτοιμοὶ ἦσαν τῶν ἐδέετο σφέων· ἐδέετο δὲ στρατιῆς. ὁ δὲ, ἐπεὶ τε αὐτῶν τοῦτο παρέλαβε, ἐποίηε τὰ περ τῷ Δαρεῖω συνεθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαβυλωνίων, καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετειλατο Δαρεῖω τάξαι, τούτους κατεφόνευσε. μαθόντες δὲ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεσι τὰ ἔργα παρεχόμενον ὁμοῖα, πύγχυ περιχαρές ἔόντες, πᾶν δὴ ἐτοιμοὶ ἦσαν ὑπηρετεῖν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς συγκεκριμένας, αὐτὶς ἐπιλεξάμενος<sup>16</sup> τῶν Βαβυλωνίων ἐξήγαγε, καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες.<sup>17</sup> ὁ δὲ, αὐτὶς διαλιπὼν τὰς συγκεκριμένας ἡμέρας, ἐξήγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὥς δὲ καὶ τοῦτο κατέργαστο, πάντα<sup>18</sup> δὴ ἦν τοῖσι Βαβυλωνίοις Ζώπυρος, καὶ στρατάρχης τε οὗτός σφί καὶ τειχοφύλαξ ἀπεδέδεκτο. (158) Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκεκριμένα<sup>19</sup> ποιευμένου πέρις τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δόλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι, ἀναβάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν· ὁ δὲ Ζώπυρος, τὰς τε Κισσίας καὶ Βη-

10. ἐπὶ τὰ κοινὰ] ‘to the public authorities.’ *commune Mithradum*, Cic. V. i, 38; *c. Siciliae*, ii, 46; 63; *VK.* οἱ δὲ οὐ προσεδέξαντο αὐτὸν ἐς τὴν πόλιν, οὐδ' ἐπὶ τὸ κοινόν, Thu. ii, 12; *BO*, 39. *gentis c. Pelasgae*, Ov. M. xii, 7.

11. ἐπ' αὐτὰ] ‘before them.’ *στὰς ἐπὶ τὸ συνέδριον*, viii, 79; *SW.* καταστάντες ἐπὶ τοῖς ἄρχοντας, iii, 46; *STG.* *St Luke* xii, 11.

12. κατοικτίζετο] Compare *Vir. Æ.* ii, 67 ff.

16. ἐπιλεξάμενος] understand *δουὺς ἐχρην*, or *δουὺς ἐβούλετο*. *SW.*

17. εἶχον ἐν σ. αἰνέοντες] When Miltiades returned unsuccessful from Paros, (αὐτὸν) ἐν σ. ἔσχον οἱ Ἀθηναῖοι, but in that case the general was censured, vi, 136, 74. *WE.*

19. συγκεκριμένα] *συμβόλαια* (‘conditions’) may be understood. *SBL*, on *BO*, 256.

Λίδας καλεομένας πύλας ἀναπετάσας, ἐσῆκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιῆθῆν, οὗτοι ἔφειγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἰρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωντοῦ τάξϊ ἕκαστος<sup>20</sup>, ἐς δὲ δὴ καὶ οὗτοι ἔμαθον προδεδωμένοι.<sup>21</sup> (159) Βαβυλὼν μὲν νυν οὕτω τὸ δεῦτερον αἰρέθη. Δαρεῖος δὲ, ἐπεὶ τε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μὲν, σφειων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἑλὼν Κύρος τὴν Βαβυλῶνα ἐποίησε<sup>22</sup> τούτων οὐδέτερον· τοῦτο δὲ, ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὥς δ' ἔξουσι γυναῖκας οἱ Βαβυλώνιοι, ἵνα σφι γένεα ὑπογίγηται, τάδε Δαρεῖος προῖδὼν ἐποίησε· τὰς γὰρ ἑωντῶν, ὥς καὶ κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι, τοῦ σίτου προορέωντες· ἐπέταξε τοῖσι περιοικοῖσι ἔθνεσι γυναῖκας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἑκάστοισι ἐπιτάσσων, ὥστε πέντε μυριάδων τὸ κεφαλαῖωμα τῶν γυναικῶν συνῆλθε. ἐκ τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλωνῖοι γεγόνασι. (160) Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρεῖω κριτῇ<sup>23</sup>, οὔτε τῶν ὕστερον γενομένων, οὔτε τῶν πρότερον, ὅτι μὴ Κύρος μόνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξιώσε κω ἑωντὸν συμβαλέειν. πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε<sup>24</sup> ἀποδέξασθαι, 'ὥς βούλοιο ἂν Ζώπυρον εἶναι ἀπαθέα 'τῆς ἀεικείης βᾶλλον, ἢ Βαβυλωνάς οἱ εἴκοσι πρὸς τῇ εὐσῆι προσ· 'γενέσθαι.' ἐτίμησε δὲ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔπος ἐδίδου ταῦτα, τὰ Πέρσῃσι ἔστι τιμώματα, καὶ τὴν Βαβυλωνά οἱ ἔδωκε ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου ζόης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβζος, ὃς ἐν Αἰγύπτῳ ἀντὶα Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε.<sup>25</sup> Μεγάβζος δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλησε<sup>26</sup> ἐκ Περσέων.

22. ἐποίησε] It appears both from Herodotus and Xenophon that Babylon had been much indebted to the clemency of Cyrus. *WE*.

23. παρὰ κριτῇ] These two words are sometimes omitted, and the dative placed alone to express 'in the judgment,' or 'opinion, of any one.' *MA*, 389, a. παρ' ἐμοὶ occurs in this sense, i, 32. *STG*.

24. γνώμην τήνδε] ἐκεῖνο δὴ τὸ λαμπρὸν ἐφθόγγατο· "ἀλλ' οὐδὲ εἴκοσι Βαβυλωνάς ἔχειν ἐσούλομην ἂν, ἐφ' ὅτε ὁρᾶν τοιαῦτα παθόντα Ζώπυρον," Poly.

vii, 12. Plutarch swells the number from twenty to one hundred, *M*, xvi, p. 173. Lucian exaggerates it to twenty thousand, *Jo. Tr.* 53; but he is not speaking seriously. What Darius says of Megabazus, iv, 143; Plutarch applies to Zopyrus. *WE. VK. LR*.

25. ἐστρατήγησε] *Thu.* i, 109; *Diod.* xi, 74; 76. He is mentioned as one of the Persian generals, vii, 82. *WE*.

26. αὐτομόλησε] This was also in the reign of Artaxerxes. According to Ctesias, he did not reach Athens, but was killed at Caunus. *WE. LR*.

## EXAMINATION QUESTIONS.

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### BOOK III.

1. Why did Cyrus send to Egypt for an oculist?
2. What is *ἐσθῆτι τε καὶ χρυσῷ* an instance of?
3. In addressing a person by name, why was his father's name also added?
4. What construction is used after verbs signifying 'to perceive'? Give an imitation of this Greek idiom from a Latin poet.
5. How do caravans now convey their water across the deserts?
6. With what restriction must the following rule in Matthiae be received? "When a substantive and an adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case."
7. Why is it absurd to suppose that the Persian army was supplied from the Corys by conduit-pipes formed of hides? And in what manner was it most probably supplied?
8. What city was looked upon as the key of Egypt?
9. From what nation was the barbarous custom adopted of tasting human blood to signify desperate resolution of purpose, and fidelity to accomplices or comrades?
10. What description of persons were employed to draw water?
11. What is implied by the expression *ἀπικέσθαι ἐς τι*?
12. What was the opinion of the ancients with regard to a man's shedding tears?
13. Why should *ἐσελθεῖν* be followed by a dative?
14. Of how many years did an olympiad consist? and how can dates be reduced from olympiads to years before Christ?
15. Under the sway of what nations has Egypt successively passed, since the death of Psammenitus?
16. What is *πεζοὶ* generally opposed to? How are we to know when it signifies 'infantry' exclusively? n. 42.

17. What was the other name of the Ichthyophagi? and what was its signification?

18. What was looked upon as the reciprocal relation of cities and their colonies? What name did a city bear with reference to its colonies? Did any duties subsist on the side of either, towards the other party?

19. Mention the ornaments which were in use among the Medes.

20. Give the etymology and signification of ἀλάεαστρον. Of what materials was it usually made? What epithet shows that it was not always so?

21. How many kinds of wine does Herodotus mention? Which of them is still the ordinary drink of Eastern nations?

22. What was the comparative length of the Persian bow and the Æthiopian bow? How does the disproportionate size of the arrows used with the latter prove that it was difficult to bend?

23. Give instances of phrases composed of ποιῆσαι, in the middle voice, and an accusative case.

24. What kind of tautology is frequently employed by many writers in order to strengthen expressions? What authors are more sparing in the use of it? n. 64.

25. Convey by definition the full force of the word γνωσιμαχείειν.

26. How does Seneca describe the gradations of famine in the fatal expedition against Ethiopia? Did Cambyses dread the famine itself?

27. What name is given to the ellipsis of κακῶς in the expression οὕτω ἐπρηξε?

28. What fanciful comparison does Strabo make of Africa? and for what reason?

29. What analogous metaphors are used in speaking of the Oases, and of camels?

30. By what casualties might the forces have perished, which were sent against the Ammonians?

31. Who asserted, and who denied, the identity of Apis and Epaphus?

32. How many in number were the marks on the sacred bull?

33. Who used to say, that "anger differed from madness only in its duration"?

34. By what participles do the Greeks express 'with impunity'?

35. What two significations has δικαιοῦν?

36. Between what cities did the Persian kings divide their residence?

37. Which of the Greek chieftains in the Trojan war is said to have been most addicted to wine?

38. How is the construction of *ῥέσθαι* with an accusative to be accounted for?

39. In the phrases *λέγειν οὐδέν* and *λέγειν τι*, as opposed to each other, what do these accusatives respectively signify?

40. Can a neuter adjective be predicated of a masculine or feminine noun? Can it in Latin?

41. In Herodotus, what substantives should terminate in *-εῖη*?

42. How do you account for the figure *tnesis*? and in what stage of the language was it most used?

43. What meaning does *χαίρων* with a negative convey? and by what figure?

44. Is any other instance known, besides that of Smerdis, in which strong personal resemblance has led to violent civil commotions?

45. What are the different constructions, in Latin, which a proper name admits of, when the word *nomen* is expressed?

46. What is the force of *πρό*, in composition with *ἐρέειν*, *εἰπεῖν*, *ἀγορεύειν*, &c.?

47. What secondary sense does *ἀκούειν* frequently receive?

48. After *οὐ μὴ*, in what tense and mood ought a verb active to be put?

49. What is synonymous with the word *euphemism*?

50. How are verbals in *-τος* and in *-τεος* accented? Are there any exceptions?

51. Explain the difference between *οὐδέ ποτε*, and *οὐδέ πώποτε*.

52. What is the list of common primitive adjectives in *-ος*, which are oxytones? Mention what terminations, and what significations, require adjectives, generally speaking, to be accented on the last syllable.

53. What is *μύκης* literally? and what other significations has it?

54. What substantive is understood with the adjective *καιρὴν*? and what does the adjective itself signify?

55. Mention instances, in which persons have been deceived as to the place of their death.

56. What is, in many cases, the force of the present participle? and what tense does it resemble in such instances? n. 23.

57. What accent should be given to *ἀδελφεοκτονος* accordingly as it was applied to Cambyzes, to Smerdis, to Polynices, or to Eteocles?

58. What genitive absolute does Phavorinus say that the Attics never use?

59. How is it that *οικειότατος* becomes *οικηϊώτατος* in Ionic? What do you suppose gave rise to the rule, by which certain adjectives have *ὀ*, and others *ὦ*, in the antepenultimate of their comparatives and superlatives?

60. What substantive is sometimes understood after *τέλος*, as well as after the kindred verb *τελευτᾶν*? n. 64. n. 35.

61. Has the middle voice its proper meaning in *κατερείκεσθαι*?

62. In the Septuagint and New Testament, what is often used instead of the middle voice?

63. Wherein did *σφάκελος* properly differ from *γάγγραινα*? What was the incipient stage, which led to these, called?

64. What is generally the force of verbs in *-όω*?

65. Give the Scriptural names of Cambyses, Smerdis, and Atossa.

66. Explain the difference of *φαίνεσθαι ἔχων* and *φαίνεσθαι ἔχειν*.

67. What is *ἐπιλαμπρος* the Ionic form of? What letter is so frequently inserted for the sake of euphony?

68. Paraphrase *προσεταιρίσασθαι*, and *κατῆσθαι*, in the words of Livy. n. 24.

69. Of what province was Susa the capital?

70. How are primitive adjectives in *-νος* accented?

71. Give an instance of hellenism in a Latin poet, in imitation of the idiom *χαλεπὸς παρελθεῖν*? Does our own language more resemble the Greek, or the Latin, in construction?

72. What authors have defended the expediency of falsehood in certain cases? Does there appear any inconsistency in placing such sophistry in the mouth of Darius?

73. By what part of speech, in what case, are *φαίνεσθαι*, *δείκνυσθαι*, &c. followed?

74. What is the accent of adjectives in *-ιος*? and what are the exceptions?

75. Where were the royal palaces generally situated? and why? n. 62.

76. When *τε* and *καὶ* refer to time, what are they equivalent to?

77. What verbs signify 'to shut' a door?

78. Give the etymology of *ἀργός*, *πάλος*, *ὀλιγωρήν*. n. 2.

79. What are the Greek verbs which signify 'to keep' a festival?

80. What philological remark does Herodotus make on the Greek names of festivals?

81. How would other writers express the meaning, which Herodotus conveys by repeating λέγουσι followed by δ' ὧν?

82. What simile does Euripides use in describing the oppression of a city by a despotic monarch? What facts are illustrative of this simile?

83. What mode of election does Socrates expose the absurdity of?

84. What peculiar significations are sometimes attached to ἀχρήσιος and synonymous adjectives, as well in Latin as in Greek? and by what figure?

85. State the opinions of Socrates and of Fenelon as to the despotism of a mob; and the reply of Bishop Watson to George III, to the same effect.

86. In what author does οἰκεῖος occur very frequently to signify 'befitting, appropriate'?

87. Is it genius, or conquest, which constitutes the true happiness of a people? Give the reason. n. 77.

88. Can you mention the names of several eminent men, who have expressed their disapprobation of democracy; and of others, who have declared in favour of monarchy?

89. In what particular sense are φιλέει and ἐθέλει often met with? n. 64. And what tense would express the same meaning, if these verbs were omitted?

90. What may the metaphor συγκύψαντες be derived from?

91. To what description of government does Polybius give the preference? Give examples of such a form of government.

92. By what particle may ἐπ' ᾧ τε be expressed, when it signifies 'on condition that'?

93. What nation used to draw presages from the neighing and snorting of horses?

94. How old was Darius when he ascended the throne?

95. What unsuccessful attempts have been made to enslave the Arabians?

96. What is the sense of ὑποτύπτειν?

97. Explain the etymology of κρητήρ; and the difference of κρητήρ, κύαθος, φιάλη, and ἔκπωμα.

98. What is the Latin for φῦμα?

99. Explain the difference between φέρειν αἰσχύνην and φέρειν ἐς αἰσχύνην.

100. What verbs have a contrary sense to ἀπαμβλύνεσθαι?

101. In what estimation were Greek slaves held by the ancients?

102. Where ἐς αὐτοὺς is used in reference to Ἑλλάδος which has preceded, what is the figure called? and why? n. 51.

103. Why may not *πολλαπλάσια* be written, in Ionic, *πολλαπλήσια*?
104. Explain the signification of *γαῦλος*.
105. What does the genitive represent in the words *ῥηστῶν* ἡ *Δημοκῆδεος*? n. 53.
106. What is *ὦν* equivalent to, in *οὐκ ὦν ἔπειθον*?
107. How many prizes did Milo obtain? By what death did he die?
108. Who were employed as *σιτοποιοί*? n. 31.
109. Give the etymology of *omen*.
110. Give the meaning of *ἀγαθοεργίαι*; and mention instances of them.
111. Why is the expression *ἐξέπλωσας τῶν φρενῶν* somewhat misplaced in the mouth of Darius? How then do you account for our author's using it?
112. Explain the manner in which the gates of a town were constructed; and the use of the *βαλανάγρα*.
113. What is the Ionic form of *πάνυ*?



## MELPOMENE.

### ARGUMENT OF THE FOURTH BOOK.

Darius determines to invade Scythia : 1. Against the advice of Artabanus, he advances to the Bosphorus : 83—85. The Persian army crosses the bridge built by Mandrocles : 87—89. In their march to the Danube, they conquer the Getæ : 91—93. Darius crosses the river, leaving the Ionians to guard the bridges : 97 ; 98. The Scythians solicit aid : 102. Their application being in great measure unsuccessful, they retire before the invaders, devastating the country in their retreat : 118—125. Darius offers them the alternative of submission or a pitched battle ; they decline his proposals, and draw the Persians on : 126—130. They send the king an enigmatical present : 131—134. He retreats precipitately : 135. The Scythians urge the Ionians to demolish the bridges ; Histæus succeeds in dissuading the measure, though opposed by Miltiades : 136 ; 137 ; 139. Darius recrosses the Danube, and returns to Asia, leaving Megabazus in Europe : 140—144. Persian expedition into Libya ; Barce taken ; attack on Cyrene fails : 145 ; 200—205.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΤΕΤΑΡΤΗ.

### ΜΕΛΙΠΟΜΕΝΗ.

(1) ΜΕΤΑ δὲ τὴν Βαβυλῶνος αἵρεσιν ἐγένετο ἐπὶ Σκύθας αὖ τοῦ Δαρείου ἔλασις. ἀνθέυσης γὰρ τῆς Ἀσίης ἀνδράσι, καὶ χρημάτων μεγάλων συνιόντων, ἐπεθύμησε ὁ Δαρείος τίσασθαι Σκύθας, ὅτι ἐκείνοι πρότεροι, ἐσβαλόντες<sup>1</sup> ἐς τὴν Μηδικὴν καὶ νικήσαντες μάχην τοὺς ἀντιουμένους, ὑπῆρξαν<sup>2</sup> ἀδικίης. τῆς γὰρ ἄνω Ἀσίης ἦρξαν, ὥς καὶ πρότερον<sup>3</sup> μοι εἴρηται, Σκύθαι ἔτεα δυνῶν δέοντα τριήκοντα.<sup>4</sup> Κιμμερίους<sup>5</sup> γὰρ ἐπιδιώκοντες, ἐσέβαλον ἐς τὴν Ἀσίην, καταπαύσαντες τῆς ἀρχῆς Μήδους· οὗτοι γὰρ, πρὶν ἢ Σκύθας ἀπικέσθαι, ἦρχον τῆς Ἀσίης.

(83) Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας, καὶ ἐπιπέμποντος ἀγγέλους ἐπιτάζοντας τοῖσι μὲν πεζὸν<sup>6</sup> στρατὸν, τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ ζευγύναι<sup>7</sup> τὸν Θρηήκιον Βόσπορον<sup>8</sup>, Ἀρ-

1. ἐσβαλόντες] has the force of a gerund in -δο. μέγα λαβεῖν, μικρὰ πράττοντας, Dem. O. iii, 9; οὐκ ἔστιν, ἀδικούντα, καὶ ἐπιπορούντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι, ib. ii, 4; δευτέρον τὴν μεταβολὴν, εἰσφέροντας, ἐξιόντας, ἅπαντα ποιοῦντας ἐτοίμως, 6; ἡσυχάσασα αὐξηθῆναι, Thu. i, 12; crescit indulgens sibi, Hor. II O. ii, 13; MA, 554. παρατρέψαντα, in vii, 128, 30.

2. ὑπῆρξαν] πολλῶν κακῶν ὑπῆρξεν Οἰδίπῳ δόμοις τόδ' ἤμαρ, Eur. Ph. 1598; An. 273. MV. The word πρότεροι in the preceding part of the sentence is redundant, and the substantive corresponding to ἀδικίης is sometimes suppressed. SBL, on BO, 13. Demosthenes has the ellipti-

cal, as well as the pleuastic expression; ἀνεπίφθορον τιμωρεῖσθαι τὸν ὑπάρξαντα, and τῆς ἑχθρας πρότερος ὑπῆρξεν. STE, Th. L. G. 2298. s. v, 118, 14; vi, 91, 78; MA, 553, 3. Lén. xxix, 4, 1.

3. πρότερον] i, 103; &c; WE, iv, 12. LAU.

4. ἔ. δυνῶν δέοντα τρ.] This sort of circumlocution is more frequent than the use of numbers compounded with 8 or 9. MA, 141, obs. 1. so undeviginti, duodeviginti, &c.

5. Κιμμερίους] Hom. O. A, 14. SW.

7. (ζευγύναι) This is the reading of SH; approved by WE, and SW. 'To construct a bridge of boats across,' σχεδὴν being understood. LR.

8. τὸν Θρηήκιον Βόσπορον] so called

τάβανος ὁ Ὑστάσπεος, ἀδελφεὸς ἐὼν Δαρείου, ἔχρηζε μηδαμῶς αὐτὸν στρατηγὴν ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν Σκυθῶν τὴν ἀπορίην. ἀλλ', οὐ γὰρ<sup>9</sup> ἔπειθε συμβουλευόντων οἱ χρηστὰ, ὁ μὲν ἐπέπαντο· ὁ δὲ, ἐπειδὴ οἱ τὰ πάντα παρεσκεύαστο, ἐξήλανε τὸν στρατὸν<sup>10</sup> ἐκ Σούσων. (84) Ἐνθαῦτα τῶν Περσῶν Οἰοβάζος ἐδεήθη Δαρείου, 'τριῶν ἐόντων οἱ παίδων καὶ πάντων στρατενομένων, ἕνα αὐτῷ καταλειφθῆναι.' ὁ δὲ οἱ ἔφη, 'ὥς φίλῳ ἐόντι καὶ με-  
' τριῶν δεομένῳ, πάντας τοὺς παῖδας καταλείψειν.' ὁ μὲν δὴ Οἰο-  
βάζος περιχαρὴς ἦν, ἐλπίζων τοὺς νείας στρατηγὴς ἀπολελεύσθαι, ὁ  
δὲ ἐκέλευσε τοὺς ἐπεστεῶτας<sup>11</sup> ἀποκτεῖναι πάντας τοὺς Οἰοβάζου  
παῖδας. καὶ οὗτοι μὲν, ἀποσφαγέντες, αὐτοῦ ταύτη ἐλίποντο.<sup>12</sup>  
(85) Δαρεῖος δὲ, ἐπεὶ τε πορευόμενος ἐκ Σούσων ἀπύκετο τῆς Καλ-  
χηδονίης<sup>13</sup> ἐπὶ τὸν Βόσπορον, ἵνα ἔξευκτο ἡ γέφυρα, ἐνθεύτεν,  
ἐσβάς ἐς νέας, ἔπλεε ἐπὶ τὰς<sup>14</sup> Κυνάεας<sup>15</sup> καλυμμένας, τὰς πρό-  
τερον πλαγκτὰς<sup>16</sup> Ἕλληνές φασι εἶναι. ἐξόμενος δὲ ἐπὶ τῷ ἱρῷ<sup>17</sup>,  
ἐθηέτο τὸν Πόντον, ἐόντα ἀξιοθέτητον.

to distinguish it from B. Κιμμέριος, iv, 12. See A. LR. BL, on Æsch. P. V. 758.

10. ἐξήλανε τὸν στρατὸν] ii, 161; vii, 38. The substantive is omitted, ii, 163; FI. But there τοὺς ἐπικούρους may be repeated from the preceding words. BO, 254 f. s. i, 191. The augment is omitted in ἀπέλανε, iv, 92.

11. τοὺς ἐπεστεῶτας] 'the by-standers,' GR. WE. SW. 'those whose office it was;' STE. STG. The word signifies 'superintendants,' ii, 148; vii, 117; but to denote 'those whose office it was,' Herodotus uses τοῖσι προσετέτακτο ταῦτα πρῆσσειν, vii, 39; SW. τοῖσι προσέκειτο, i, 119; ὡς περ ἐτετάχματο ἐπὶ τοῦτω, i, 191; τοῖσι ταῦτα πρῆσσοι, iii, 29. STG. On a comparison of which passages, especially iii, 29; and vii, 39; (which speaks of a similar act of tyranny,) it strikes me that the interpretation of STE. conveys the meaning of our author; who uses τοὺς παραστάτας for 'the by-standers,' vi, 107.

12. ἐλίποντο] See MT, ii, 6, 3, (note 15). TX. plerique sic iram, quasi insigne regium, exercuerunt: sicut Darius... nam cum bellum Scythi indixisset, rogatus ab Ebazo, nobili sene, ut ex tribus liberis unum in

solatium patri relinqueret, duorum opera uteretur; plus, quam rogabatur, pollicitus, omnes se illi dixit remissurum, et occisos in conspectu parentis abjecit: crudelis futurus, si omnes adduxisset! Sen. de I. iii, 16. Compare this incident with the anecdote of Xerxes, vii, 38; to whose character such an atrocity was far more congenial. WE.

13. Καλχηδονίης] Chalcedon, or Calchedon, was called 'the City of the Blind;' Tac. A. xii, 63; it is now Kadi-Keni. A. LR. Καλχηδονίης here is an adjective agreeing with γῆς understood; the bridge was 60 or 70 furlongs from the town. Compare REN, p. 117; with BRT's Map, V. du J. A. pl. 6.

14. ἐπὶ τὰς] und. νήσους. FI. BO, 183.

15. Κυνάεας] also called Συμπληγάδας, Eur. M. 2; I. T. 242; now the Pavorane; s. A. LR. Juv. xv, 19.

16. πλαγκτὰς] Pli. vi, 13; iv, 27; ED. instabiles, Ov. Tr. i, 10, 34; συνδρόμων κινηθῶν δαιμαρμένον πετρῶν, Pind. P. iv, 370; A. Apol. ii, 317 ff; 551 ff. LR.

17. τῷ ἱρῷ] Darius landed on the Asiatic shore of the Bosphorus near 'the temple of Jupiter Urius,' emphati-

(87) 'Ο δὲ Δαρείος, ὡς ἐθήησατο τὸν Πόντον, ἔπλεε ὀπισω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλῆς Σάμιος· θηησάμενος δὲ καὶ τὸν Βόσπορον, στήλας ἔστησε δύο ἐπ' αὐτῷ<sup>18</sup> λίθου λευκοῦ<sup>19</sup>, ἐνταμὼν γράμματα<sup>20</sup>, ἐς μὲν τὴν Ἀσσύρια, ἐς δὲ τὴν Ἑλληνικὰ, ἔθνεα πάντα, ὅσαπερ ἦγε· ἦγε δὲ πάντα, τῶν ἦρχε· τουτέων μυριάδες ἐξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἐξδομήκοντα σὺν ἱππεῦσι· νέες δὲ ἑξακόσiai συνελέχθησαν. τῇσι μὲν νυν στήλησι ταύτησι Βυζάντιοι<sup>21</sup>, κομίσαντες ἐς τὴν πόλιν, ὕστερον τούτων ἐχρήσαντο πρὸς τὸν βωμὸν τῆς Ὀρθωσίης<sup>22</sup> Ἀρτέμιδος, χωρὶς ἐνὸς λίθου· οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου<sup>23</sup> τὸν νηὸν ἐν Βυζαντίῳ, γραμμάτων Ἀσσυρίων πλέος. τοῦ δὲ Βοσπόρου ὁ χώρος<sup>24</sup>, τὸν ἐξευξε βασιλεὺς Δαρείος, ὡς ἐμοὶ δοκέειν<sup>25</sup> συμβαλλομένῃ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱοῦ. (88) Δαρείος δὲ μετὰ ταῦτα, ἡσθεὶς τῇ σχεδίῳ<sup>26</sup>, τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδώρησατο πᾶσι δέκα.<sup>27</sup> ἀπ' ὧν δὴ Μανδροκλῆς ἀπαρχὴν, ζῶα γραψάμενος<sup>28</sup> πᾶσαν τὴν ζεύξιν τοῦ Βοσπόρου, καὶ

cally called Hieron; which was situated on a height commanding a view of the mouth of the Black Sea, and of the Cyanean Rocks, at the distance of 40 furlongs. After seeing the prospect, the king descended the hill, and re-embarked. *WE. LR.*

18. ἐπ' αὐτῷ] ἐπὶ τῷ Ἀλφειῷ ποταμῷ, *Thu.* iii, 99; *MA*, 586, γ. *super flumen*, *Liv.* i, 2.

19. λίθου λευκοῦ] 'of white marble.'

20. γράμματα] must here be taken in the sense of ἐπιγραφή 'an inscription.' γ. λέγοντα τὰδε occurs i, 187 twice; iv, 91; therefore this participle may be understood here; or γ. and ἔθνεα may be put in apposition. *SW.*

21. Βυζάντιοι] Byzantium afterwards bore the name of Constantinople; and is now called by the Turks Istanbul (Byron, Maid of Athens); a corruption of ἐς τὴν πόλιν, *A. LR.* which very expression occurs here; s. vii, 99, 61.

22. Ὀρθωσίης] Diana had this surname from mount Orthius in Arcadia. *LR.*

23. Διονύσου] This name means 'the god (Δις) from mount Nysa in India.' *A.*

24. ὁ χώρος] At this spot Mahomet II repaired the old castles, prepara-

tory to the siege of Constantinople, *GIB*, xvii.

25. ὡς ἐμοὶ δοκέειν] ii, 124; viii, 30. *SW. ZN*, on *VG*, v, 3, 8. vi, 95, 3; ὡς is sometimes omitted, i, 172; vi, 30, 57; *Æsch. P.* 251; *Soph. E.* 412; δοκεῖν δ' ἐμοιγε, *Thu.* vii, 87; *RZ*, on *VG*, v, 3, 6. The complete expression would be κατὰ τὸ δ. δ. *BL*. or ἐστὶ (i. e. ἔξεστι) with ὡς may be supplied, ix, 32; *MA*, 543. as in i, 61, 48. ὡς ἐμοὶ δοκέειν occurs, i, 152. *WE.*

26. τῇ σχεδίῳ] iv, 89; und. γέφυρα, 'with the temporary bridge;' *STO*, on *BO*, 45. *SH.* The adjective originally, when standing alone, refers to ναὺς understood, *Hom. O.* E, 33; 'a vessel constructed on an emergency;' *D.* it afterwards came to signify 'a temporary bridge constructed of such vessels:' ἡ εἰκαίως πεποιημένη ναὺς, διδασίς, γέφυρα, ζεύγμα, *Hes. BL.* γέφυρα is not written with a final η in Ionic, because the α is short, as the accent shows.

27. πᾶσι δέκα] 'with ten things of each sort,' ix, 81; τὰ πάντα μυρία, iii, 74; ἑκατὸν π. *Theop.* in *Ath.* iv, 25; *Str.* Parth. Er. 9; *CS. WE.* π. τριαχίλια, i, 50. *VK. HE*, on *VG*, iii, 10, 4.

βασίλεια τε Δαρεῖον ἐν προεδρίῃ κατήμενον, καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, ταῦτα γραψάμενος, ἀνέθηκε ἐς τὸ "Ἡραῖον"<sup>29</sup>, ἐπιγράψας τάδε·

"Βόσπορον ἰχθυόεντα γεφυρώσας, ἀνέθηκε  
 "Μανδροκλέης" Ἡρῇ μνημόσυνον σχεδίδης·  
 "Αὐτῷ μὲν στέφανον"<sup>30</sup> περιθείς, Σαμίοισι δὲ κύδος,  
 "Δαρείου βασιλέως ἐκτελέσας κατὰ νοῦν."

ταῦτα μὲν νυν τοῦ ζεύξαντος τὴν γέφυραν μνημόσυνα ἐγένετο. (89) Δαρεῖος δὲ, δωρησάμενος Μανδροκλέα, διέβαινε ἐς τὴν Εὐρώπην, τοῖσι Ἴωσι παραγγείλας πλέειν ἐς τὸν Πόντον, μέχρι Ἰστρου<sup>31</sup> ποταμοῦ· ἐπεὰν δὲ ἀπίκωνται ἐς τὸν Ἰστρον, ἐνθαῦτα αὐτὸν περιμένειν, ζευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον Ἴωνές τε καὶ Αἰολέες καὶ Ἑλλησπόντιοι.<sup>32</sup> ὁ μὲν δὴ ναυτικὸς στρατὸς, τὰς Κυανέας διεκπλώσας, ἔπλεε ἰθὺ τοῦ Ἰστρου· ἀναπλώσας δὲ ἀνὰ τὸν ποταμὸν δυῶν ἡμερέων πλόον ἀπὸ Θαλάσσης, τοῦ ποταμοῦ τὸν αὐχένα<sup>33</sup>, ἐκ τοῦ σχίζεται τὰ στόματα τοῦ Ἰστρου, ἐξεύγνυε. Δαρεῖος δὲ, ὡς διέβη τὸν Βόσπορον κατὰ τὴν σχεδίδην, ἐπορεύετο διὰ τῆς Θρηίκης· ἀπικόμενος δὲ ἐπὶ Τεάρου<sup>34</sup> ποταμοῦ τὰς πηγὰς, ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

(91) Ἐπὶ τούτῳ ὦν τὸν ποταμὸν ἀπικόμενος ὁ Δαρεῖος ὡς ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ, στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἐγγράψας λέγοντα τάδε· "Τεάρου ποταμοῦ κεφαλαί<sup>35</sup> " ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν· καὶ " ἐπ' αὐτὰς ἀπύκετο, ἐλαύνων ἐπὶ Σκύθας στρατὸν, ἀνὴρ ἄριστός τε " καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Ὑστάσπερος, Περσέων

28. [ὡς γραψάμενος] s. i, 70, 23; ζωγραφήσας, Eust. WE. The middle voice shows that he did not paint it himself, but had it painted. LR.

29. "Ἡραῖον" iv, 152. This was the celebrated 'temple of Juno' at Samos, i, 70; νηὶς μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν, iii, 60. WE.

30. στέφανον] Ἀγαμέμνονα λόγχαις Ἑλλάδι κλεινότατον σ. δὲς ἀμφὶ κέρα γ' ἔδν, κλέος ἀείμνηστον, ἀμφιθεῖναι, Eur. I. A. 1527; MV. γέρας ἀμφέβαλε κόμους, Pind. P. v, 42.

31. Ἰστρου] 'the Danube,' in German Donau. A.

32. Ἑλλησπόντιοι] The people who dwelt on either side of the Hellespont,

or Dardanelles, and of the Propontis or Sea of Marmora. A. LR.

33. αὐχένα] Αὐχὴν 'neck,' applied to a river, denotes that part of it at which different 'heads,' κεφαλαί, iv, 91, 33, branch off to their 'mouths,' στόματα, ii, 17, from the main 'body' of the stream; and when the head is double, the term 'horns,' κέρατα, is sometimes used. SW. s. iv, 118, 68; vi, 37, 6.

34. Τεάρου] Δαρεῖον ἐπὶ Σκύθας ἐλαύνοντι Ταῖναρος ἐν Θράκῃ ποταμὸς ἔδοξεν εἶναι κάλλιστος· καὶ στόλον ὁ Δαρεῖος στήσας, τοῦτο ἐνέγραψεν αὐτῷ, Ταῖναρον εἶναι ποταμὸν κάλλιστον, Liban. O. A. p. 346, a. WE.

“τε καὶ πάσης τῆς ἡπείρου<sup>35</sup> βασιλεύς.” ταῦτα δὲ ἐνθαῦτα ἐγράφη. (92) Δαρεῖος δὲ, ἐνθεῦτεν ὀρμηθεὶς, ἀπῆκετο εἰς ἄλλον ποταμὸν, τῷ οὐνομα Ἀρτισκός<sup>36</sup> ἐστὶ, ὃς διὰ Ὀδρουσέων ῥέει. ἐπὶ τοῦτον δὲ τὸν ποταμὸν ἀπικόμενος, ἐποίησε τοιόνδε· ἀποδέξας χωρίον τῇ στρατιῇ, ἐκέλευε πάντα ἄνδρα λίθον ἓνα παρεξίοντα τιθέναι εἰς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὥς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνούς<sup>37</sup> μεγάλους τῶν λίθων καταλιπὼν, ἀπέλανε τὴν στρατιήν. (93) Πρὶν δὲ ἀπικέσθαι ἐπὶ τὸν Ἰστρον, πρώτους αἰρέει Γέτας<sup>38</sup> τοὺς ἀθανατίζοντας. οἱ μὲν γὰρ δὴ τὸν Σαλμυδησσὸν<sup>39</sup> ἔχοντες Θρήϊκες, καὶ ὑπὲρ Ἀπολλωνίης<sup>40</sup> τε καὶ Μεσαμβρίης<sup>41</sup> πόλις οἰκήμενοι, καλεῦμενοι δὲ Σκυρμιάδαι καὶ Νισφαῖοι, ἀμαχητὶ σφέας αὐτοὺς παρέδωκαν Δαρεῖψ· οἱ δὲ Γέται, πρὸς ἀγνωμοσύνην τραπόμενοι, αὐτῖκα ἐδουλώθησαν, Θρηϊκῶν ἔντες ἀνδρείοτατοι καὶ δικαιοτάτοι.

(97) Δαρεῖος δὲ ὡς ἀπῆκετο, καὶ ὁ πεζὸς<sup>42</sup> ἅμ’ αὐτῷ στρατὸς, ἐπὶ τὸν Ἰστρον, ἐνθαῦτα διαβάντων πάντων, Δαρεῖος ἐκέλευσε τοὺς Ἴωνας, τὴν σχεδὴν λύσαντας, ἔπεσθαι κατ’ ἡπείρον ἐνωτῇ καὶ τὸν ἐκ τῶν νεῶν στρατόν. μελλόντων δὲ τῶν Ἰώνων λυεῖν, καὶ ποιεῖν τὰ κελευόμενα, Κῶης ὁ Ἐρξάνδρεω, στρατηγὸς ἐὼν Μυτιληναίων, ἔλεξε Δαρεῖψ τάδε, πυθόμενος πρότερον, εἰ οἱ φίλον εἴη γνώμην ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι. “ὦ βασιλεῦ, ἐπὶ γῇν γὰρ<sup>43</sup> μέλλεις στρατεύεσθαι, τῆς οὔτε ἀρρορόμενον<sup>44</sup> φανήσεται οὐδὲν, οὔτε πόλις οἰκομένη, σύ νυν<sup>45</sup> γέφυραν ταύτην ἔα κατὰ χώραν ἐσάναί, φυλάκους αὐτῆς λιπὼν τούτους, οἳ περ μιν ἔξευξαν, καὶ ἦν τε κατὰ νόον πρήξωμεν, εὐρόντες Σκύθας, ἔστι ἄποδος ἡμῖν· ἦν τε καὶ<sup>46</sup> μή σφεας εὐρεῖν δυνεῦμεθα, ἥ γε ἄποδος ἡμῖν ἀσφαλής· οὐ γὰρ ἔδειςά κω, μὴ ἐσωθῶμεν ὑπὸ Σκυθίων μάχῃ, ἀλλὰ μᾶλλον, μὴ, οὐ δυνάμενοί σφεας εὐρεῖν, πάθωμέν τι ἄλωμεναι. καὶ τάδε λέγειν φαίη τις ἂν με ἐμεωντοῦ

35. τῆς ἡπείρου] ‘of the continent,’ i.e. of Asia: In England by ‘the continent’ we mean that of Europe.

36. Ἀρτισκός] probably the same as Ἀρδισκος (or Ἀρδισκος Mss. Barocc.) Hes. Th. 345; WE. now Arta. LR.

37. κολωνούς] ‘barrows, cairns.’

38. Γέτας] The same people as the Goths: they inhabited Bulgaria, and perhaps a small part of Servia. A. LR.

39. Σαλμυδησσόν] or Halmydessus, now Stagnara, LR. or Midjeh. A. Proper names in -ησσός are oxytones;

Ἀλικαρνησσός, Ταρτησσός, Λυκαδικήσσος, Λυρνησσός, Μυκαλησσός, Τελμησσός. BL.

40. Ἀπολλωνίης] afterwards Sozopolis, now Sizeboli. A.

41. Μεσαμβρίης] now Miservia. s.vi, 33, 73; vii, 108, 35.

42. ἀρρορόμενον] Hom. Il. 2, 548; Apol. iii, 1335; SW. ἡρροτριωμένον, Hes. VK. Coes appears not to have known of Scythian ἡρροτῆρας and γεωργούς, iv, 17; 18. WE.

46. καὶ] here appears equivalent to αὐ, ‘on the other hand.’ STG.

“εἵνεκεν, ὡς καταμένω· ἐγὼ δὲ γνώμην μὲν, τὴν εὕρισκον ἀρίστην  
 “σοι, βασιλεῦ, ἐς μέσον<sup>47</sup> φέρω· αὐτὸς μέντοι ἐψομαι τοι, καὶ οὐκ  
 “ἂν<sup>48</sup> λειφθῇν.” Κάρτα τε ἤσθη τῇ γνώμῃ Δαρείος, καὶ μιν  
 ἡμείψατο τοῖσδε· “ᾤεινε Δέσβιε, σωθέντος ἐμεῦ<sup>49</sup> ὀπίσω ἐς οἶκον  
 “τὸν ἐμὸν, ἐπιφάνηθί μοι πάντως, ἵνα σε ἀντὶ χρηστῆς συμβουλῆς  
 “χρηστοῖσι ἔργοισι ἀμείψωμαι.” (98) Ταῦτα εἶπας, καὶ ἀπάψας<sup>50</sup>  
 ἄμματα ἐξήκοντα ἐν ἱμάντι, καλέσας ἐς λόγους τοὺς Ἴωνων<sup>51</sup>  
 τυράννους, ἔλεγε τάδε· “Ἄνδρες Ἴωνες<sup>52</sup>, ἡ μὲν πρότερον γνώμη  
 “ἀποδεχθεῖσα ἐς τὴν γέφυραν μετέλθω<sup>53</sup> μοι· ἔχοντες δὲ τὸν  
 “ἱμάντα τόνδε, ποίεετέ τάδε· ἐπεὰν με ἴδῃτε τάχιστα πορευόμενον  
 “ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου, λύετε ἄμμα ἕν  
 “ἐκάστης ἡμέρης· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ<sup>54</sup> μὴ παρέω, ἀλλὰ  
 “διεξέλθωσι ὑμῖν αἱ ἡμέραι τῶν ἀμμάτων<sup>55</sup>, ἀποπλέετε ἐς τὴν  
 “ὑμετέραν αὐτῶν.<sup>56</sup> μέχρι δὲ τούτου, ἐπεὶ τε οὕτω μετέδοξε, φυ-  
 “λάσσετε τὴν σχεδὴν, πᾶσαν προθυμὴν σωτηρίας τε καὶ φυλακῆς  
 “παρεχόμενοι. ταῦτα δὲ ποιεῦντες, ἐμοὶ μεγάλως χαριεῖσθε.” Δα-  
 ρεῖος μὲν, ταῦτα εἶπας, ἐς τὸ πρόσω ἐπέιγετο.

(102) Οἱ δὲ Σκύθαι, δόντες σφίσι λόγον<sup>57</sup>, ὡς οὐκ οἶοι τέ εἰσι τὸν  
 Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι<sup>58</sup> μῶνοι, ἔπεμπον ἐς τοὺς

47. ἐς μέσον] ‘before the council.’ Besides ἐς μ. φέρειν, our author has the expressions λέγειν ἐς μ. τινί, iii, 83; γνώμην ἐσφέρειν, iii, 80; STG. τίθημι τὸ πρῆγμα ἐς μ. vii, 8, 64; ED. εἰπεῖν ἐς πάντας, viii, 26; VK. in medio ponere, et dubitabile, quod asseras, facere, Arn. i, p. 29; in m. relinquere, ‘to leave undecided,’ Aug. de C. D. iii, 4; Capit. L. of Ver. HR. The phrases in medio vocare or proferre, and in medio ponere, proponere, or relinquere, are of frequent occurrence in Cic. ἐπὶ τούτῳ ἀσαφὲς ἐν κοινῷ σκοπεῖν, Eur. O. 27; Liv. xxiii, 47, 1.

50. ἀπάψας] This mode of computation was in use among some of the savage nations of America. WE. It indicates great barbarism and ignorance on the part of the Persians. LR. About a century and a half after this, the Romans used to reckon the lapse of time by driving a nail once a year into that part of the temple of Jupiter, which was consecrated to Minerva: Volsinii quoque clavos, indices numeri annorum, fixos in templo Nortiae, Etrus-

cae Dee, comparere, Cincius affirmat, Liv. vii, 3; viii, 18.

51. Ἴωνων] ‘of the Ionians and other Greeks,’ iv, 137; 138. WE.

52. Ἄνδρες L.] is an appellation of respect. MA, 430, 7.

53. μετέλθω] imperative perfect passive. MA, 209, 2.

54. ἐν τούτῳ τῷ χρόνῳ] The preposition is sometimes omitted, as ταύτῃ τῇ ἡμέρᾳ, Xen. C. iii, 3, 29. SH, on BO, 426. Though Darius calculated on conquering Scythia in two months, he appears to have been in the country five months, and yet failed after all. LR.

55. αἱ ἡμέραι τῶν ἀμμάτων] i.e. τοσαῦται ἢ. ὅσα ἄμματα ἔχει ὁ ἡμῶν. So αἱ ἡ. τοῦ ἀριθμοῦ, iv, 136. STG.

56. ἐς τὴν ὑμετέραν αὐτῶν] The genitive of αὐτὸς is often added pleonastically to the pronoun possessive; vi, 97, 11; MA, 466, 1. iv, 130, 44; τοῖς οἷον αὐτοῦ, Soph. CE. R. 1248; Pla. Mx. 14.

58. διώσασθαι] ‘to repulse;’ ἀπωθῆ-σασθαι, ἐκβαλεῖν, Hes. GR.

πλησιοχώρους ἀγγέλους· τῶν δὲ καὶ δὴ οἱ βασιλῆες συνελθόντες ἐβουλεύοντο<sup>59</sup>, ὡς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ συνελθόντες βασιλῆες Ταύρων<sup>60</sup> καὶ Ἀγαθύρων<sup>61</sup> καὶ Νευρῶν<sup>62</sup> καὶ Ἀνδροφάγων<sup>63</sup> καὶ Μελαγχλαίων<sup>64</sup> καὶ Γελωνῶν<sup>65</sup> καὶ Βουδίνων<sup>66</sup> καὶ Σαυροματέων.<sup>67</sup>

(118) Ἐπὶ τούτων ὦν τῶν καταλεχθέντων ἐθνέων τοὺς βασιλέας ἀλισμένους ἀπικόμενοι, τῶν Σκυθῶν οἱ ἀγγελοὶ ἔλεγον, ἐκδιδάσκοντες, ὡς ὁ Πέρσης, ἐπειδὴ οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν ζεύξας ἐπὶ τῷ αὐχένι<sup>68</sup> τοῦ Βοσπόρου διαέβηκε ἐς τήνδε τὴν ἡπειρον διαβὰς δὲ, καὶ καταστρεψάμενος Θρήικας, γεφυροῖ ποταμὸν Ἰστρον, βουλόμενος καὶ τάδε πάντα ὑπ' ἑωυτῷ ποιήσασθαι. “Ἵμεῖς ὦν μὴδενὶ τρόπῳ ἐκ τοῦ μέσου κατήμενοι<sup>69</sup> περιτίδῃτε<sup>70</sup> ἡμέας διαφθαρέντας, ἀλλὰ τωὐτὸ νοήσαντες<sup>71</sup> ἀντιάζωμεν<sup>72</sup> τὸν ἐπίοντα. οὐκ ὦν<sup>73</sup> ποιήσετε ταῦτα, ἡμεῖς μὲν, “πιεζόμενοι, ἢ ἐκλείψομεν τὴν χώραν, ἢ, μένοντες, ὁμολογίῃ χρησόμεθα. τί γὰρ πάθωμεν<sup>74</sup>, μὴ βουλομένων ὑμῶν τιμωρεῖν;

59. ἐβουλεύοντο] λέγεται τοὺς Κιμμερίους βουλευέσθαι ὡς στρατοῦ ἐπὶ ὄντος μεγάλου, iv, 11. STG.

60. Ταύρων] They were probably the remains of the Cimmerians formerly expelled by the Scythians; SW. and inhabited Chersonesus Taurica, in which the scene of the “Iphigenia in Tauris” lies, and which is now the Crimea. A. LR. Some of these names seem purely Grecian; and are therefore rather the nick-names given by that people, than the proper names of the nations: or perhaps the Greeks gave significant names, which in sound resembled the proper appellations. REN. TX. s. vii, 224, 40.

61. Ἀγαθύρων] These occupied Transylvania, and the north-eastern part of Hungary, REN. and were said to derive their origin and name from a son of Hercules. A. LR. *picti Agathyrsi*, Vir. Æ. iv, 146.

62. Νευρῶν] These dwelt in the eastern part of Galicia, and in part of the province of Lutsk or Lusuc. REN.

63. Ἀνδροφάγων] These occupied Polish Russia. REN. Their proper name, as well as that of the following people, was Bastarnæ. SW.

64. Μελαγχλαίων] These were probably the progenitors of the Russians, Herod. Vol. I.

MNN. and inhabited the governments of Naugorod, Orel, Mohilow, Kursk, &c. Tamerlane found on the Indian Caucasus a tribe named Siaposhians ‘black-clothed.’ The Getæ beyond the Iaxartes had black ensigns. REN.

65. Γελωνῶν] These derived their origin and name from a son of Hercules; A. they were Greeks who had settled in the country of the Budini. LR. Virgil applies to them the epithets *picti*, G. ii, 115; *acres*, iii, 461; and *sagittiferi*, Æ. viii, 725.

66. Βουδίνων] These dwelt in the vicinity of Woronetz. REN.

67. Σαυροματέων] The Latins called them *Sarmatæ*. REN. They occupied the province of Astracan.

68. αὐχένι] s. iv, 89, 33; vi, 37, 6; vii, 36, 83. ED. αὐχὴν is here applied to a strait; the Euxine might be compared to ‘the body,’ the Propontis to ‘the head,’ and the Bosphorus to ‘the neck.’ SW.

71. τωὐτὸ νοήσαντες] τ. φρονήσαντες, i, 60; or κατὰ τ. φ. v, 3; is more common. WE.

72. ἀντιάζωμεν] with an accusative; MA, 382, π. iv, 80; 121. Compare Hom. Il. A, 31; Eur. I. A. 150; Soph. An. 993. MV. s. ix, 7, 42.



“ ἡμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἦκει γὰρ ὁ Πέρσης  
 “ οὐδὲν τι μᾶλλον ἐπ’ ἡμέας ἢ οὐ καὶ<sup>75</sup> ἐπὶ ὑμέας, οὐδὲ οἱ κατα-  
 “ χρήσει, ἡμέας καταστρεψαμένῳ, ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν  
 “ λόγων τῶνδε μαρτύριον ἐρέομεν· εἰ γὰρ<sup>76</sup> ἐπ’ ἡμέας μούνους  
 “ ἐστρατηλάταις ὁ Πέρσης, τίσασθαι τῆς πρόσθε δουλοσύνης βουλό-  
 “ μενος, χρῆν<sup>77</sup> αὐτὸν, πάντων τῶν ἄλλων ἀπεχόμενον, οὕτω ἰέναι  
 “ ἐπὶ τὴν ἡμετέραν· καὶ ἂν ἐδήλου πᾶσι, ὥς ἐπὶ Σκύθας ἐλαύνει,  
 “ καὶ οὐκ ἐπὶ τοὺς ἄλλους. νῦν δὲ ἐπεὶ τε τάχιστα διέβη τήνδε τὴν  
 “ ἥπειρον, τοὺς αἰεὶ ἐμποδῶν γινομένους ἡμεροῦται<sup>78</sup> πάντας, τοὺς  
 “ τε δ’ ἄλλους ἔχει ὑπ’ ἐνωτῷ Θρήϊκας, καὶ δὴ καὶ τοὺς ἡμῖν ἐόντας  
 “ πλησιοχώρους Γέτας.” (119) Ταῦτα Σκυθῶν ἐπαγγελλομένων,  
 “ ἐβουλεύοντο οἱ βασιλεῖς οἱ ἀπὸ τῶν ἐθνῶν ἦκοντες. καὶ σφῶν  
 “ ἐσχίσθησαν<sup>79</sup> αἱ γυνῶμαι· ὁ μὲν γὰρ Γελωνὸς<sup>80</sup> καὶ ὁ Βουδίνος καὶ  
 “ ὁ Σαυρομάτης, κατὰ τωτὸ γινόμενοι<sup>81</sup>, ὑπεδέκοντο Σκύθῃσι τιμω-  
 “ ρήσιν, ὁ δὲ Ἀγάθυρσος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν  
 “ Μελαγχλαίνων καὶ Ταύρων τάδε Σκύθῃσι ὑπεκρίναντο· “ Εἰ μὲν  
 “ μὴ ὑμεῖς ἔατε οἱ πρότερον ἀδικήσαντες Πέρσας καὶ ἄρξαντες  
 “ πολέμου, τούτων δεόμενοι, τῶν νῦν δέεσθε, λέγειν τε ἂν ἐφαίνεσθε  
 “ ἡμῖν ὀρθά, καὶ ἡμεῖς, ὑπακούσαντες, τωτὸ ἂν ὑμῖν<sup>82</sup> ἐπρήσσομεν,  
 “ νῦν δὲ ὑμεῖς τε, ἐς τὴν ἐκείνων ἐσβαλόντες γῆν, ἄνευ ἡμέων, ἐπ-  
 “ εκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ Θεὸς παρεδίδου· καὶ  
 “ ἐκείνοι, ἐπεὶ σφῶας ὦντος Θεοῦ ἐγείρει, τὴν ὁμοίην<sup>83</sup> ὑμῖν ἀπο-

74. τί πάθωμεν] τί πεισόμεθα, Aesch. S. 774; ‘what are we to do?’ P. 909; Th. 1060; Eur. Hec. 618; Ph. 909; S. 259; Soph. Tr. 974; Arist. Pl. 603; Theoc. iii, 24. The expression is in imitation of Hom. Il. A, 404; and is imitated by Ael. V. H. ix, 27. It is equivalent to τί ποῶ; Ar. Pl. 1197; or τί δρώμεν; MA, 615, 2. VG, v, 9, 12. LR. BL. TX. Thu. i, 40.

75. ἢ οὐ καὶ] v, 94; vii, 16, 66. The pleonasm of the negative particle is an Attic as well as an Ionic idiom. SW. The negative is inserted because the proposition after μᾶλλον is negative in its sense: s. Thu. ii, 62; (AO. BF.) iii, 36. (BF.) MA, 455, obs. 1, d.

76. μαρτύριον... εἰ γὰρ] μαρτύριον μοι τόδε οὐκ ἐλάχιστον τούτου περὶ γέγονε· οὐ γὰρ, vii, 221, 21; μέγα δὲ καὶ τόδε μαρτύριον φαίνεται γὰρ, viii, 120, 45; τεκμήριον... αἱ μὲν γὰρ, ii, 58; the words μαρτύριον δὲ are often

put elliptically, all the other words before the colon being suppressed: σημείον δὲ and δηλον δὲ are used in the same way. ZN, on VG, iii, 11, 1. MA, 613, v. STG.

78. ἡμεροῦται] ‘he tames,’ i.e. [in the middle] ‘subdues to himself,’ v, 2; χθόνα ἀνήμερον τιθέντες ἡμερωμένην, Aesch. Eu. 13; τιθασσένων καξημερῶν ἐκράνεν, Philo V. M. i, p. 606, v; WE. opposed to ἀγριοῦται: cum videret efferatos militia animos, mitigandum ferocem populum armorum desuetudine ratus, Liv. i, 19.

79. ἐσχίσθησαν] διχα ἐγένοντο, vi, 109; ἐχωρίσθησαν, iv, 11. STG.

81. κατὰ τωτὸ γινόμενοι] τῇ αὐτῇ γνώμῃ χρῆσάμενοι. STG.

82. τωτὸ δὲ ὑμῖν] ‘the same as you.’ SW. MA, 386, 1. s. iv, 132, 52.

83. τὴν ὁμοίην] vi, 21; understand χάριν. BO, 297. This passage is one of those which may be explained by

“ διδοῦσι. ἡμεῖς δὲ οὔτε τι τότε ἡδικήσαμεν τοὺς ἄνδρας τούτους  
 “ οὐδὲν, οὔτε νῦν πρότεροι πενησόμεθα ἀδικεῖν. ἦν μέντοι ἐπὶ <sup>84</sup>  
 “ καὶ ἐπὶ τὴν ἡμετέραν, ἄρξῃ τε ἀδικέων <sup>85</sup>, καὶ ἡμεῖς οὐ πεισόμεθα. <sup>86</sup>  
 “ μέχρι δὲ τοῦτο ἴδωμεν <sup>87</sup>, μενέομεν παρ’ ἡμῖν αὐτοῖσι· ἦκειν γὰρ  
 “ δοκέομεν οὐκ ἐπ’ ἡμέας Πέρσας, ἀλλ’ ἐπὶ τοὺς αἰτίους τῆς ἀδικίης  
 “ γενομένους.” (120) Ταῦτα ὡς ἀπενειχθέντα ἐπίθοντο οἱ Σκύθαι,  
 ἐβουλεύοντο ‘ ἰθυμαχίην μὲν μηδεμίαν ποιεῖσθαι ἐκ τοῦ ἐμφανέος,’  
 ὅτι δὴ σφι οὗτοί γε σύμμαχοι οὐ προσεγένοντο· ‘ ὑπεξιώντες δὲ καὶ  
 ὑπεξελαύνοντες, ‘ τὰ φρέατα, τὰ παρεξίοιεν αὐτοὶ, καὶ τὰς κρήνας  
 ‘ συγγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες.  
 ‘ καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασίλευε Σκώπασις,  
 ‘ προσχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ἦν ἐπὶ τοῦτο  
 ‘ τράπηται ὁ Πέρσης, ἰθὺ Τανάϊδος <sup>88</sup> ποταμοῦ παρὰ τὴν Μαιῆτιν <sup>89</sup>  
 ‘ λίμνην ὑποφεύγοντας· ἀπελαύνοντός τε τοῦ Πέρσεω, ἐπίοντας  
 ‘ διώκειν.’ αὕτη μὲν σφι μία ἦν μοῖρα τῆς βασιλιῆς <sup>90</sup>, τεταγμένη  
 ταύτην τὴν ὁδὸν, ἥπερ εἴρηται. ‘ τὰς δὲ δύο τῶν βασιλιῶν, τὴν τε  
 ‘ μεγάλην, τῆς ἥρχε Ἰδάνθυσος, καὶ τὴν τρίτην, τῆς ἐβασίλευε  
 ‘ Τάξαις, συνελθούσας ἐς τωυτό, καὶ Γελωνῶν τε καὶ Βουδίνων  
 ‘ προσγινομένων, ἡμέρης καὶ τούτους ὁδῷ προέχοντας τῶν Περσέων,  
 ‘ ὑπεξάγειν, ὑπίοντας τε καὶ ποιεῦντας τὰ βεβουλευμένα. πρῶτα  
 ‘ μὲν νυν ὑπάγειν σφέας ἰθὺ τῶν χωρέων τῶν ὑπειπαμένων τὴν  
 ‘ σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ δὲ μὴ  
 ‘ ἐκόντες γε ἐπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ’ <sup>91</sup> ἄκοντας

enallage of gender, *MV*. or ἀπόδοσιν may be supplied. Plato considered this expedition unjustifiable; ποίῳ δικαίῳ χράμενος Ξέρξης ἐπὶ τὴν Ἑλλάδα ἐστράτευσεν, ἢ ὁ πατήρ αὐτοῦ ἐπὶ τοὺς Σκύθας; *Go*. 86. *VK*.

84. ἐπὶ] namely, ὁ Πέρσης. *STG*.

85. ἄρξῃ ἀδικέων] *ἀδ.* is here a participle; though the preceding verb often has a genitive case to express the same sense; οὐκ ἄρχειν ἀδικῶν, ἀλλ’ ἀμύνασθαι τὸν ἄρξαντα, *Æl. H. A.* xvii, 24; v, 34; ἂν τις τύπτῃ τινὰ ἄρχων χειρῶν ἀδικῶν, an Old Law in *Dem. c. Ar.* p. 410: *WE*. it occurs with ἀδικίης, i, 130; vi, 119: *SW*. ἄρχειν is constructed with participles, when it signifies ‘to be the first to do.’ *MA*, 549, 8. ὑπάρχειν has the same construction, ix, 78, 97; οἱ ἐμὲ ὑπῆρξαν ἄδικοι ποιεῦντες, vii, 8, 2. *WE*. s. iv, 1, 2.

86. οὐ πεισόμεθα] ought here to have the sense of οὐκ ἐδόσαμεν, ‘we will not suffer it or allow of it:’ but the following conjectures have been proposed, σφέ τισόμεθα, *VK*. οὐ παυσόμεθα, *SW*. οὐκ ὑπησόμεθα, *GAI*. οὐ κατακεισόμεθα, *STG*.

87. ἴδωμεν] und. *Æn. STG*.

88. Τανάϊδος] The Don: see *A. LR*.

89. Μαιῆτιν] The lake Mæotis is now the Sea of Azoph or Zabache. *A. LR*.

90. τῆς βασιλιῆς] i.e. τῶν βασιλιῶν Σκυθέων, *STG*. φυλῆς may be understood.

91. εἰ... ἀλλ’] ‘though... yet;’ εἰ γὰρ πρότερον εἶναι δημότης, ἀλλ’ ἐν τῷ παρόντι εἶναι αὐτῶν βασιλεὺς, ii, 172; *Pla. A.* ii, p. 148, c; *Xen. C.* i, 3, 6; viii, 6, 18; *A.* ii, 5, 3; *STG*. εἰ μὴ πλέον, ἀλλὰ μίαν ἡμέραν δόντες αὐτοῖς,

‘ἐκπολεμῶσαι.<sup>92</sup> μετὰ δὲ τοῦτο, ὑποστρέφειν ἐς τὴν σφετέρην, καὶ ἐπιχειρεῖν, ἣν δὴ βουλευομένοισι δοκέη.’ (121) Ταῦτα οἱ Σκύθαι βουλευσάμενοι, ὑπηντίαζον τὴν Δαρείου στρατὴν, προδρόμους ἀποστείλαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἀμάξας, ἐν τῇσί σφι δαιαῖτο τὰ τέκνα τε καὶ αἱ γυναῖκες πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐς φορεῖν ἱκανὰ ἦν, τοσαῦτα ὑπολιπόμενοι<sup>93</sup>, τὰ ἄλλα ἅμα τῇσι ἀμάξεσι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέῳ ἐλαύνειν. ταῦτα μὲν δὴ προεκομίζετο. (122) Τῶν δὲ Σκυθίων οἱ πρόδρομοι, ὡς εἶδον τοὺς Πέρσας ὅσον τε<sup>94</sup> τριῶν ἡμερῶν ὁδὸν ἀπέχοντας ἀπὸ τοῦ Ἰστροῦ, οὗτοι μὲν, τούτους εὐρόντες, ἡμέρης ὁδῶν προέχοντες, ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φυόμενα λεαίνοντες.<sup>95</sup> οἱ δὲ Πέρσαι, ὡς εἶδον ἐπιφάνεισαν τῶν Σκυθίων τὴν ἵππον, ἐπήϊσαν κατὰ στίβον αἰεὶ ὑπαγόντων<sup>96</sup> καὶ ἔπειτα, πρὸς γὰρ τὴν μίαν τῶν μοιρῶν ἴθυσαν<sup>97</sup>, οἱ Πέρσαι ἐδίωκον πρὸς<sup>97</sup> ἧν τε καὶ τοῦ Ταναΐδος. διαβάντων δὲ τούτων τὸν Ταναῖν ποταμὸν, οἱ Πέρσαι ἐπιδιαβάντες<sup>98</sup> ἐδίωκον<sup>98</sup> ἐς τὸ, τῶν Σαυροματίων τὴν χώραν διεξελθόντες, ἀπίκοντο ἐς τὴν τῶν Βουδίνων. (123) Ὅσον μὲν δὴ χρόνον οἱ Πέρσαι ἦσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυροματίδος χώρας, οἱ δὲ εἶχον οὐδὲν σινέεσθαι<sup>99</sup>, ἅτε τῆς χώρας εὐσύνης χέρσου<sup>99</sup> ἐπεὶ τε δὲ ἐς τὴν τῶν Βουδίνων χώραν ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεϊ, ἐκλελοιπότες τῶν Βουδίνων καὶ κεκνωμένου τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες, εἶποντο αἰεὶ τὸ πρόσω<sup>100</sup> κατὰ στίβον<sup>100</sup> ἐς δ, διεξελθόντες ταύτην, ἐς τὴν ἐρήμον ἀπίκοντο. (124) Ἐπεὶ ὦν ὁ Δαρεῖος ἦλθε ἐς τὴν

H. i, 7, 20. *SD* understands καὶ after εἰ, ‘even though.’

92. ἐκπολεμῶσαι] und. ἐβουλεύοντο. *STG*.

93. ὑπολιπόμενοι] vi, 7. *WE*.

94. ὅσον τε] ἀπέχοντος αὐτοῦ ὅσον ἐβδομήκοντα σταδίων Σάρδων, *Arr. Al.* i, 18; *Pla. Phdr.* 6; and, followed by the preposition ἐς pleonastically, *Pau.* vii, p. 421, 35. *HGV*, on *VG*, iii, 9, 11. *Homer* and *Herodotus* add τε to ὅσον; *HE*. for instance, ὅσον τ’ ἔργων, *O. I.* 325; *K*, 167. In these expressions the antecedent, τόσον διάστημα, is to be understood, *DAM.* as in iv, 139, 87; i, 27, 90.

95. λεαίνοντες] ἐκτρίβοντες, *Hes. s.* iv, 120; λεῖναί τε καὶ ἐκτρίβει τῶν Λογγιβάρων τὴν δύναμιν, *Men. Ex. L.* p. 102. *WE*.

96. ἴθυσαν] *Aeschylus* supplies the accusative case, Κόρον καὶ ἴθυνε στρατὸν, *P.* 779; so *Ἰ. Ὀδρ.* 417; compare *Eur. C.* 14; *Hel.* 1610. *BL*.

98. ἐπιδιαβάντες] vi, 70, 29; ‘crossing over after them.’ It would seem that there must have been a ford at this place. *LR*. As the journey to the Tanais was one of twenty days to an expeditious traveller, the Persian army would be much longer than that on its march. *WE*. Darius perhaps never went so far, but either fancied, or represented, the Hypanis or the Borysthenes to be the Tanais. *PM. SW*.

99. σινέεσθαι] v, 81; *WE*. x, 13 *SW*.

100. τὸ πρόσω] und. ἐς: s. i, 5, 34; 36; *MA*, 282. τοῦ πρόσω, *Xen. A.* i, 3, 1. (nn.)

ἐρῆμον, πανσάμενος τοῦ δρόμου<sup>1</sup>, ἴδρυνε τὴν στρατιὴν ἐπὶ ποταμῷ Ὀάρῳ<sup>2</sup>· τοῦτο δὲ ποιήσας, ὁκτὼ τεῖχεα<sup>3</sup> ἐτείχεε μεγάλα, ἴσον ἀπ' ἀλλήλων ἀπέχοντα, σταδίους ὡς ἐξήκοντα μάλιστα κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σῶα ἦν. ἐν  $\phi$ <sup>4</sup> δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι, περιελθόντες τὰ κατύπερθε, ὑπέστρεφον ἐς τὴν Σκυθικὴν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό σφι, οὕτω δὴ ὁ Δαρεῖος τεῖχεα μὲν ἐκείνα ἡμέτερα μετήκε· αὐτὸς δὲ ὑποστρέψας ἦγε πρὸς ἐσπέρην, δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι, καὶ πρὸς ἐσπέρην σφέας φεύγειν. (125) Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν, ὡς ἐς τὴν Σκυθικὴν ἀπῆκετο, ἐνέκυρσε ἀμφοτέρῃσι τῇσι μοίρῃσι τῶν Σκυθῶν· ἐντυχὼν δὲ, ἐδῶκε ὑπεκφέροντας<sup>5</sup> ἡμέρης ὁδῷ. καὶ, οὐ γὰρ ἀνίεε<sup>6</sup> ἐπιὼν ὁ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφενγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην· πρώτην δὲ, ἐς τῶν Μελαγχλαίων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἱ τε Σκύθαι καὶ οἱ Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους. ταραχθέντων δὲ καὶ τούτων, ὑπῆγον ἐπὶ τὴν Νευρίδα. ταρασσομένων δὲ καὶ τούτων, ἦισαν ὑποφεύγοντες οἱ Σκύθαι ἐς τοὺς Ἀγαθύρσους. Ἀγαθύρσοι δὲ, ὁρέοντες καὶ τοὺς ὁμοίους φεύγοντας ὑπὸ Σκυθῶν καὶ τεταραγμένους, πρὶν ἢ σφι ἐμβαλεῖν τοὺς Σκύθας, πέμψαντες κήρυκα, ἀπηγόρευον<sup>7</sup> Σκύθησι· μὴ ἐπιβαίνειν τῶν σφετέρων οὖρων, προλέγοντες· ὡς, εἰ πευρήσονται<sup>8</sup> ἐσβαλόντες, σφίσι πρῶτα διαμαχίσονται. Ἀγαθύρσοι μὲν, προεῖπαντες ταῦτα, ἐξοθήεον ἐπὶ τοὺς οὖρους, ἐν νῷ ἔχοντες ἐρύκειν τοὺς ἐπιόντας· Μελάγχλαινοι δὲ καὶ Ἀνδροφάγοι καὶ Νευροὶ, ἐσβαλόντων τῶν Περσῶν ἅμα Σκύθησι, οὔτε πρὸς ἀλκὴν ἐτράποντο<sup>9</sup>, ἐπιλαθόμενοι τε τῆς ἀπειλῆς, ἔφενγον αἰεὶ τὸ πρὸς βορέῳ ἐς τὴν ἐρῆμον τεταραγμένοι. οἱ δὲ Σκύθαι ἐς μὲν τοὺς Ἀγαθύρσους οὐκέτι, ἀπείπαντας<sup>10</sup>, ἀπικνέοντο· οἱ δὲ ἐκ τῆς Νευρίδος χώρας ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσῃσι.

1. πανσάμενος τοῦ δρόμου] iv, 126; π. πλάσης, ib. w. τῆς διάρυχος, ii, 159. WE.

2. Ὀάρῳ] REN makes this the Wolga; but it is a river no longer in existence. LR.

3. τεῖχεα] 'forts,' v, 125, 4; 'a fortress,' v, 34, 91; LR. Xen. H. ii, 1, 25; Liv. iv, 21, 6.

4. ἐν  $\phi$ ] iii, 105; vi, 89; und. χρόνῳ, STG. 'whilst,' MA, 577. Soph. Tr. 946; Thu. vii, 29; VG. SH. ἐν  $\phi$  ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει, St John v, 7: BO, 320. it is followed

by ἐν τούτῳ, vi, 89, 67; Xen. C. ii, 6. HGV, on VG, ix, 3, 11.

5. ὑπεκφέροντας] 'withdrawing out of sight:' s. iv, 120. SW.

6. ἀνίεε] The form ἀνίεε also occurs, for the imperfect, ii, 113; iv, 152; and for the present, iv, 28. WE. SW. MA, 207, 6. This verb is constructed with a participle; MA, 549, 8.

9. πρὸς ἀλκὴν ἐτράποντο] iii, 78; ἐκπλαγέντες, οὐδὲ ὀλίγον ἐς ἀ. τραπέντες, ἐγκλίνουσιν· ἔστι δὲ οἱ καὶ διέφυγον ἐς τὰ ὄρεα, Arr. I. 24; App. xi, 34. WE.

(126) Ὡς δὲ πολλὸν<sup>11</sup> τοῦτο ἐγένετο καὶ οὐκ ἐπαύετο, πέμψας Δαρειὸς ἱππεία παρὰ τὸν Σκυθῶν βασιλέα Ἰδάνθουρον, ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν<sup>12</sup>, τί φεύγεις αἰεὶ, ἐξόν<sup>13</sup> τοι τῶνδε τὰ ἕτερα “ποιεῖν; εἰ μὲν γὰρ ἀξιόχρεος<sup>14</sup> δοκέεις εἶναι σεωντῇ τοῖσι ἔμοισι “πρήγμασι ἀντιωθῆναι, σὺ δὲ, στάς τε καὶ πανσάμενος πλάνης, “μάχεσθαι.<sup>15</sup> εἰ δὲ συγγινώσκειαι εἶναι<sup>16</sup> ἥσσω, σὺ δὲ, καὶ οὕτω “πανσάμενος τοῦ δρόμου, δεσπότη τῷ σῷ δῶρα φέρων γῆν τε καὶ “ὑδωρ<sup>17</sup>, ἔλθῃ ἐς λόγους.” (127) Πρὸς ταῦτα ὁ Σκυθῶν βασιλεὺς Ἰδάνθουρος ἔλεγε τάδε·<sup>18</sup> “Οὕτω τὸ ἐμὸν ἔχει, ὦ Πέρσαι “ἐγὼ οὐδένα κω ἀνθρώπων δέϊσας ἔφηνον, οὔτε πρότερον, οὔτε νῦν “σε φεύγω, οὐδὲ τι νεώτερόν εἰμι ποιήσας νῦν ἢ καὶ ἐν εἰρήνῃ “ἔωθεα ποιεῖν. ὅ τι<sup>19</sup> δὲ οὐκ αὐτίκα μάχομαί τοι, ἐγὼ καὶ τοῦτο “σημανέω· ἡμῖν οὔτε ἄσπεα<sup>20</sup> οὔτε γῇ πεφυτευμένη ἐστὶ, τῶν πέρι “δείσαντες, μὴ ἀλψή ἢ καρῇ, ταχύτερον<sup>21</sup> συμμίσγοιμεν ἂν ἐς “μάχην ὑμῖν· εἰ δὲ δέοι πάντως ἐς τοῦτο<sup>22</sup> κατὰ τάχος ἀπικνέεσθαι, “τυγχάνουσι ἡμῖν ἐόντες τάφοι πατρώϊοι<sup>23</sup>, φέρετε, τούτους ἀνευ- “ρόντες, συγχέειν πευᾶσθε αὐτούς· καὶ γνώσεσθε τότε, εἴτε ὑμῖν “μαχισόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχισόμεθα. πρότερον δὲ, “ἢν ἡμέας λόγος αἰρῇ, οὐ συμμιζομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα

10. ἀπειπντας] ‘since they forbade it;’ iii, 153; WE. ἀπαγορεύσαντας. SW. The country of the Agathyrai had a strong natural defence in the Alpine chain, now known by the name of the Carpathian mountains. LR.

11. πολλὸν] ὥς δὲ π. ἦν τοῦτο τὸ ἔπος, ii, 2; STG. i, 98, 16.

12. δαιμόνιε ἀνδρῶν] viii, 48; ‘most extraordinary of men;’ δ. ξείνων, Hom. O. x, 443; with a genitive case because it partakes of the nature of a superlative: DAM. sancte deorum, Vir. Æ. iv, 576. SH, on BO, 116.

14. ἀξιόχρεος] v, 65; SW. Ionic = ἀξιόχρεως.

16. συγγινώσκειαι εἶναι] The infinitive is here used for the participle. MA, 650, obs. 3.

17. γῆν τε καὶ ὕδωρ] τὸ δίδόναι γ. κ. δ. δουλεύειν ἐστὶ, Arist. Rh. ii, 24; it was an acknowledgment of supremacy by land and by sea. The commission given to Holofernes by Nebuchadnezzar directed him to order the refractory nations ἐτοιμάζειν γ. κ. δ. lxx, Judith ii, 7. Compare vi, 48; vii,

32; 131...136; with Liv. xxxv, 17. BNS.

18. τάδε] This speech is remarkable for its natural simplicity; and is peculiarly adapted to the Scythian king, in whose mouth Herodotus has placed it. VK. WE.

20. οὔτε ἄσπεα] And so Artabanus had before told his brother, iv, 83. Euphorus speaks of them as οὐδὲν ἔχοντες ὑπὲρ οὗ δουλεύουσιν, in Str. vii, p. 464, Δ. They told Sesostrius ‘tam opulenti populi ducem stolidi adversus inopes occupasse bellum: quod belli certamen anceps, præmia victoriæ nulla, damna manifesta sint,’ Jus. ii, 3. VK.

21. ταχύτερον] MA, 130, 1.

22. τοῦτο] i. e. τὸ μάχεσθαι. STG.

23. τάφοι πατρώϊοι] δῆλται προγόνων, Æsch. P. 411; parentum monumenta, Charis. in Ru. Lu. p. 98; BL. responderunt ‘se nec urbes ullas, nec agros cultos, pro quibus dimicaret, habere: ceterum cum ad parentum suorum monumenta venissent, scititum quemadmodum Scythæ præliari solerent,’ Max. v, 4. WE.

“εἰρήσθω” δεσπότης δὲ ἐμὸν Δία τε ἐγὼ νομίζω, τὸν ἐμὸν πρόγονον, καὶ Ἰστίην, τὴν Σκυθέων βασιλείαν, μόνον εἶναι. σοὶ δὲ, ἀντὶ μὲν δώρων γῆς τε καὶ ὕδατος, δῶρα πέμψω τοιαῦτα, οἷά σοι πρέπει “ἐλθεῖν” ἀντὶ δὲ τοῦ <sup>24</sup>, ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν <sup>25</sup> “λέγω.” Ὁ μὲν δὲ κήρυξ οἰχώκεε <sup>26</sup> ἀγγελέων ταῦτα Δαρείφ. (128) Οἱ δὲ Σκυθέων βασιλῆες, ἀκούσαντες τῆς δουλοσύνης τὸ οὐνομα, ὀργῆς ἐπλήσθησαν. τὴν μὲν δὲ μετὰ Ξανροματέων μοῖραν ταχθεῖσαν, τῆς ἤρχε Σκώπασις, πέμπουσι, Ἰωσι κελεύοντες ἐς λόγους ἀπικέσθαι τούτοις, οἱ τὸν Ἰστρον ἔξευγμένον ἐφρούρουσιν αὐτῶν δὲ τοῖσι ὑπολειπομένοις <sup>27</sup> ἔδοξε πλανᾶν <sup>28</sup> μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοις <sup>29</sup> ἐπιτιθεσθαι. <sup>30</sup> γυμῶντες <sup>31</sup> ὧν σῖτα ἀναιρεομένους τοὺς Δαρείου, ἐποίουν τὰ βεβουλευμένα. ἡ μὲν δὲ ἵππος τὴν ἵππον αἰεὶ τρέπεσκε <sup>32</sup> ἡ τῶν Σκυθέων· οἱ δὲ τῶν Περσέων ἱππὸται φεύγοντες ἐσέπικτον ἐς τὸν πεζόν· ὁ δὲ πεζὸς ἂν ἐπεκούρει· οἱ δὲ Σκύθαι, ἐσάραξαντες τὴν ἵππον, ὑπέστρεφον, τὸν πεζὸν φοβεόμενοι. ἐποιεῦντο δὲ καὶ τὰς νύκτας παραπλησίας προσβολὰς οἱ Σκύθαι. (129) Τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον <sup>33</sup>, καὶ τοῖσι Σκύθῃσι ἀντίξουν, ἐπιτιθεμένοις τῷ Δαρείου στρατοπέδῳ, θῶμα μέγιστον ἐρέω, τῶν τε ὄνων ἢ φωνῇ καὶ τῶν ἡμίονων τὸ εἶδος. οὔτε γὰρ ὄνον <sup>34</sup> οὔτε ἡμίονον <sup>35</sup> γῇ ἢ Σκυθικῇ φέρει, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ τὰ ψύχρα. ὑβρίζοντες <sup>36</sup> ὧν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων· πολλάκις δὲ, ἐπελαυνόντων <sup>37</sup> ἐπὶ τοὺς Πέρσας, μεταξύ

24. ἀντὶ δὲ τοῦ] The neuter article often stands before an entire proposition. *MA*, 279.

25. κλαίειν] The Attics used the euphemism of χαίρειν λέγω or κελεύω; Bias says ‘Ἀλυστήρ κελεύω κρόμυα ἐσθίειν’, *Diog. L. i*, 83; *VK*. *jubeo plorare*, *Hor. i S. x*, 91. *TX. s. vi*, 23, 24.

26. οἰχώκεε] with *ω* for *η*. *MA*, 183, 6.

27. ὑπολειπομένοις] those under *Idanthysus* and *Taxacis*. *LAU*.

28. πλανᾶν] ‘to cause to wander,’ i. e. by leading them about the country. *SW*.

29. σῖτα ἐκάστοτε &c.] ‘as often as they were foraging.’ *SW*.

31. γυμῶντες] ‘watching, observing.’ *Eur. Ph.* 1271; *ἐπισκοποῦντες*, *Schol. SW*. τὸ γυμᾶν καὶ τὸ σκοπεῖν, ταῦτον, *Pla. Cra.* 6;

*Æsch. Th.* 3; 25; *WE. Soph. CE. R.* 300. *MV*.

32. τρέπεσκε] The Cossack cavalry still resembles that of the Scythians; *s. MT*, vi, 3.

32. σύμμαχον] συντυχίῃ τοῖσι μὲν κακῇ, τοῖσι δὲ σύμμαχος, *v*, 65, 15. *WE. s. i*, 174, 55.

33. ὄνον] The ass was so common among the Hyperboreans, that they even sacrificed hecatombs of asses, *Pin. P. x*, 51; *Call. fr.* 187; 188.

34. ἡμίονον] ‘mule;’ literally ‘half ass.’

35. ὑβρίζοντες] σκυρτῶντες. *ΓΛ*. It also refers to their braying. *WE. s. i*, 189; *SD*, on *X. A. v*, 8, 3.

36. ἐπελαυνόντων] τῶν Σκυθέων. *STG*.

37. μεταξύ] i. e. πρὶν ἢ τοὺς Σκύθας ἐλθεῖν πρὸς τοὺς Πέρσας, καὶ συμπλακῆναι αὐτοῖς. *STG*.

ὅπως ἀκούσειαν<sup>38</sup> οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐπαράσσοντό τε ὑποστρεφόμενοι, καὶ ἐν θώματι ἔσκον, ὀρθὰ ἰσάντες τὰ ὄτα<sup>39</sup>, ἅτε οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης, οὔτε ἰδόντες τὸ εἶδος. ταῦτα μὲν νυν ἐπὶ σμικρὸν τι ἐφέροντο<sup>40</sup> τοῦ πολέμου. (130.) Οἱ δὲ Σκύθαι, ὅπως τοὺς Πέρσας ἴδοιεν τεθορυβημένους<sup>41</sup>, ἵνα παραμένειν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ, καὶ παραμένοντες ἀνίστατο, τῶν πάντων ἐπιδεῦες<sup>42</sup> ἔόντες, ἐποίεον τοιάδε· ὅπως τῶν προβάτων<sup>43</sup> τῶν σφετέρων αὐτῶν<sup>44</sup> καταλίποιεν<sup>45</sup> μετὰ τῶν νομέων, αὐτοὶ ἂν ὑπεξήλαινον ἐς ἄλλον χῶρον, οἱ δὲ ἂν Πέρσαι ἐπελθόντες λάβουσιν τὰ πρόβατα, καὶ λαβόντες ἐπήρουντο<sup>46</sup> ἂν τῷ πεποιημένῳ.

(131) Πολλάκις δὲ τοιούτου γινομένου, τέλος Δαρειὸς τε ἐν ἀπορίῃσι εἶχετο· καὶ οἱ Σκυθῶν βασιλῆες, μαθόντες τοῦτο, ἔπεμπον<sup>47</sup> κήρυκα, δῶρα Δαρεῖφ φέροντα, ὄρνιθὰ τε καὶ μῦν καὶ βάτραχον καὶ δίστους πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐκειρώτεον τὸν νόον<sup>48</sup> τῶν διδομένων· ὁ δὲ ‘οὐδὲν’ ἔφη ‘οἱ ἐπεστάλθαι ἄλλο ἢ ‘δόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας’ ἐκέλευε, ‘εἰ σοφοὶ εἰσι, γῶναι τὸ<sup>49</sup> ἐθέλει<sup>50</sup> τὰ δῶρα λέγειν.’ ταῦτα ἀκούσαντες, οἱ Πέρσαι ἐβουλεύοντο. (132) Δαρεῖον μὲν νυν ἡ γνῶμη ἔην, ‘Σκύθας ἐνωτῷ δίδοναι σφέας τε αὐτοὺς καὶ γῆν τε ‘καὶ ὕδωρ’ εἰκάζων<sup>51</sup> τῇδε, “ὥς μῦς μὲν ἐν γῇ γίνεται, καρπὸν

38. ἀκούσειαν] *MA*, 193, 6.

39. ὀρθὰ ἰσάντες τὰ ὄτα] ἵππος εὐγενὴς ἐν τοῖσι θειοῖσι ὀρθὸν οὐς ἰστυγῶν, *Soph. E.* 25. *VK*. “The fiery courser, when he hears from far The sprightly trumpets and the shouts of war, Pricks up his ears,” *Dryden, V. G.* iii, 130.

40. ἐφέροντο] Understand of Πέρσαι. ‘The Persians then gained for themselves these advantages, of some slight moment in the war.’ *SW. GAI*.

41. τεθορυβημένους] und. ἅτε δὴ ὁρμημένους ἐκ τῆς χάρης Σκυθικῆς ἐξίεναι. *STG*.

42. ἐπιδεῦες] Homeric = ἐπιδεῖς, *WE. O. φ.* 185; 253; *Ω*, 170. The same as ἐνδεῖς, *Eur. Ph.* 713. *DAM*.

43. τῶν προβάτων] und. μέρος τι, ‘a part only of their flocks. *MA*, 356, *b*.

45. καταλίποιεν] If the Scythians had driven off all their flocks, the Persians, despairing of subsistence, would have retired to save themselves from starvation. The few sheep left were

not sufficient to alleviate the famine, which began to distress the army of the invaders; but were just enough to decoy Darius on, and to involve him in greater perplexity, till the bridge should be broken down in his rear. *LR. SW*.

46. ἐπήρουντο] ‘were elated.’

47. ἔπεμπον] Δαρεῖφ Σκύθαι, ἐπερχομένῳ αὐτῶν τῇ χάρῃ, ἔπεμψαν ὄρνιν καὶ δίστον καὶ βάτραχον, *Ath.* viii, 9. *VK*.

48. τὸν νόον] ‘the meaning;’ τὴν διάνοιαν, ii, 162. *STG*.

50. ἐθέλει] or βούλεται; i. e. τί διανοηθέντες, or πρὸς τί ἀφορῶντες, or τίνοι ποτὲ γνῶμη χράμενοι ἔπεμπον. The same expression occurs ii, 13; v, 80; vi, 37, 12; *Eur. Hl.* 860; 868; δίδνται τοῦτο τὸ ἔπος, ii, 30; τοῦτο φρονεῖ ἡ ἀγωγὴ, *Thu. v.* 85; *VK*. compare *St Matthew ix*, 13.

51. εἰκάζων] instead of εἰκάζοντας to agree with Δαρεῖον, or εἰκάζουσα to agree with γνῶμη, the nominative mas-

“ τὸν αὐτὸν <sup>52</sup> ἀνθρώπῳ σιτεόμενος, βάτραχος δὲ ἐν ὕδατι, ὄρνις  
 “ δὲ μάλιστα ἔοικε <sup>53</sup> ἵππῳ· τοὺς δὲ δίστοους, ὡς τὴν ἐωυτῶν ἀλκὴν,  
 “ παραδιδούσι.” αὕτη μὲν Δαρεῖφ ἢ γνώμῃ ἀπεδέδεκτο· συνεστήκεε <sup>54</sup>  
 δὲ ταύτῃ τῇ γνώμῃ ἢ Γωβρύεω, τῶν ἀνδρῶν τῶν ἐπτά <sup>55</sup> ἐνὸς τῶν  
 τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “ ἦν μὴ <sup>56</sup>, ὄρνιθες  
 “ γενόμενοι, ἀναπτῆσθε ἐς τὸν οὐρανόν, ὧ Πέρσαι, ἦ, μύες γενόμενοι,  
 “ κατὰ τῆς γῆς <sup>57</sup> καταδύητε, ἦ, βάτραχοι γενόμενοι, ἐς τὰς λίμνας  
 “ ἐσπῆδῆσητε, οὐκ ἀπονοστήσετε ὅπισω, ὑπὸ τῶνδε τῶν τοξευμάτων  
 “ βαλλόμενοι.” Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἵκαζον. (133) Ἡ δὲ  
 Σκυθέων μία μοῖρα, ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν  
 λίμνην φρουρεῖν, τότε δὲ ἐπὶ τὸν Ἴστρον Ἰωσι ἐς λόγους ἐλθεῖν,  
 ὡς ἀπῆκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε· “ Ἄνδρες Ἰῶνες, ἐλευθερίην  
 “ ὑμῖν ἤκομεν φέροντες, ἥνπερ γε ἐθέλητε ἐσακοῦν. πυνθανόμεθα  
 “ γὰρ Δαρεῖον ἐντελῆσθαι ὑμῖν, ἐξήκοντα ἡμέρας μούνας φρουρή-  
 “ σαντας τὴν γέφυραν, αὐτοῦ μὴ παραγινόμενου ἐν τούτῳ τῷ χρόνῳ,  
 “ ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρεν. νῦν ὧν ὑμεῖς, τάδε ποιεῦντες,  
 “ ἐκτὸς μὲν ἔσεσθε πρὸς ἐκείνου αἰτίης, ἐκτὸς δὲ πρὸς ἡμέων· τὰς  
 “ προκειμένας ἡμέρας παραμείναντες, τὸ ἀπὸ τούτου ἀπαλλάσ-  
 “ σεσθε.” Οὗτοι μὲν νῦν, ὑποδεξαμένων Ἰώνων ποιήσειν ταῦτα,  
 ὅπισω τὴν ταχίστην ἐπέλγοντο. (134) Πέρσῃσι δὲ, μετὰ τὰ δῶρα  
 τὰ ἐλθόντα Δαρεῖφ, ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι περὶ  
 καὶ ἵπποισι, ὡς συμβαλέοντες· τεταγμένοισι δὲ τοῖσι Σκύθῃσι λαγὸς  
 ἐς τὸ μέσον διῆξε· <sup>58</sup> τῶν δὲ, ὡς ἕκαστοι ὥρεον τὸν λαγόν, ἐδίωκον.  
 παραχθέντων δὲ τῶν Σκυθέων καὶ βοῇ χρεωμένων, εἶρετο ὁ Δαρεῖος  
 τῶν ἀντιπολέμων τὸν θόρυβον· πυθόμενος δὲ σφεας τὸν λαγὸν διώ-  
 κοντας, εἶπε ἄρα πρὸς τούσπερ ἑώθεε <sup>59</sup> καὶ τὰ ἄλλα λέγειν· “ Οὔτοι  
 “ ὧνδρες ἡμέων πολλὸν καταφρονέουσιν, καὶ μοι νῦν φαίνεται Γωβρύης

culine is used by a reference to the thing signified; namely *ἔγνω Δαρεῖος*. *VK.* Ἰστιαῖον (ἢν γνώμῃ) ἐναντὶ ταύτῃ, *λέγοντος*, iv, 137.

53. *μ. ἔοικε* in point of swiftness.

54. *συνεστήκεε* i, 208, 58; ὁ δὲ Γωβρύας ἀπεδείκνυτο γνώμην ταύτῃ τῇ γνώμῃ ἐναντίην, as in i, 207. *STG.*

55. τῶν ἀνδρῶν τῶν ἐπτά] Had the adjective preceded the substantive, the first article only would have been requisite; *MA.* 276. iii, 153; and here, as there, ἐνὸς might be understood. *WE.*

56. ἦν μὴ] ἦν μὴ με φεύγων ἐκφύγησ πρὸς αἰθέρα, *Eur. Ph.* 1231; [O. 1610;

*M.* 1293; *Ar. Av.* 349; (nn.) *ED.*] *quadrigas si nunc inscendas Jovis, atque hinc fugias, ita vix poteris effugere infortunium*, *Plau. Am.* i, 1, 294. *VK.* “ Prepare thyself a burrow under ground, or a ladder in the sky,” *Carmen Tograi*, 31.

57. κατὰ τῆς γῆς] *Arist. Pl.* 238; *N.* 189; *Eur. Hi.* 1363; *ἔδω κατὰ γῆς*, *Pla. Ti.* 6; *VK. MA.* 581, 3. *γαῖαν δύναι*, *Hom. Il.* Z, 19.

58. διῆξε] *σπασμὸς δ. πλευρῶν*, *Soph. Tr.* 1099; *Æsch. P. V.* 134; *ἄρμῃσε*, *Hes. BL.* Δαρεῖος παρετάσσετο Σκύθαις· λαγὼς δ. παρὰ τὴν Σκυθικὴν φδ. λαγγα, *Poly. vii*, 10, 1. *VK.*



“ εἶπαι περὶ τῶν Σκυθικῶν δώρων ὀρθῶς. ὥς ὦν οὕτως ἤδη δοκεόν-  
 “ των<sup>60</sup> καὶ αὐτῷ μοι<sup>61</sup> ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅπως ἀσφαλῶς  
 “ ἡ κομιδὴ ἡμῖν ἔσται τὸ ὀπίσω.” Πρὸς ταῦτα Γωβρύης εἶπε· “ ὦ  
 “ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν  
 “ τὴν ἀπορίην· ἐλθὼν δὲ, μᾶλλον ἐξέμαθον, ὁρέων αὐτοὺς ἐμπαί-  
 “ ζοντας ἡμῖν. νῦν ὦν μοι δοκεῖ, ἐπὶ τὰ χίστα νῦξ ἐπέλθῃ<sup>62</sup>,  
 “ ἐκκαύσαντας τὰ πυρὰ, ὥς καὶ ἄλλοτε ἐώθαμεν ποιεῖν, τῶν στρα-  
 “ τιωτῶν τοὺς ἀσθενεστάτους ἐς τὰς τάλαιπωρίας<sup>63</sup> ἐξαπατήσαντας,  
 “ καὶ τοὺς ὄνους πάντας καταδήσαντας, ἀπαλλάσσεσθαι· πρὶν ἢ καὶ  
 “ ἐπὶ τὸν Ἴστρον ἰθῦσαι Σκύθας λύσοντας τὴν γέφυραν, ἢ καὶ τι  
 “ ἴωσι δόξαι τὸ ἡμέας οἶόν τε ἔσται ἐξεργάσασθαι.” Γωβρύης μὲν  
 ταῦτα συνεβούλευε.

(135) Μετὰ δὲ, νύξ τε ἐγένετο, καὶ Δαρεῖος ἐχρᾶτο τῇ γνώμῃ  
 ταύτῃ· τοὺς μὲν καματηροὺς<sup>64</sup> τῶν ἀνδρῶν, καὶ τῶν ἦν ἐλάχιστος  
 ἀπολλυμένων λόγος<sup>65</sup>, καὶ τοὺς ὄνους πάντας καταδήσας, κατέλιπε  
 αὐτοῦ ταύτῃ<sup>66</sup> ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὄνους καὶ  
 τοὺς ἀσθενεῖς τῆς στρατιῆς τῶνδε εἵνεκεν, ἵνα οἱ μὲν ὄνοι βοὴν  
 παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς μὲν εἵνεκεν κατελίποντο,  
 προφάσιος<sup>67</sup> δὲ τῆσδε· δῆλα δὲ<sup>68</sup>, αὐτὸς μὲν σὺν τῷ καθαρῷ<sup>69</sup> τοῦ  
 στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι, οὗτοι δὲ τὸ στρατόπεδον  
 τούτου τὸν χρόνον ῥυνοῖατο. ταῦτα τοῖσι ὑπολειπομένοισι ὑποθέμενος  
 ὁ Δαρεῖος, καὶ πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπέειπε ἐπὶ τὸν Ἴστρον.  
 οἱ δὲ ὄνοι, ἐρημωθέντες τοῦ ὀμίλου, οὕτω μὲν δὴ μᾶλλον πολλῷ  
 ἴεσαν τῆς φωνῆς<sup>70</sup> ἀκούσαντες<sup>71</sup> δὲ οἱ Σκύθαι τῶν ὄνων, πάγχυ  
 κατὰ χώραν<sup>72</sup> ἤλπιζον τοὺς Πέρσας εἶναι. (136) Ἡμέρης δὲ  
 γενομένης, γνόντες οἱ ὑπολειφθέντες, ὥς προδοδόμενοι εἶεν ὑπὸ  
 Δαρείου, χεῖράς τε προτείνοντο τοῖσι Σκύθῃσι, καὶ ἔλεγον τὰ κατή-  
 κοντα·<sup>73</sup> οἱ δὲ, ὥς ἤκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἶ  
 τε δύο μοῖραι τῶν Σκυθῶν καὶ ἡ μία<sup>74</sup>, Σαυρομάται τε καὶ Βουδῖνοι

62. ἐπέλθῃ] ‘shall have come on;’  
 viii, 11. W.E.

63. ἐς τὰς τάλαιπωρίας] i. e. ἐς τὸ  
 φέρειν τὰς τ. STG.

64. καματηροὺς] the same as ἀσθε-  
 νέας which follows. SW.

65. τῶν ἦν ἐ. ἂ. λ.] στρατιῆς, τῆς  
 οὐδεμία ἔσται ὥρῃ ἀπολλυμένης, iii,  
 155. STG.

67. προφάσιος] repeat εἵνεκεν from  
 what precedes, in the same sense as  
 διὰ πρόφασιν τοιγύνηδε: vii, 230. SW.

68. δῆλα δὲ] ‘to wit:’ after this  
 word understand ὅτι, SW. δῆλα γὰρ  
 δὴ ὅτι, i, 207.

70. ἴεσαν τῆς φωνῆς] μηδεμίαν φω-  
 νὴν ἰέναι, ii, 2. The construction here  
 is ἴεσαν φωνὴν μᾶλλον τῆς εἰδυμένης  
 φωνῆς. SW.

71. ἀκούσαντες] καὶ τὰς σκηνὰς  
 ἀκεραλοὺς ὁρῶντες, φόντο παρεῖναι τοὺς  
 Πέρσας· (Δαρεῖος γὰρ), ὅπως λάθοι  
 τοὺς Σκύθας, τὸ στρατόπεδον, ὥς εἶχεν,  
 ἐὰ κατὰ χώραν μένειν, Polyæ. vii, 10,  
 4. VK.

72. κατὰ χώραν] iv, 201, 72; Xen.  
 A. i, 5, 16; Arist. Pl. 367; ἐν τῇ  
 αὐτῇ χώρῃ; Liv. xxii, 41, f.

74. ἡ μία] ‘the third:’ compare iv,  
 120; 128; and 133. L.R. W.E.

καὶ Γελωνοὶ, ἐδίωκον τοὺς Πέρσας ἰθὺ<sup>75</sup> τοῦ Ἰστροῦ. ἅτε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ<sup>76</sup> ἑόντος πεζοῦ στρατοῦ, καὶ τὰς ὁδοὺς οὐκ ἐπισταμένον, ὥστε οὐ τετμημένων<sup>77</sup> τῶν ὁδῶν τοῦ δὲ Σκυθικοῦ, ἱππότῳ, καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένον· ἀμαρτόντες ἀλλήλων, ἔφθησαν πολλῶ οἱ Σκύθαι τοὺς Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι.<sup>78</sup> μαθόντες δὲ τοὺς Πέρσας οὐ κω ἀπιγμένους, ἔλεγον πρὸς τοὺς Ἰωνας ἑόντας ἐν τῇσι νηυσί· “Ἄνδρες Ἰωνες, αἱ τε ἡμέραι “ ὑμῖν τοῦ ἀριθμοῦ διοίχονται<sup>79</sup> καὶ οὐ ποιέετε γε δίκαια, ἔτι παρα- “ μένοντες. ἀλλ’, ἐπεὶ πρότερον δειμαίνοντες ἐμένετε, νῦν λύσαν- “ τες τὸν πόρον τὴν ταχίστην ἄπιτε χαίροντες ἐλευθέροι<sup>80</sup>, θεοῖσι “ τε καὶ Σκύθησι εἰδότες χάριν. τὸν δὲ πρότερον ἑόντα ὑμέων δε- “ σπότην ἡμεῖς παραστησόμεθα οὕτω, ὥστε ἐπὶ μηδामοῦς ἔτι ἀνθρώ- “ πους αὐτὸν στρατεύσασθαι.” (137) Πρὸς ταῦτα οἱ Ἰωνες ἐβουλεύοντο. Μιλτιάδεω<sup>81</sup> μὲν τοῦ Ἀθηναίου<sup>82</sup>, στρατηγέοντος καὶ τυραννεύοντος<sup>83</sup> Χερσονησιτέων<sup>84</sup> τῶν ἐν Ἑλλησπόντῳ, ἦν γινώμη, ‘ πείθεσθαι Σκύθησι, καὶ ἐλευθεροῦν Ἰωνήν’ Ἰστιάου<sup>85</sup> δὲ

75. ἰθὺ] *elaps* l. τῆς ἀρχῆς τῆς Τομύριος, i, 207; *SW*. iv, 120; ἰθὺς is the same, v, 64, 11. It is of very frequent occurrence in *Hom. I. M.* 106 &c.

76. τοῦ πολλοῦ] ‘the major part.’

77. τετμημένων] vii, 124, 13. Archelaus, on coming to the throne of Macedon, ὁδοὺς εὐθείας ἔρεμε, *Thu.* ii, 100. Philo uses the compound, πολυσχιθεὶς ἀνατέμνων ὁδοὺς, λεωφόρους ἀπάσας, de *M. O.* p. 14, v; ἐν ἀνοδίαις ἀπλανεῖς καὶ λεωφόρους ὁδοὺς ἀνατεμνῶν, *C. P.* p. 723, β. *WE. WS*. The phrase originated in the circumstance of armies on the march being preceded by pioneers to clear a road, and to cut their way through forests, &c.

78. ἔφθησαν... ἀπικόμενοι] ‘came to the bridge long before the Persians.’ *MA*, 553, 3. s. iii, 78, 18.

79. αἱ ἡμέραι... διοίχονται] i. e. ὁ ταχὺς ἀριθμὸς τῶν ἡμέρων ὑμῖν διοίχεται, *STG.* by enallage, *SW*.

80. χαίροντες ἐλευθέροι] A more usual turn of expression would be ἄπιτε χ. θεοῖς τε καὶ Σκ. εἰδότες χάριν, ἐλευθέροι ὄντες, as in iii, 125. or ἀνθ’ ὧν ἐλευθέροι ἔσθε: *STG.* s. iii, 21, 10.

81. Μιλτιάδεω] This was the second Miltiades. *VK*.

82. Ἀθηναίου] Athens was so called after Minerva, the tutelary deity: its former name was Cecropis. *LR*.

83. τυραννεύοντος] *Chersonesi perpetuam obtinuerat dominationem, tyrannusque fuerat appellatus, sed justus; non erat enim vi consecutus, sed suorum voluntate, eamque potestatem bonitate retinuerat. omnes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua in ea civitate, quae libertate usa est*, *Nep.* i, 8. *LR*.

84. Χερσονησιτέων] This Chersonesus is now called the peninsula of Romania: its ancient inhabitants were the Thracian Dolonci. *LR*. The people were called *Chersonesii* as well as *Chersonesitæ*: perhaps the latter properly denoted ‘Greek Settlers;’ as *Italiotæ* and *Siceliotæ* did, in contradistinction to *Itali* and *Siculi*, ‘the barbarous tribes’ of Italy and Sicily, s. *BF*, on *Th.* ii, 109; 165; *Liv.* xxiii, 48, o.

85. Ἰστιάου] *Histieus Milesius, ne res conficeretur, obstitit; dicens, ‘non idem ipsis, qui summas imperii tenerent, expedire, et multitudini; quod Darii regno ipsorum niteretur dominatio, quo extincto ipsos potestate expulso civibus suis paenas daturus: itaque adeo se ab horre a ceterorum consilio, ut nihil putet ipsis utilius quam confirmari regnum Persarum,’* *Nep.* i, 3. The opinion of Miltiades is there given more fully. *VK*.

τοῦ Μιλησίου ἐναντίῃ ταύτῃ, λέγοντος, “ὥς νῦν μὲν διὰ Δαρεῖον  
 “ἐκαστος αὐτῶν τυραννεύει πόλιος· τῆς Δαρείου δὲ δυνάμις καται-  
 “ρεθείσης, οὔτε αὐτὸς Μιλησίων οἶός τε ἔσται ἀρχεῖν, οὔτε ἄλλον  
 “οὐδένα οὐδαμῶν”<sup>86</sup> βουλήσεσθαι γὰρ ἐκάστην τῶν πολίων δημο-  
 “κρατέεσθαι μᾶλλον ἢ τυραννεύεσθαι.” Ἰστιαίου δὲ γνώμην ταύτην  
 ἀποδεικνυμένου, αὐτίκα πάντες ἦσαν τετραμμένοι πρὸς ταύτην τὴν  
 γνώμην, πρότερον τὴν Μιλιτιάδεω αἰρεόμενοι. (139) Οὗτοι ὦν ἐπεὶ τε  
 τὴν Ἰστιαίου αἰρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτῃ τάδε ἔργα τε καὶ  
 ἔπεα προσθεῖναι· τῆς μὲν γεφύρης λύνειν τὰ κατὰ τοὺς Σκύθας ἔοντα,  
 ‘λύνειν δὲ ὅσον τόξευμα’<sup>87</sup> ἐξικνέεται· ἴνα καὶ ποιέειν τι δοκέωσι,  
 ‘ποιεῦντες μηδὲν, καὶ οἱ Σκύθαι μὴ πειρώατο’<sup>88</sup> βιώμενοι καὶ βουλό-  
 ‘μενοι διαβῆναι τὸν Ἰστρον κατὰ τὴν γεφύραν· εἰπεῖν τε, λύνοντας  
 ‘τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον,· ὥς πάντα ποιήσουσι τὰ  
 ‘Σκύθῃσι ἐστὶ ἐν ἡδονῇ.’ ταῦτα μὲν προσέθηκαν τῇ γνώμῃ· μετὰ  
 δὲ, ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος, τάδε λέγων· “Ἄνδρες Σκύθαι,  
 “χρηστὰ ἤκετε φέροντες<sup>89</sup>, καὶ ἐς καιρὸν ἐπέιγεσθε, καὶ τὰ τέ ἀπ’  
 “ὑμέων ἡμῖν χρηστῶς ὁδοῦται<sup>90</sup>, καὶ τὰ ἀπ’ ὑμέων ἐς ὑμέας ἐπιτη-  
 “δέως ὑπηρετέεται. ὥς γὰρ ὁρᾶτε, καὶ λύομεν τὸν πόρον καὶ προθυ-  
 “μὴν πᾶσαν ἔχομεν, θέλοντες εἶναι ἐλεύθεροι· ἐν ᾧ δὲ ἡμέες τάδε  
 “λύομεν, ὑμέας καιρὸς ἐστὶ δίζησθαι ἐκείνους, εὐρόντας δὲ, ὑπὲρ τε  
 “ἡμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτως, ὥς κείνους πρέπει.”<sup>91</sup>  
 (140) Σκύθαι μὲν, τὸ δεύτερον<sup>92</sup> ἴωσι πιστεύσαντες λέγειν  
 ἀληθεῖα, ὑπέστροφον ἐπὶ ζήτησιν τῶν Περσέων, καὶ ἡμάρτανον πάσης  
 τῆς ἐκείνων διεξόδου. αἵτιοι δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο,  
 τὰς νομὰς τῶν ἵππων τὰς ταύτῃ διαφθείραντες, καὶ τὰ ὕδατα συγ-  
 χώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρῆιχε ἂν σφί, εἰ ἐβούλοντο,  
 εὐπετέως ἐξευρέειν τοὺς Πέρσας· νῦν δὲ, τὰ σφί ἐδόκεε ἀριστα βε-  
 βουλεῦσθαι, κατὰ ταῦτα ἐσφάλισαν. Σκύθαι μὲν νῦν τῆς σφετέρης  
 χώρας τῇ χιλὸς τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτῃ διεξιόντες ἐδί-  
 ζηντο τοὺς ἀντιπολέμους<sup>93</sup>, δοκέοντες καὶ ἐκείνους διὰ τοιούτων τὴν  
 ἀπόδρῃσιν ποιέεσθαι· οἱ δὲ δὴ Πέρσαι, τὸν πρότερον ἑωυτῶν γενό-  
 μενον στίβον, τοῦτον φυλάσσοντες, ἦσαν· καὶ οὕτω μόγις<sup>94</sup> εὗρον

86. οὐδαμῶν] und. ἔσεσθαι. SW. s. i, 91, 91.

87. τόξευμα] οὐ μόνον ἡ τοξεία, ἀλλὰ καὶ αὐτὸ τὸ τόξον, i. e. πᾶσα ἡ τοξικὴ σκευή, and particularly τὸ τοξευόμενον. Tho. M. πρὶν τόξευμα ἐξικνεῖσθαι, Xen. A. i, 8, 13; understand πρὸς or εἰς αὐτοὺς or αὐτῶν. HU.

89. ἤκετε φέροντες] ‘you are come with.’ MA, 557.

90. ὁδοῦται] Aesch. P. V. 507; A. 169; Eur. I. 1050. Herodotus uses the compound verb εὐοδόω, vi, 73. WE. BL.

91. πρέπει] ἀπῆλλαξαν οὕτω ὥς κείνους ἐπρέπε, viii, 68, 2. WE.

92. τὸ δεύτερον] iv, 133. STG.

93. ἀντιπολέμους] iv, 134; vii, 236; viii, 68, 2. πολεμῶν, Hes. SW.

94. μόγις] μόλις. DAM.

τὸν πόρον. οἱα δὲ νυκτός τε ἀπικόμενοι, καὶ λελυμένης τῆς γεφύρης ἐντυχόντες<sup>95</sup>, ἐς πᾶσαν ἀρρώδιην ἀπικότο<sup>96</sup>, μὴ σφεας οἱ Ἴωνες ἔωσι ἀπολελοιπότες. (141) Ἦν δὲ περὶ Δαρεῖον ἀνὴρ Αἰγύπτιος, φωνέων μέγιστον ἀνθρώπων· τοῦτον δὴ τὸν ἄνδρα, καταστάνα ἐπὶ τοῦ χεῖλεος τοῦ Ἰστροῦ, ἐκέλευε Δαρεῖος καλέειν Ἰστιαῖον Μιλήσιον. ὁ μὲν δὴ ἐποίησε ταῦτα· Ἰστιαῖος δὲ, ἐπακούσας τῷ πρώτῳ κελεύσματι<sup>97</sup>, τὰς τε νέας ἀπάσας παρέϊχε διαπορθμύειν τὴν στρατιὴν, καὶ τὴν γέφυραν ἔζευξε. (142) Πέρσαι μὲν ὦν οὕτω ἐκφεύγουσι· Σκύθαι δὲ, διζήμενοι, καὶ τὸ δεύτερον ἥμαρτον τῶν Περσέων· καὶ τοῦτο μὲν, ὡς ἐόντας<sup>98</sup> Ἴωνας ἐλευθέρους, 'κακίστους τε καὶ ἀναγ-δρστάτους' κρίνουσι 'εἶναι ἀπάντων ἀνθρώπων'<sup>99</sup>, τοῦτο δὲ, ὡς δούλων Ἰώνων τὸν λόγον ποιούμενοι, 'ἀνδράποδα φιλοδέσποτά' φασι 'εἶναι καὶ ἄδρηστα'<sup>100</sup> μάλιστα.' ταῦτα μὲν δὴ Σκύθησι ἐς Ἴωνας ἀπέβριπται. (143) Δαρεῖος δὲ, διὰ τῆς Θρηίκης πορευόμενος ἀπικότο ἐς Σητόν<sup>1</sup> τῆς Χερσονήσου· ἐνθεῦτεν δὲ αὐτὸς μὲν διέειπε τῇσι νηυσὶ ἐς τὴν Ἀσίην, λείπει δὲ στρατηγὸν ἐν τῇ Εὐρώπῃ Μεγαβάζον, ἄνδρα Πέρσην· τῷ Δαρεῖος κοτε ἔδωκε γέρας, τοιόνδε εἶπας ἐν Πέρσῃσι ἔπος· ὠρμημένου Δαρείου ροιάς τρώγειν, ὡς ἄνοιξε τάχιστα τὴν πρώτην τῶν ροιέων, εἵρετο αὐτὸν ὁ ἀδελφεὸς Ἀρτάβανος, 'ὅ τι βούλοιοι' ἂν οἱ τοσοῦτο πληθὸς γενέσθαι, ὅσοι ἐν τῇ ροιῇ κόκκοι;' Δαρεῖος δὲ εἶπε, 'Μεγαβάζους<sup>2</sup> ἂν οἱ τοσοῦτους ἀρι-

95. λ. τῆς γ. ἐντυχόντες] A compound sometimes takes the construction of a simple verb, *MA*, 382, *obs.* *Æsch.* S. 70; *Soph.* Ph. 323; *WE.* Eur. Or. 1284. *SW* however thinks this enallage scarcely allowable except by poetical license, and would understand τῷ πόρῳ, making λ. τῆς γ. the genitive absolute: and *POR* denies that ἐντυγχάνειν, or συντυγχάνειν, is ever constructed with a genitive. s. vii, 208, 56.

97. κελεύσματι] οὐ τῷ πρώτῳ οἱ κ. πειθόμενος, vii, 16. *WE.* κέλευμα was the more modern form of the word: *celeuma est carmen, quod navigantes canere solent; vel clamor nauticus, id est, vox nautarum*; *Isid.* de O. xvi, p. 7. *BL.*

98. ὡς ἐόντας] The order of the words is 'I. ὡς ἐ. ἐλευθέρους, κρ. εἰ. κ. τε καὶ ἂ. ἀνθρώπων. The expression is much the same as 'I. ἢ μὲν ἐλ. 'they deem the Ionians, considered as freemen, &c.' *Callicratidas* gives the same

character of this people: to one asking ὁποῖοι ἄνδρες οἱ Ἴωνες; he answers ἐλευθέροι μὲν κακοί, δοῦλοι δὲ ἀγαθοί, *Plu. M.* 16, p. 222, v. *WE. VK.*

99. ἀπάντων ἀνθρώπων] When the class, to which the substantive that the superlative agrees with belongs, is mentioned, it is put in the genitive plural, and often with πᾶς. *MA*, 459, l. s. v, 24, 30.

100. ἄδρηστα] τοὺς τῶν Ἰώνων τινάνους Ἰδαύρσος διὰ τὴν πρὸς Δαρεῖον πλοῖον ἀνδράποδα χρηστὰ καὶ ἄδρηστα ἐκάλει, *Plu. t. ii*, p. 174, ε. ἄδρηστος is opposed to δρηπτής 'a runaway'; ἢ εἶναι ἐλευθέροις ἢ δοῦλοις, καὶ τοῖσι ὡς δρηπτήρσι, vi, 11. *VK. WE.*

1. Σητόν] It was here that Xerxes built the bridge across the Hellespont. The modern town near the same spot is called Zemenic. *LR. A.*

2. Μεγαβάζους] s. iii, 70, 68; 'Μεγαβάζους,' εἶπεν, 'ἐθέλειν αὐτῷ τοσοῦ- 'τους εἶναι,' *Eust.* on Il. B, p. 182, 27. *VK.*

‘θμὸν γενέσθαι βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπῆκοον.’ ἐν μὲν δὴ Πέρσῃσι ταῦτά μιν εἶπας ἐτίμα· τότε δὲ αὐτὸν ὑπέλιπε στρατηγόν, ἔχοντα τῆς στρατιῆς τῆς ἑνωτοῦ ὀκτῶ μυριάδας. (144) Οὗτος δὴ ὢν τότε ὁ Μεγάβαζος, στρατηγὸς λειφθεὶς ἐν τῇ χώρῃ Ἑλλησποντίων, τοὺς μὴ μὴδίζοντας<sup>3</sup> κατεστρέφετο. οὗτος μὲν νυν ταῦτα ἔπρῃσσε.<sup>4</sup>

(145) Τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος στρατιῆς μέγας στόλος.<sup>5</sup> (200) Οἱ Φερετίμης τιμωροὶ Πέρσαι, ἐπεὶ τε ἐκ τῆς Αἰγύπτου ἀπίκато ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι ἐκδιδόναι τοὺς αἰτίους τοῦ φόνον τοῦ Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ ἦν τὸ πλῆθος<sup>6</sup> μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὴ ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἑννέα, ὀρύσσοντες τε ὀρύγματα ὑπόγαια<sup>7</sup> φέροντα ἐς τὸ τεῖχος, καὶ προσβολὰς καρτερὰς ποιούμενοι. τὰ μὲν νυν ὀρύγματα ἀνὴρ χαλκεὺς ἀνεῦρε<sup>8</sup> ἐπιχάλκῳ ἀσπίδι ὧδε ἐπιφρασθεὶς· περιφέρων αὐτὴν ἐντὸς τοῦ τείχεος προσίσχε πρὸς τὸ δάπεδον τῆς πόλεως. τὰ μὲν δὴ ἄλλα ἔσκε κωφά, πρὸς ἃ προσίσχε, κατὰ δὲ τὰ ὀρυσσόμενα ἤχεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δ’ ἂν ταύτῃ οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρνηχέοντας. τοῦτο μὲν δὴ οὕτω ἐξευρέθη· τὰς δὲ προσβολὰς ἀπεκρούοντο οἱ Βαρκαῖοι. (201) Χρόνων δὲ δὴ πολλῶν τριξομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἦσσαν τῶν Περσέων, Ἀμασις, ὁ στρατηγὸς τοῦ πεζοῦ, μηχανᾶται τοιαύδε·

3. μὴδίζοντας] Herodotus, and the ancient writers in general, often designate the Persians, and the nations dependent on the Persian empire, by the name of Medes; s. ix, 77, 91. LR. In a like sense we have ἀπτικίζων, Thu. iii, 62. PM, on Ar. Av. 768.

4. ἐπρῃσσε] The principal purposes of the Scythian expedition were probably accomplished; s. MT, vi, 3. TX.

5. στόλος] The pretext of which was to avenge the assassination, at Barce, of Arcesilaus, tyrant of Cyrene and son of Pheretima.

6. τῶν δὲ ... τὸ πλῆθος] i. e. ὅτι, or διότι, δὲ τούτων πᾶν τὸ πλ. SW. or οἱ δὲ, πᾶν γὰρ ἦν αὐτῶν τὸ πλ. &c. STG.

7. ὀρύγματα ὑπόγαια] ὑπόνομον, Eust. VK. ‘a mine.’ This is one of the earliest instances of mining and countermining being adopted in the siege and defence of towns. LR.

8. χαλκεὺς ἀνεῦρε] ἀνὴρ χ. ἀνεῦρεν,

ἐνθυμήσας ἀσπίδος χάλκωμα ἐπιφέρειν, καὶ ἐντὸς τοῦ τείχους ἐπάνω προσίσχειν πρὸς τὸ δάπεδον· τῇ μὲν δὴ ἄλλῃ κωφά ἦν, πρὸς ἃ προσίσχοι τὸ χάλκωμα· ἢ δ’ ὑπαρύσσεται, ἀντήχει· ἀντορύσσοντες οὖν οἱ Βαρκαῖοι, ταύτῃ ἀπέκτειναν πολλοὺς τῶν ὑπορυσσόντων, Aen. 37. WE. A similar device was used by the Ambraciots when undermined by the Romans; ἐξῆς ἔθηκαν παρὰ τὸν ἑνα τοίχον τῆς τάφρου ἐγγὺς τῷ τείχει χαλκώματα συνεχῇ, λεπτότατα ταῖς κατασκευαῖς, ὅσον λεκάνας καὶ ἕτερα βμοια τούτοις· καὶ παρὰ ταῦτα διὰ τῆς τάφρου παρίοντες, ἠκροῶντο τοῦ ψόφου τῶν ὀρυττόντων ἑσῶθεν. ἐπεὶ δὲ ἔσθλη μείωσαν τὸν τόπον, καθ’ ὃν ἐδήλου τινὰ τῶν χαλκωμάτων ἀντήχουν γὰρ πρὸς τὸν ἐκτὸς ψόφον ὀρυττον ἑσῶθεν ἄλλην κατὰ γῆς τάφρον &c. Pol. xxii, 11. SW. Livy merely says aure admoia, sonitum fodientium captabant, xxviii, 7. VK.

μαθὼν τοὺς Βαρκαίους, ὥς κατὰ μὲν τὸ ἰσχυρὸν οὐκ αἰρετοὶ εἶεν, δόλῳ δὲ αἰρετοί, ποιέει τοιάδε· νυκτὸς τάφρην<sup>9</sup> ὀρύξας εὐρέην, ἐπέτεινε ξύλα ἀσθενέα ὑπὲρ αὐτῆς· κατύπερθε δὲ, ἐπιπολῆς τῶν ξύλων, χούν γῆς ἐπεφόρῃσε, ποιέων τῇ ἄλλῃ γῇ ἰσόπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προσεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπήκουσαν, ἐς ὃ σφι ἔαδε ὁμολογίῃ χρῆσασθαι. τὴν δὲ ὁμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια<sup>10</sup>, ‘ἐς τ’ ἂν<sup>11</sup> ἡ γῇ αὕτη οὕτω ἔχῃ, μένειν τὸ ὄρκιον κατὰ χώραν<sup>12</sup> καὶ ‘Βαρκαίους τε ὑποτελείειν φάναι ἄξιον<sup>13</sup> βασιλεῖ, καὶ Πέρσας μηδὲν ‘ἄλλο νεοχμοῦν κατὰ Βαρκαίων.’<sup>14</sup> μετὰ δὲ τὸ ὄρκιον, Βαρκαῖοι μὲν, πιστεύσαντες τούτοις, αὐτοὶ τε ἐξήϊσαν ἐκ τοῦ ἀστεος, καὶ τῶν πολεμίων ἔων παρίεναι ἐς τὸ τεῖχος τὸν βουλούμενον<sup>15</sup>, τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ Πέρσαι, καταβῆξαντες τὴν κρυπτὴν γέφυραν, ἔθεον ἔσω ἐς τὸ τεῖχος. κατέβρῃξαν δὲ τοῦδε εἵνεκα τὴν ἐποίησαν γέφυραν, ἵνα ἐμπεδορκέοιεν<sup>16</sup>, ταμόντες τοῖσι Βαρκαίοις ‘χρόνον ‘μένειν αἰεὶ τὸ ὄρκιον, ὅσον ἂν ἡ γῇ μένῃ κατὰ τὰ τότε εἶχε’ καταβῆξαι, οὐκ ἐτι ἔμενε τὸ ὄρκιον κατὰ χώραν. (202) Τοὺς μὲν νυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπεὶ τέ οἱ ἐκ τῶν Περσέων παρεδόθησαν, ἀνεσκόλοπισε κύκλῳ τοῦ τεύχεος· τοὺς δὲ λοιποὺς τῶν Βαρκαίων λήτην ἐκέλευσε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἦσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοις δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη. (203) Τοὺς ὦν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπῆσαν ὅπισω· καὶ

9. τάφρην] iv, 28; and below, τάφρον: so ψάμμος, iv, 182; and ψάμμη, iv, 181: σαῦρος, iv, 183 [?] and σάωρη, iv, 192: ὁ and ἡ κίαν, iv, 184; and i, 92. SW.

10. τάμνοντες ὄρκια] δ. πιστὰ ταμόντες, Hom. Il. B, 124; φιλότῃτα καὶ δ. π. τ. Γ, 73; σπονδὰς τ. Eur. Hel. 1234; i. e. δι’ ἐντομῆς θυμάτων συνθήκας ποιήσαντες κατὰ τὸ ἀρχαῖον ἔθος, Eust. BNS. ἀρθμὸν καὶ φύλιαν τ. Call. fr. 199; φύλια τ. Eur. S. 385; MR. ‘slaying’ a victim in order to ratify ‘the oaths;’ TX. ἱερὰ δύναντες, ἔμοσαν ἐπὶ τῶν ἐμπύρων, Dion. A. R. iii, 18. VG, ix, 4, 8. LAU. The same idiom holds good in Latin, where, in the present tense, *foedus ferire* is used, Cic. pro D. S. Liv. i, 24; ix, 5; and, in the preterperfect, *foedus icisse*, Cic. pro L. C. B. 15; in L. C. P. 12; Liv. i, 24; or *f. percussisse*, Liv. i, 24;

Jus. xlii, 3. The ceremony itself is described in Liv. i, 24; ix, 5; and by Vir. Æ. viii, 641; xii, 161. “To strike a league” is an English idiom also.

11. ἐς τ’ ἂν] μέχρις ἂν οὐρανός τε καὶ γῇ τὴν αὐτὴν στάσις ἔχῃ, Dion. A. R. vi, 95; WE. στὰς μετὰ τῶν τὰ ὄρκια ταμνόντων ἔμοσαν, ἐφ’ ὅσον οὕτως ἡ γῇ μένει, φυλάξειν τὰ συγκείμενα, Poly. vii, 34; compare vi, 22. VK.

14. ν. κατὰ B.] The same verb and preposition are followed by an accusative, v, 19. SW.

15. τὸν βουλούμενον] This is the common form of expression in decrees, laws, treaties, and proclamations. WE. MA, 269, obs.

16. ἐμπεδορκέοιεν] Xen. de R. L. near the end; ἐμμένειν ὄρκῳ, Eur. M. 752. MR.

ἐπεί τε ἐπὶ τῇ Κυρηναίων πόλει ἐπέστησαν<sup>17</sup>, οἱ Κυρηναῖοι, λόγιόν τι ἀποσιεύμενοι, διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιούσης δὲ τῆς σίρατιγης, Βάρης μὲν, ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγός, ἐκέλευε αἰρέειν τὴν πόλιν Ἀμασις δὲ, ὁ τοῦ πεζοῦ, οὐκ ἔα· ἐπὶ Βάρκην· γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν. ἐς ὃ διεξελθοῦσι, καὶ ἰζομένοισι ἐπὶ Διὸς Λυκαίου<sup>18</sup> ὄχθον, μετεμέλησέ σφι οὐ σχοῦσι τὴν Κυρήνην καὶ ἐπειρῶντο τὸ δεύτερον παρίεναι ἐς αὐτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρσῃσι, οὐδενὸς μαχομένου, φόβος<sup>19</sup> ἐνέπεσε· ἀποδραμόντες δὲ ὅσον ἐξήκοντα στάδια, ἵζοντο· ἰδρυθέντι δὲ τῷ στρατοπέδῳ ταύτῃ ἦλθε παρὰ Ἀρυνάδεω ἀγγελος, ἀποκαλῶν αὐτούς. οἱ δὲ Πέρσαι, Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι, ἔτυχον λαβόντες δὲ ταῦτα, ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αὐτοὺς Αἰβυες, τῆς τε ἐσθῆτος εἵνεκα καὶ τῆς σκευῆς, τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφόνευσαν, ἐς ὃ ἐς τὴν Αἴγυπτον ἀπικέατο. (204) Οὔτος ὁ Περσέων στρατὸς τῆς Λιβύης ἑκαστῶν ἐς Εὐεσπερίδας<sup>20</sup> ἦλθε. τοὺς δὲ ἡνδραποδίσαντο τῶν Βαρκαίων, τοὺτους δὲ ἐκ τῆς Αἰγύπτου ἀνασπάστους<sup>21</sup> ἐποίησαν παρὰ βασιλέα· βασιλεὺς δὲ σφι Δαρεῖος ἔδωκε τῆς Βακτρῆς<sup>22</sup> χώρας κώμην ἐγκατοικῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὐνομα ἔθεντο Βάρκην, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν οἰκευμένη ἐν τῇ γῇ τῇ Βακτρῇ. (205) Οὐ μὲν οὐδὲ ἡ Φερετίμη εὐ τὴν ζόην κατέπλεξε.<sup>23</sup> ὥς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης, τισαμένη τοὺς Βαρκαίους, ἀπενόστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς· ζῶσα

17. ἐπέστησαν] 'halted,' Xen. C. iv, 2, 18; 'suddenly presented themselves,' i, 34, 69.

18. Λυκαίου] named after Lycæus, a mountain of Arcadia, consecrated to both Jupiter and Pan. A.

19. φόβος] Such unaccountable alarms were called 'panics,' and supposed to be inspired by Pan. οἱ Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων, εὐθὺς φοβηθέντες· ὅπερ φιλεῖ μεγάλη στρατόπεδα ἀσφαλῶς ἐκπληγνύσθαι· κατὰσπῆναι ἐς αἰφνίδιον φυγὴν, ἐκφέρουν ἐκ οἴκου, Thu. iv, 125; αὐτοῖς (ὅλον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβος καὶ δειμάτα ἐγγίγνυσθαι) ἐμπιπτεῖ ταραχὴ, Thu. vii, 80; Πανὸς τρομερῆ μάστιγι φοβεῖ, φυλακὰς δὲ λιπῶν, κινεῖς στρατιῶν; Eur. Rh. 36; VK. s. SH, on BO, 59. Curt. iv, 12, 14; Flac. iii, 44 &c. PC, iii, 9. "We sacrificed to Pan,

Assailed the unguarded ruffians in his name; He with his terrors smote their yielding hearts." Glover, Leon. ii, 596; "God! whose power, By rumour vain, or echo's empty voice, Can sink the valiant in desponding fear, Can disarray whole armies." ib. 652.

20. Εὐεσπερίδας] This people dwelt on the eastern side of the greater Syrtis; their capital was Hesperides, afterwards Berenice, now Bernic. LR. They are not mentioned in A.

21. ἀνασπάστους] v, 12; vi, 32; denotes those 'torn from their native country'; ἀνασπάτους implies moreover that the country itself was conquered. WE. s. i, 97, 14.

22. Βακτρῆς] part of the modern Chorasān; its capital was Bactræ, now Balk. LR.

23. κατέπλεξε] 'wound up:' διαπλέκειν, v, 92, 6.

γὰρ εὐλέων ἐξέζεσε.<sup>24</sup> ὥς ἄρα ἀνθρώποισι αἱ λίην ἰσχυραὶ τιμωρίαι  
πρὸς θεῶν ἐπίφθονοι<sup>25</sup> γίνονται. ἡ μὲν δὲ Φερετίμης τῆς<sup>26</sup> Βάπτει  
τοιαύτη τε καὶ τοσαύτη τιμωρίη ἐγένετο ἐς Βαρκαίους.

24. (ὥσα εὐλέων ἐξέζεσε] *cum vira*  
*veritibus edullisset*, Tert. ad Sc. 3; ἐξ.  
σκώληκας, LXX, Exodus xvi, 20; σκω-  
λήκων ζέσας, Luc. Al. Ps. 59; WE.  
Ἡρώδης, γενόμενος σκωληκόδρωτος, ἐξ-  
έψυξεν, Acts xii, 23. s. PK, ou i Sa-  
muel vi, 1.

25. ἐπίφθονοι] εἰ. αἱ πῶς παρὰ θεῶν  
αἱ ὑπερβολαὶ τῶν τιμωριῶν εἰσι, Pau.  
ix, 17; VK. i, 32; iii, 40. SW.

26. τῆς] und, γυναικός. BO, 55.  
MA, 273.



## EXAMINATION QUESTIONS.

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### BOOK IV.

1. What part of the verb in Latin does a Greek participle frequently stand for?
2. In expressing what cardinal numbers, is circumlocution most frequently used?
3. Why was Chalcedon called 'the City of the Blind'?
4. Why is Byzantium now called Istambol?
5. Give the etymology of Dionysus, and of names of places ending in *-βρίη*. n. 41.
6. Explain the terms *σχεδία*, *τόξευμα*, *κέλευσμα*. n. 87.
7. What is the import of the phrase *πᾶσι δέκα*?
8. Explain the metaphors *αὐχὴν*, *στόματα*, and *κέρατα*, in speaking of a river: *αὐχὴν*, in speaking of the Bosphorus.
9. How are proper names in *-ησος* accented?
10. Among whom was the computation of time by *knots* in use? In what way did the Romans mark the lapse of years?
11. What genitive is often added pleonastically to the pronoun possessive? n. 44.
12. What was the proper name of the Androphagi and the Melanchlæni? From whom are the Russians probably descended?
13. When is *ἄρχειν* constructed with participles?
14. Why is it highly improbable that Darius ever reached the Don?
15. What reason may be assigned, in many places, for negative verbs being followed by a negative particle?
16. What strong natural defence did the country of the Agathyrsi possess?
17. Why is *δαιμόνι* followed by a genitive case?
18. Express *κλαίειν λέγω* in the words of Horace. How did the Attics soften the expression?
19. What cavalry resembles that of the Scythians?
20. What proves that the ass was a common animal among the Hyperboreans?

21. What alteration do other authors make in the expression *αὐτοῦ τούτου*?

22. How does Nepos define the word 'Tyrant'?

23. What was the proper distinction between Siculi and Siceliotæ, &c.? How did the Romans express this distinction?

24. Who denies the construction of *ἐντυγχάνειν* with a genitive? Upon what principle does Matthiæ defend the construction? In what way does Schweighæuser solve the difficulty?

25. What character does Callicratidas give of the Ionians?

26. Where did Xerxes build a bridge across the Hellespont?

27. What was the pretext for the expedition against Barca? What circumstance deserves notice in the details of the siege of this town?

28. By what method have the proceedings of besiegers been detected, and frustrated, in more than one case?

29. Give instances of nouns differing in gender and termination, but similar in other respects.

30. Explain the phrase *τάμνειν ὄρκια*; and give the corresponding idioms in Latin, and in English.

31. What name was given to sudden and unaccountable alarms? and for what reason?

32. What tyrant perished by the same death as Pheretima?

## TERPSICHORE.

### ARGUMENT OF THE FIFTH BOOK.

Megabazus reduces Perinthus and the rest of Thrace: 1; 2; 10. Darius rewards Histæus and Coes: 11. Reduction of the Pæonians: 14—16. Submission of the Macedonians: 17; 18. Histæus is summoned to the Persian court: 23; 24. Artaphernes, præfect of Sardis. Otanes, admiral of the fleet, takes Byzantium, Calchedon, &c. 25—27. Affairs of Naxos: 28; 30—34. Aristagoras, instigated by Histæus, revolts: 35—38. Affairs of Sparta; Cleomenes, Dorieus: 39; 42; 48. Failure of Aristagoras at Sparta: 49—51. Affairs of Athens; Hippias and Hipparchus, Harmodius and Aristogiton; the Alcæmonidæ: 55; 62—66. Clisthenes: 67; 69; 70; 72; 73. Invasion of Attica: 74; 75. The Athenians retaliate on the Boeotians and Chalcideans; the Æginetans take part in the war: 77—81; 89. The Spartans fail in their design of reinstating Hippias, being opposed by the Corinthians: 90—94; 96. Aristagoras applies to the Athenians; they aid him; Sardis is taken and burnt: 97—104. Darius sends off Histæus to quell the rebellion: 105—107. The Ionians are reduced, and Aristagoras slain: 116—126.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

### ΤΕΡΨΙΧΟΡΗ.

(1) ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἤρχε, πρώτους μὲν Περινθίους<sup>1</sup> Ἑλλησποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως. (2) Τότε δὲ ἀνδρῶν ἀγαθῶν περὶ<sup>2</sup> τῆς ἐλευθερίας γενομένων τῶν Περινθίων, οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθει. ὥς δὲ ἐχειρώθη ἡ Πέρηνθος, ἤλανε τὸν στρατὸν ὁ Μεγάβαζος διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτῃ οἰκημένων ἡμερούμενος βασιλεῖ· ταῦτα<sup>3</sup> γάρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηίκην καταστρέφεισθαι. (10) Τὰ παραθαλάσσια δ' ὧν αὐτῆς Μεγάβαζος Περσέων κατήκοα ἐποίησε.

(11) Δάρειος δὲ, ὥς διαβὰς τάχιστα τὸν Ἑλλησποντον ἀπῆκετο ἐς Σάρδεις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίας, καὶ τῆς παραινέσεως τοῦ Μυτιληναίου Κώεω μεταπεψάμενος<sup>4</sup> δέ σφεας ἐς Σάρδεις, ἐδίδου αὐτοῖσι αἵρεσιν. ὁ μὲν δὲ Ἰστιαῖος, ἄτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσέχρηζε<sup>5</sup>

1. Περινθίους] Perinthus was afterwards called Heracles, from which its modern name Ereklî or Rheglia is derived. *LR.*

2. περὶ] 'for the sake of;' τυραννίδος πέρι, *Eur. Ph.* 534; i. e. βασιλείας χάριν, *Dion. A. R.* iv; *BNS. regnandi gratia*, *Cic. Of.* iii, 21; *Suet.* i, 30; *pro regno*, *Sen. Th.* 662. *VK. MA*, 589, 5, a. s. i, 169, 33.

3. ταῦτα] namely *Θρ. καταστρέφεισθαι. STG.* As ταῦτα here refers to 'what follows,' so τάδε refers to 'what precedes,' i, 210; as does τοιῷδε, vi, 39, 26; and thus ille is found relating to 'the latter,' and hic to 'the former,' *Liv.* xxiv, 29, 4. s. i, 30, 38.

5. προσέχρηζε] The preposition denotes 'in addition;' *προσαναίσμωτο*, v, 34.

αἰτέει δὲ Μύρκινον<sup>6</sup> τὴν Ἡδωνίδα<sup>7</sup>, βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται· ὁ δὲ Κῶης, οἷά τε οὐ τύραννος δημότης τε ἔων, αἰτέει Μυτιλήνης τυραννεύσαι. τελεωθέντων<sup>8</sup> δὲ ἀμφοτέροισι, οὗτοι μὲν κατὰ τὰ εἴλοντο ἐτράποντο.

(14) Ἐνθαῦτα Δαρεῖος γράφει γράμματα πρὸς Μεγάβαζον, τὸν ἔλιπε ἐν τῇ Θρηίκῃ στρατηγόν· ἐντελλόμενος ἐξαναστήσαι ἐξ ἡθέων Παίονας, καὶ παρ' ἑωυτὸν ἀγαγεῖν καὶ αὐτοὺς καὶ τέκνα τε καὶ γυναῖκας αὐτῶν. αὐτίκα δὲ ἱππεὺς ἔθεε φέρων τὴν ἀγγελίην ἐπὶ τὸν Ἑλλάσποντον· περαιωθεὶς δὲ, διδοῖ τὸ βιβλίον τῷ Μεγαβάζῳ. ὁ δὲ, ἐπιλεξάμενος, καὶ λαβὼν ἡγεμόνας<sup>9</sup>, ἐκ τῆς Θρηίκης, ἐστρατεύετο ἐπὶ τὴν Παιονίην. (15) Πυθόμενοι δὲ οἱ Παίονες τοὺς Πέρσας ἐπὶ σφέας ἰέναι, ἀλίσθέντες ἐξεστρατεύσαντο πρὸς θαλάσσης· δοκίοντες ταύτῃ ἐπιχειρήσειν τοὺς Πέρσας ἐμβάλλοντας. οἱ μὲν δὴ Παίονες ἦσαν ἐτοῖμοι τὸν Μεγαβάζον στρατὸν ἐπιόντα ἐρύκειν· οἱ δὲ Πέρσαι, πυθόμενοι συναλίσθαι τοὺς Παίονας, καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας, τὴν ἄνω ὁδὸν<sup>10</sup> τράπονται· λαθόντες δὲ τοὺς Παίονας, ἐσπύκτουσι ἐς τὰς πόλιας αὐτῶν, εὐσας ἀνδρῶν ἐρήμους· οἷα δὲ κεινῇσι<sup>11</sup> ἐπιπεσόντες, εὐπετέως κατέσχον. οἱ δὲ Παίονες, ὡς ἐπύθοντο ἐχομένας τὰς πόλιας, αὐτίκα διασκεδασθέντες, κατ' ἑωυτοὺς ἕκαστοι ἐτράποντο, καὶ παρεδίδουσαν<sup>12</sup> σφέας αὐτοὺς τοῖσι Πέρσῃσι. (16) Παιόνων μὲν δὴ οἱ χειρωθέντες ἦγοντο ἐς τὴν Ἀσίην.

(17) Μεγάβαζος δὲ, ὡς ἐχειρώσατο τοὺς Παίονας, πέμπει ἀγγέλους ἐς Μακεδονίην ἀνδρας ἐπὶ Πέρσας, οἱ, μετ' αὐτὸν κείνον<sup>13</sup>, ἦσαν δοκιμῶτατοι ἐν τῷ στρατοπέδῳ. ἐπέμποντο<sup>14</sup> δὲ οὗτοι παρ' Ἀμύντην, αἰτήσαντες γῆν τε καὶ ὕδωρ Δαρεῖω βασιλεῖ. (18) Οἱ

6. Μύρκινον] Μύρκινος, Ἡδωνικὴ πόλις, Thu. iv, 107. The penult is long, and the name is also written Μύρκιννος or Μυρκίνος; whereas, according to LAMBE, Μόρσινος, the name of another city, has its penult short.

7. Ἡδωνίδα] Edonis was celebrated for its vines, Hor. ii O. vii, 27; Ov. M. xi, 69. Δάρειος τὸν Κῶν μὲν, τῆς συμβουλῆς ἕνεκα τῆς προτέρας, ἐξ ἰδίου του [i, 86, 22;] τύραννον ποιήσας Μυτιλήνης, τῷ Ἰστιάδῳ διδῶσι κτίειν δὲ τὴν Μυρκίνον, Tzetz. Ch. iii, 503. VK.

8. τελεωθέντων] namely τούτων ὧν εἴλοντο. STG.

9. ἡγεμόνας] v, 100, 59; viii, 35; Soph. OE. C. 1542; Eur. Ph. 1632;

Arist. Pl. 1160; Xen. C. ii, 4, 22 &c. und. τῆς ὁδοῦ, viii, 31; or τῶν ὁδῶν, Thu. iii, 98; τοὺς τῆς ὁδοῦ ἡγουμένους, Zon. VK. ὁδηγούς, Hes. SS. duces, Vir. AE. iii, 470.

10. τὴν ἄνω ὁδὸν] 'the upper road.' MA, 270, a.

11. κεινῇσι] from κεινός, 'empty'; κείνος for ἐκείνος, 'he'; v, 17, 13.

12. παρεδίδουσαν] 'delivered up'; a word of frequent occurrence in the New Testament. SS.

13. μετ' αὐτὸν κείνον] 'after Megabazus himself.' MA, 587, c. v, 15, 11.

14. πέμπει... ἐπέμποντο] The accusative after the active verb becomes the nominative to the passive verb. MA, 490. s. iii, 137, 62.

ὧν Πέρσαι, οἱ πεμφθέντες οὗτοι παρὰ τὸν Ἀμύντην, ὡς ἀπίκοντο, αἶτεον, ἐλθόντες ἐς ὅψιν τὴν Ἀμύντew, Δαρεῖw βασιλεῖ γῆν τε καὶ ὕδωρ. ὁ δὲ ταῦτα ἐδίδου.<sup>15</sup>

(23) Μεγάβαζος δὲ, ἄγων τοὺς Παίονας, ἀπίκετο ἐπὶ τὸν Ἑλλησπόντον· ἐνθεῦτεν δὲ διαπεραιωθείς ἀπίκετο ἐς Σάρδεις. ἅτε δὲ τειχέοντος<sup>16</sup> ἥδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε δωρεὴν, μισθὸν φυλακῆς<sup>17</sup> τῆς σχεδῆς· ἐόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὐνομά ἐστι Μύρκινος· μαθὼν ὁ Μεγάβαζος τὸ ποιούμενον ἐκ τοῦ Ἰστιαίου, ὡς ἤλθε τάχιστα ἐς τὰς Σάρδεις ἄγων τοὺς Παίονας, ἔλεγε Δαρεῖw τάδε· “ὦ βασιλεῦ, κοῖόν τι χρῆμα ἐποίησας, ἀνδρὶ Ἑλληνὶ δεινῷ τε καὶ σοφῷ δούς ἐγκτήσασθαι<sup>18</sup> πόλιν ἐν Θρηκῇ; ἵνα ἴδῃ τε ναυπηγήσιμός ἐστι ἄφθονος, καὶ πολλοὶ κωπῆες<sup>19</sup>, καὶ μέταλλα ἀργύρεα· δμιλὸς τε πολλὸς μὲν Ἕλλην περιουκίει, πολλὸς δὲ βάρβαρος· οἱ, προστάτew ἐπιλαβόμενοι<sup>20</sup>, ποιήσουσι τοῦτο, τὸ ἂν κείνος ἐξηγέται, καὶ ἡμέρης καὶ νυκτός. σύ νυν τοῦτον τὸν ἄνδρα παῦσον ταῦτα ποιῶντα, ἵνα μὴ οἰκῇw πολέμw συνέχῃαι· τρόπw δὲ ἡπίw μεταπεμψάμενος, παῖσον· ἐπεὰν δὲ αὐτὸν περιλάβῃς, ποιέειν<sup>21</sup>, ὅπως μῆκτις κείνος ἐς Ἑλληνας ἀπίζεται.” (24) Ταῦτα λέγων ὁ Μεγάβαζος, εὐπετέως ἔπειθε Δαρεῖον, ὡς εὖ προορέων τὸ μέλλον γίνεσθαι. μετὰ δὲ<sup>22</sup>, ἄγγελον πέμψας ὁ Δαρεῖος ἐς τὴν Μύρκινον, ἔλεγε τάδε·<sup>23</sup> “Ἰστιαῖε, βασιλεὺς Δαρεῖος τάδε<sup>24</sup> λέγει· ἐγὼ φροντίζων εὐρίσκω ἐμοὶ τε καὶ τοῖσι ἐμοῖσι πρήγμασι οὐδένα εἶναι σεῦ ἄνδρα εὐνοώτερον· τοῦτο δὲ οὐ λόγοις, ἀλλ’ ἔργοις οἶδα μαθῶν·<sup>25</sup> νῦν ὦν, ἐπινοέw· γὰρ πρήγματα μεγάλα κατεργάσασθαι<sup>26</sup>, ἀπικνέο μοι πάντως,

15. ἐδίδου] ix, 109; ‘offered,’ or ‘promised, to give;’ App. R. x, 29; διδομένων χρημάτων ἐπὶ τῷ τοῦ διδόντος συμφέροντι ἀπέχεσθαι, Pol. xxxii, 8, 6; iii, 100, 3. SW.

16. ἅτε τειχέοντος] ὅποτε, v, 35, 96; 101, 66. The construction with the participle is very often preceded by such particles; and when the subject of the participle has not gone before, it is to be put in the genitive absolute. MA, 568, 2. ZN, on VG, ii, 15.

17. δωρεὴν, μισθὸν φ.] πιστοτάτοις δμῶεσσιν ἐλευθερίην καὶ ἀπωνα, μισθὸν ὑπηρεσίης, Metrod. Ep. ἀνδραγαθίας, οὐ πατραγαθίας, μισθὸν καὶ δωρεὰς διδωμι, Sto. S. lxxxv, p. 497. WE.

18. ἐγκτήσασθαι] Houses and lands, which a man possessed in his own

country, were called κτήματα: ἐγκτήμα was an estate in any other country than his own. VK.

19. κωπῆες] τὰ ξύλα τὰ πρὸς τὰς κόπας ἐπιτήδεια, Schol. τὰ εἰς κόπας εἵθετα ξ. Hes. VK.

20. προστάτew ἐπιλαβόμενοι] i, 127. STG.

23. ἔλεγε τάδε] i, 206; iv, 126; WE. iii, 122. STG.

24. τάδε] ὅδε is more frequently used in letters and messages; iii, 40; 122; Thu. i, 129. STG.

25. οὐ λ. ἀλλ’ ἐ. οἶδα μ.] οἷ. δ’ οὐ λόγw μ. Eur. Hr. 5; ἔργw κοῦ λ. τεκμαίρομαι, Aesch. P. V. 344. EE. a. POR, on Eur. Ph. 512.

26. πρήγματα μ. κατεργάσασθαι] μ. πράττειν, Xen. A. ii, p. 91, d. πρᾶγμα

“ἵνα τοι αὐτὰ ὑπερθέωμαι.”<sup>27</sup> τούτοις τοῖσι ἔπεισι πιστεύσας ὁ Ἰστιαῖος, καὶ ἅμα μέγα ποιεύμενος βασιλέος σύμβουλος γενέσθαι, ἀπῆκετο ἐς τὰς Σάρδεις. ἀπικομένῳ δέ οἱ ἔλεγε Δαρεῖος τάδε· “Ἰστιαῖε, ἐγὼ σε μετεπεμψάμην τῶνδε εἵνεκεν” ἐπεὶ τε τάχιστα “ἐνόστησα ἀπὸ Σκυθῶν, καὶ σύ μοι ἐγένεο ἐξ ὀφθαλμῶν”<sup>28</sup>, οὐδέν “κω ἄλλο χρῆμα οὕτω ἐν βραχεὶ ἐπεζήτησα, ὥς σέ ἰδέειν τε καὶ ἐς “λόγους μοι”<sup>29</sup> ἀπικέσθαι, ἐγνωκῶς, ὅτι κτημάτων πάντων”<sup>30</sup> ἐστὶ “τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὖνοος· τὰ τοι ἐγὼ καὶ “ἁμφότερα συνειδὼς ἔχω μαρτυρεῖν”<sup>31</sup> ἐς πρήγματα τὰ ἐμά. νῦν “ὦν, εὖ γὰρ ἐποίησας ἀπικόμενος”<sup>32</sup>, τάδε τοι ἐγὼ προτείνομαι· Μίλῃτον μὲν ἕα καὶ τὴν νεόκτιστον ἐν Θρητική πόλιν· σὺ δ’ ἐμοὶ ἐπόμενος ἐς Σοῦσα, ἔχε τὰ περ ἂν ἐγὼ ἔχω, ἐμός τε σύσσιτος ἐὼν “καὶ σύμβουλος.”

(25) Ταῦτα Δαρεῖος εἶπας, καὶ καταστήσας Ἀρταφέρνηα<sup>33</sup>, ἀδελφεὸν ἑωυτοῦ ὁμοπάτριον, ὑπαρχον εἶναι<sup>34</sup> Σαρδίῳ, ἀπήλαυσε ἐς Σοῦσα ἅμα ἀγόμενος Ἰστιαῖον. Ὅτάνεια δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραθαλασσίῳ ἀνδρῶν<sup>35</sup> τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβύσης, γενόμενον τῶν βασιλῆων δικαστέων<sup>36</sup>, ὅτι ἐπὶ

πράσσω μέγα, Soph. E. 322; μέγала πράσσω, Eur. An. 388. MR. The phrase μ. π. sometimes denotes ‘prospering exceedingly.’ KU.

27. ὑπερθέωμαι] vii, 8, 52; ἀνακοινῶσω, ἀνακοινώσωμαι, VK. from ὑπερτιθέναι, i, 108; iii, 71; ‘to communicate.’ MA, 208, 3.

29. μοι] σοι would seem more natural; but it would be a less dignified expression. WE.

30. κτημάτων πάντων] For these words κτήμα might have been used, s. iii, 36, 77. σύμβουλος ἀγαθὸς χρησιμώτατος καὶ τυραννικώτατος ἀπάντων κτημάτων ἐστὶ, Iso. ad N. p. 25, v; MA, 437. s. iv, 142, 99. ED. τοὺς φίλους πλουσίους ποιῶν, τούτους μοι νομίζω θαυαστοὺς, Xen. C. viii, 2, 19. WE.

31. τὰ . . . μαρτυρεῖν] i. e. τὰ τοι ἁμφότερα (viz. τὸ συνετὸν τε καὶ εὖνοον εἶναι σε, or τὴν τε σύνεσιν καὶ τὴν εὖνοιαν) ἐγὼ σύννοια καὶ ἔχω μ. LAU. This is one instance among many in which ἔχω, signifying ‘I am able’ (i, 2, 69), is not used with a negative; though SW says that the negative particle is constantly added to the verb in

this sense: another is v, 92, 25. s. Liv. xxx, 29, 5.

32. εὖ ἐποίησας ἀπικόμενος] The participle expresses the action, with reference to which the finite verb determines any condition or quality; ‘thou hast well done in coming:’ so οὐ καλῶς ποιεῖν ἀπαρνέμενον, vi, 69. MA, 554. This is rendered in Latin by *quod* with the subjunctive.

33. Ἀρταφέρνηα] The Greeks absurdly derive the name, from having τὰς φρένας ἀρτίας καὶ ἀκεραίαις: hence Æschylus says, φρένες γὰρ αὐτοῦ θυμὸν φακοστρόφον, P. 773. WE.

34. εἶναι] is redundant, as in v, 94; 99; vii, 154; it is omitted in vii, 105. The same pleonasm occurs in δῶκε ξεινήϊον εἶναι, Hom. Il. K, 269; Δ, 20; esse sui dederat monumentum et pignus amoris, Vir. Æ. v, 572; ferre sui, Æc. 538.

35. στρατηγὸν τῶν π. ἀνδρῶν] σ. τ. π. ἀνθρώπων, vii, 135. WE.

36. τῶν βασιλῆων δικαστέων] οἱ βασιλῆται δικασταὶ κεκριμένοι ἐκδρες γίνονται Περσέων, ἐς οὐ ἀποθάνουσι, ἢ σφί παρευρεθῇ τι ἔδικον, μέχρι τούτου, iii, 31; STG. iii, 14; WE. vii, 194, 7.

χρήμασι<sup>37</sup> δίκην ἄδικον ἐδίκασε, σφάξας, ἀπέδειρε πᾶσαν τὴν ἀνθρωπότητα<sup>38</sup> σπαδίξας<sup>39</sup> δὲ αὐτοῦ τὸ δέρμα, ἰμάντας ἐξ αὐτοῦ ἔταμε, καὶ ἐνέτεινε τὸν θρόνον, ἐς τὸν ἵζων ἐδίκαζε· ἐντανύσας δὲ, ὁ Καμβύσης ἀπέδεξε δικαστὴν εἶναι ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτείνας ἀπέδειρε, τὸν παῖδα τοῦ Σισάμνεω, ἐντειλάμενός οἱ μεμνησθαι, ἐν τῷ κατίζων θρόνῳ δικάζει. (26) Οὗτος ὦν ὁ Ὀτάνης, ὁ ἐγκατιζόμενος ἐς τοῦτον τὸν θρόνον, τότε διάδοχος γενόμενος Μεγαβάζῳ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους<sup>40</sup>, εἶλε δὲ Ἀντανδρον<sup>41</sup> τὴν ἐν τῇ Τρωάδι γῆν, εἶλε δὲ Λαμπώνιον<sup>42</sup>, λαβὼν δὲ παρὰ Λεσβίων νέας, εἶλε Λημόνον<sup>43</sup> τε καὶ Ἴμβρον<sup>44</sup>, ἀμφοτέρας ἐτι τότε ὑπὸ Πελασγῶν<sup>45</sup> οἰκομένους. (27) Αἰτίη δὲ

37. ἐπὶ χρήμασι] vii, 194; WE. 'for' or 'on condition of receiving,' or 'in order to get,' or 'on account of, a sum of money'; MA, 585, β. or χρήματα λαβὼν, 'after receiving a sum of money': ἐπὶ κόσῳ χρήματι; 'for how large a sum?' and ἐπὶ τίνι χ. 'for what sum?' iii, 38. Cambyses asked the people, respectively, 'how much they would take, and 'what they would take' to do so and so. STG.

38. ἀνθρωπότητα] und. δορὴν. BO, 70. Eustathius gives many instances of a similar ellipsis. VK.

39. σπαδίξας] ἐκδεύρας σπάδιξ γάρ, φλοῖδς ῥίξης πρῶνλης: ΓΛ. 'after stripping off'; from σπᾶν. SM. Some etymologists fancifully derive the English word FLAY from φλοῖδς, TODD's JO. s. v, 77, 73. This barbarous punishment was inflicted on the living. Sapor, king of Persia, ordered the emperor Valerian to be flayed alive: his skin was afterwards tanned, and painted red; and, that the ignominy might be perpetuated, it was nailed up in a Persian temple. One of the earliest instances of this punishment is the flaying of Marsyas by Apollo. A. Cambyses mali cuiusdam iudicis ex corpore pellem detractam sellæ intendi, in eaque filium ejus judicaturum considerare jussit, Max. vi, 3, 3. VK. Artaxerxes punished more than one of the judges in a similar manner, Diod. x, 10. LR. Darius crucified one for a like offence, vii, 194.

40. Καλχηδονίους] Calchedon, Lam-Herod. VOL. I.

ponium, and Antandros were in Asia, and consequently not under the jurisdiction of Otanes, the successor of Megabazus, who commanded only in Europe. But perhaps Otanes was governor of the Asiatic coasts before he succeeded to the command of Megabazus. LR. s. v, 26, 45; 30, 57.

41. Ἀντανδρον] This town also bore the names of Edonis and Cimmeris. LR.

42. Λαμπώνιον] A town of Troas, to the north of the Adramyttian gulf, between Antandros and Gargara. It was an Æolian town, and was also called Lamponia. LR. It is omitted by A.

43. Λημόνον] This island was sacred to Vulcan; it is now called Lemno or Stalame A. LR.

44. Ἴμβρον] now Imbro. LR.

45. Πελασγῶν] vi, 138. BHK. Otanes was not appointed to the command in Thrace, till 507 or 508 B.C. The Pelasgians were expelled from these islands 510 B.C. by Miltiades, vi, 139. But Otanes had taken the two islands 511 or 512 B.C. when governor of the Asiatic coasts; v, 26, 40. Compare the Essay on Chronology, viii, 11, p. 262 &c. LR. They called themselves Raseni or Tyreni; and received the name of Pelasgi, or Πελαργοί, 'storks,' from their periodical incursions resembling the visits of birds of passage. A. The whole article ΠΕΛΑΣΓΟΙ (in A.) is well deserving of perusal.



τούτου<sup>46</sup> ἦδε· πάντας ἠνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λειποστρατῆς ἐπὶ Σκύθας αἰτιώμενος, τοὺς δὲ, σίνεσθαι τὸν Δαρείου στρατὸν ἀπὸ Σκυθῶν ὀπίσω ἀποκομιζόμενον. οὗτος μὲν νυν τοσαῦτα ἐξεργάσατο στρατηγήσας.

(28) Μετὰ δὲ, οὐ πολλὸν χρόνον ἀνεσις<sup>47</sup> κακῶν ἦν. Καὶ ἤρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου Ἴωσι γίνεσθαι κακά. τοῦτο μὲν γὰρ, ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε·<sup>48</sup> τοῦτο δὲ, κατὰ τὸν αὐτὸν χρόνον ἡ Μίλητος αὐτῇ τε ἑωυτῆς μάλιστα<sup>49</sup> δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα.<sup>50</sup> (30) Τότε δὲ ἐκ τούτων τῶν πολιῶν ὧδε ἤρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου ἔφυγον ἄνδρες τῶν παχέων<sup>51</sup> ὑπὸ<sup>52</sup> τοῦ δήμου· φυγόντες δὲ, ἀπίκοντο ἐς Μίλητον. τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτροπος<sup>53</sup> ἔων Ἀρισταγόρης ὁ Μολπαγόρεω, γαμερός τε ἔων καὶ ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὰν ὁ Δαρεῖος ἐν Σούσοις κατεῖχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου, καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἔων ἐν Σούσοις, ὅτε οἱ Νάξιοι ἤλθον, ξεῖνοι πρὶν ἔόντες τῇ Ἰστιαίῳ. ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μίλητον, ἐδέοντο τοῦ Ἀρισταγόρεω, εἰ κως αὐτοῖσι παράσχοι<sup>54</sup> δύναμιν τινα, καὶ κατέλθοιεν ἐς τὴν ἑωυτῶν. ὁ δὲ, ἐπιλεξάμενος, ὥς, ἦν δι' ἑωυτοῦ κατέλθωσι ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιούμενος τὴν ξεινίην τὴν Ἰστιαίου, τόνδε

46. τούτου] 'of his doing thus.'

47. ἀνεσις] ἀνάπαυσις, Hes. SW.

48. Νάξος... προέφερε] N. μεγέθει μὲν οὐ μεγάλη ἐστίν, ἄλλως δὲ καλὴ τε καὶ ἀγαθὴ, ἀγχοῦ τῆς Ἰωνίας, χρήματα ἔχουσα πολλά, Eust. on Di. Pe. BT, Ch. i, 14.

49. ἑωυτῆς μάλιστα] The superlative is often accompanied by the genitive of the reflexive pronoun, to denote the highest degree to which a person or thing attains. MA, 460. For a similar use of the comparative, s. Thu. i, 8, n. 11. (BF.)

50. πρόσχημα] 'the pride, the ornament.' καλλώπισμα, Tho. M. τὸ κλεινὸν Ἑλλάδος π. Soph. E. 683; τὸ παλαιὸν π. τῆς Ἑ. ἦν ταῦτα τὰ πολίσματα, Stra. x, p. 691, s; xi, p. 786. In the same sense the simple noun σχῆμα is found, Eur. An. i: LR. κάλλος, εὐπρέπεια, κόσμος, ἄξιομα, δόξα, Schol. τὸ σ. τοῦ κόσμου τούτου, i Corinthians vii, 31. BNS.

51. παχέων] πλουσιῶν, ΓΛ. παχεῖς οἱ Ἀθηναῖοι τοὺς πλουσίους καλοῦσι

συνήθως, Phav. LR. literally, 'fat; substantial'; v, 77, 69; vi, 91; vii, 156; Arist. V. 288. This, according to Lexicographers, is an Atticism. The verb παχύνω occurs in a cognate sense, Æsch. Th. 769; S. 633. BL. WE. ED.

52. ἔφυγον ὑπὸ] ὑπὸ precedes the agent not only after verbs passive, but after neuters which have a passive sense, as φεύγειν 'to be banished'; MA, 592, 7, a, α. τελευτᾶν and ἀποθήσκειν, vi, 92, 87; Pla. Mx. 13; 15; (nn.) ποσι, Liv. ii, 38.

54. ἐδέοντο εἰ κως παράσχοι] The regular construction would have required an infinitive mood, without a conjunction, to follow the former verb: MA, 531, ods. 2. s. vi, 133, 58. 'if so be that he would furnish a certain force, and that they might return from exile,' &c. ED. vii, 145, 35; βουλομένην εἰ κως ἀμφοτέροι γενοίετο βασιλείας, vi, 52; LAU. bacchatur vates, magnam si pectore possit excussisse deum, Vir. Æ. vi, 78; ii, 756.

σφι λόγον προσέφερε· “αὐτὸς μὲν ὑμῖν οὐ φερέγγυός <sup>55</sup> εἰμι δύναμι  
 “τοσαύτην παρῶν, ὥστε κατὰγειν ἀεκόντων τῶν τὴν πόλιν  
 “ἐχόντων Ναξίων· πυνθάνομαι γὰρ ὀκτακισχιλὴν ἀσπίδα <sup>56</sup> Ναξι-  
 “οῖσι εἶναι, καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ, πᾶσαν  
 “σπουδὴν ποιούμενος· ἐπινοέω δὲ τῇδε. Ἄρταφέρνης μοι τυγχάνει  
 “ὢν φίλος· ὁ δὲ, ὅστις περ μὲν ἐστὶ πᾶσι, Δαρείου δὲ τοῦ βασιλέως  
 “ἀδελφεός, τῶν δ’ ἐπιθαλασσίων τῶν ἐν τῇ Ἀσίῃ <sup>57</sup> ἄρχει πάντων,  
 “ἔχων στρατιὴν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὦν δοκέω τὸν  
 “ἄνδρα ποιήσῃν τῶν ἂν χρηζόμεν.” Ταῦτα ἀκούσαντες, οἱ  
 Νάξιοι προσέθεσαν <sup>58</sup> τῷ Ἀρισταγόρῃ πρήσσειν ἢ δύναιτο ἄριστα·  
 καὶ ὑπὸ ἰσχυροῦ <sup>59</sup> δῶρα ἐκέλευον καὶ δαπάνην τῇ στρατιῇ, ὥς <sup>60</sup> αὐτοὶ  
 διαλύσονται· ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον,  
 πάντα ποιήσῃν τοὺς Ναξίους, τὰ ἂν αὐτοὶ κελεύωσι, ὥς δὲ καὶ τοὺς  
 ἄλλους νησιώτας· τῶν γὰρ νήσων τουτέων τῶν Κυκλάδων <sup>61</sup> οὐδεμία  
 κω ἦν ὑπὸ Δαρείῳ. (31) Ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐς τὰς  
 Σάρδεις, λέγει πρὸς τὸν Ἀρταφέρνηα, ὥς Νάξος εἴη νῆσος μεγάθεϊ  
 μὲν οὐ μεγάλη, ἄλλως δὲ καλὴ τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης,  
 χρήματα δ’ ἐνὶ <sup>62</sup> πολλὰ καὶ ἀνδράποδα. “Σὺ ὦν ἐπὶ ταύτην τὴν  
 “χώρην στρατηλάτεις, κατὰγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς.  
 “καὶ τοὶ ταῦτα ποιήσαντι, τοῦτο μὲν, ἐστὶ ἐτοῖμα παρ’ ἐμοὶ χρήματα  
 “μεγάλα παρὲς τῶν ἀναισιμωμάτων τῇ στρατιῇ· ταῦτα μὲν γὰρ  
 “δίκαια <sup>63</sup> ἡμέας τοὺς ἄγοντας παρέχειν· τοῦτο δὲ, νήσους προσκτή-  
 “σαι βασιλεῖ, αὐτὴν τε Νάξον καὶ τὰς ἐκ ταύτης ἡρτημένας <sup>64</sup>,  
 “Πάρον <sup>65</sup> τε καὶ Ἄνδρον <sup>66</sup> καὶ ἄλλας τὰς Κυκλάδας καλευμένας.

55. φερέγγυος] βεβαιωτής, ΓΛ. ἀξί-  
 πιστος, ἐγγυητής, Hes. It is a favour-  
 ite word with Aesch. Th. 392; 445;  
 466; 798. BL. The simple word  
 ἐγγυος occurs in the Anthol. ἀνέγγυος  
 in Anac. ἐχέγγυος and ἀνεχέγγυος in  
 Thu. iii, 46; 81. WS.

56. ἀσπίδα] by enallage of number  
 for ἀσπίδας, so τῆς νεῶς for τῶν νεῶν,  
 Thu. vi, 67; πρύμνων for πρύμνας, ib.  
 40; τῷ κερῶφι, Th. iii, 74; τῇ ἁμ-  
 πέλω, Th. iv, 100. WS. ἀσπίς was the  
 shield of the heavy-armed troops, τέλητι  
 of the light infantry, LR. ἀριθμὸς  
 ἐγένετο τῶν Ἑλλήνων ἀσπίς μυρία καὶ  
 τετρακοσία, πελτασταὶ δὲ δισχιλίοι καὶ  
 τετρακοσιοί, Xen. A. i, 7, 9. BL. ib.  
 ii, 4, 11. s. i, 27, 83.

57. Ἀσίῃ] Perhaps Artaphernes  
 succeeded Otanes. Compare v, 26,  
 40.

58. προσέθεσαν] ‘enjoined,’ i, 108;  
 iii, 62. GR. SW.

59. ὑπὸ ἰσχυροῦ] τῷ Ἀρταφέρνηι.  
 STG. vii, 168, 76; WE. vii, 104, 5:  
 ἰσχω is formed from ἔσχω, and used  
 for ἔχω; and from this compound  
 comes ὑπισχνέομαι. MA. 234; 252.

61. Κυκλάδων] The Cyclades were  
 so named, from κύκλος ‘a circle,’ as  
 surrounding Delos; ἀμφὶς Ἰούσαι Δῆ-  
 λον ἐκυκλώσαντο, καὶ οὐνομα Κυκλάδες  
 εἰσὶ, Dio. P. 525; WE. but the name  
 is inaccurate, as they lie mostly west  
 and south of Delos. They were up-  
 wards of fifty in number. A. LR.

63. δίκαια] viii, 22; for δίκαιον  
 ἐστὶ: ἐνὸμῳ σφίσιν ἐτι δυνατὰ εἶναι  
 τὰ πράγματα περιγενέσθαι, Thu. viii,  
 106; iii, 86. DU. WE.

65. Πάρον] Paros bore many other  
 names. It was celebrated for its sta-

“ἐνθεῦτεν δὲ ὀρμεώμενος, εὐπετέως ἐπιθήσεται Εὐβοίῃ<sup>67</sup>, νήσῳ  
 “μεγάλη τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ  
 “αἰρεθῆναι. ἀποχρῶσι δὲ ἑκατὸν νέες ταύτας πάσας χειρώσασθαι.”  
 ‘Ο δὲ ἀμείβετο αὐτὸν τοῖσδε· “σὺ ἐς οἶκον τὸν βασιλέως<sup>68</sup> ἐξηγητῆς  
 “γίνεαι πρηγμάτων ἀγαθῶν, καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν  
 “τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἑκατὸν νεῶν, δικήσισι τοι ἐτοῖμοι  
 “ἔσονται ἅμα τῷ ἔαρι· δεῖ δὲ τούτοισι καὶ αὐτὸν βασιλέα συνέπει-  
 “νον γίνεσθαι.” (32) ‘Ο μὲν δὴ Ἀρισταγόρης, ὡς ταῦτα ἤκουσε,  
 περιχαρὴς ἦν, ἀπήϊε ἐς Μίλητον. ὁ δὲ Ἀρταφέρνης, ὡς οἱ πέμ-  
 φαντι ἐς Σοῦσα, καὶ ὑπερβέντι τὰ ἐκ τοῦ Ἀρισταγόρευ λεγόμενα,  
 συνέπεινος καὶ αὐτὸς Δαρείος ἐγένετο, παρεσκευάσατο μὲν δικήσας  
 τριήρεας, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων  
 συμμάχων· στρατηγὸν δὲ τούτων<sup>69</sup> ἀπέδεξε Μεγαβάτην, ἄνδρα  
 Πέρσῃ τῶν Ἀχαιμενιδέων, ἑωυτοῦ τε καὶ Δαρείου ἀνεψιόν· τοῦ  
 Πανσανίης ὁ Κλεομερότεω Λακεδαιμόνιος, εἰ δὴ ἀληθὴς γε ἐστὶ ὁ  
 λόγος<sup>70</sup>, ὑστέρῳ χρόνῳ τούτων ἡρμόσατο<sup>71</sup> θυγατέρα, ἔρωτα σχῶν  
 τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας δὲ Μεγαβάτην στρα-  
 τηγόν, Ἀρταφέρνης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.  
 (33) Παραλαβὼν δὲ ὁ Μεγαβάτης ἐκ τῆς Μιλήτου τὸν τε Ἀριστα-  
 γόρεα καὶ τὴν Ἰάδα στρατιὴν καὶ τοὺς Ναξίους, ἔπλεε πρόφασιν<sup>72</sup>  
 ἐπ’ Ἑλλησπόντου· ἐπεὶ τε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς  
 Καύκασα<sup>73</sup>, ὡς ἐνθεῦτεν βορέῃ ἀνέμφῃ ἐς τὴν Νάξον διαβάλοι.<sup>74</sup>

tuary marble, v, 62, 92. Archilochus was born there. *A. LR.* He was also called a Thasian. *ML*, D. i, 6, 10, r.

66. [Ἄνδρον] Andros also, now Andro, had many names. *A. LR.*

67. Εὐβοίῃ] also called Mæcis, now Negrepont, which is a corruption of Euripus, *A. LR.* ἐς τὸν εὐριπον, s. v, 74, 65; 77, 65.

68. ἐς οἶκον τὸν β.] An oriental phrase, to denote the kingdom and the royal family, vi, 9; ix, 107; which occurs in the letter of Artaxerxes (if genuine) to Hystanes; *Hipp. E.* p. 1272. *WE.*

69. τούτων] τῶν τριηρέων. *AP.*

70. εἰ...λόγος] Hence it appears that our author had no knowledge of Pausanias's letter soliciting in marriage the daughter of Xerxes, *Thu. i*, 128. *WE.*

71. ἡρμόσατο] ‘courted, sought in marriage;’ s. vi, 65, 7. *SW.*

72. πρόφασιν] The sense expressed

at length, is ἡ τῇ μὲν προφάσει ἐπ’ Ἑ., ἔργῳ δὲ ἄλλο τι ἐν νῶ εἶχε διαπράξασθαι, or ἀνήγετο ὡς ἑ. Ἑ. δῆθεν πλευσόμενος. *STG.* i, 59, 7. τὰλλα μὲν ἐστὶ λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ τοῦτο καὶ παρασκευάζεται, *Dem. de Ch.* 4. s. *BF*, on *Th. i*, 23, n. 22.

73. Καύκασα] might have been a port, or merely a road or anchorage, of the isle of Chios. It is now totally unknown; no other ancient author having mentioned it: *LR.* but it cannot be supposed that the name of every place has come down to us; *BHK.* or that every name which has, will be found in more than one author, s. v, 62, 87; 63, 2; 74, 54; viii, 35, 35.

74. διαβάλοι] In the next chapter the accusative, τὰς νέας, is supplied. *SBL*, on *BO*, 181. πρὸς Ἄργος διαβαλεῖν, *Eur. S.* 933; κἀκεῖθεν εἰς τὴν Ἰταλίαν ἀνέμφῳ νύτῳ διεβόλομεν τὸ πέλαιος εἰς Μεσσηπίους, *Dem. S.* in *Ath. iii*, 73. *MR.*

καὶ, οὐ γὰρ ἔδεε<sup>75</sup> τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιόνδε συνηγείχθη γενέσθαι· περιίοντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακὰς, ἐπὶ νεὸς Μυνδίας<sup>76</sup> ἔτυχε οὐδεὶς φυλάσσω· ὁ δὲ, δεινὸν τι ποιησάμενος, ἐκέλευσε τοὺς δορυφόρους, ἐξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμῆς<sup>77</sup> διελόντας<sup>78</sup> τῆς νεὸς, κατὰ τοῦτο<sup>79</sup>, ἔξω μὲν κεφαλὴν ποιεῦντας, ἔσω δὲ τὸ σῶμα. δεθέντος δὲ τοῦ Σκύλακος, ἐξαγγέλλει τις τῷ Ἀρισταγόρῃ, ὅτι τὸν ξεινὸν οἱ τὸν Μύνδιον Μεγαβάτης δῆσας λυμαίνοιτο. ὁ δ' ἔλθων παραιτέτο<sup>80</sup> τὸν Πέρσῃν· τυγχάνων δὲ οὐδενός, τῶν ἰδέετο, αὐτὸς ἔλθων ἔλυσε. πυθόμενος δὲ, κάρτα δεινὸν ἐποιήσατο ὁ Μεγαβάτης, καὶ ἐσπέρχετο<sup>81</sup> τῷ Ἀρισταγόρῃ. ὁ δὲ εἶπε· “σοὶ δὲ καὶ τούτοις τοῖσι πρήγμασι τί ἐστί;<sup>82</sup> οὐ σὲ “ἀπέστειλε Ἀρταφέρνης ἐμέο πείθεσθαι<sup>83</sup>, καὶ πλείν τῇ ἂν ἐγὼ “κελεύω; τί πολλὰ πρήσσεις;”<sup>84</sup> Ταῦτα εἶπε Ἀρισταγόρης. ὁ δὲ θυμωθείς τούτοις, ὡς νῦν ἐγένετο, ἔπεμπε ἐς Νάξον πλοῖον ἀνδρὰς φράσσοντας τοῖσι Ναξίοις πάντα τὰ παρεδόντα σφὶ πρήγματα.

75. οὐ ἔδεε] ‘it was not destined;’ ii, 161; iv, 79; v, 92, 4; ix, 109: χρῆν is used in the same sense of περμιόνων ἦν, as in i, 8; Agath. Epig. WE. and so is χρεὼν ἐστί, viii, 141. SW.

76. Μυνδίας] Myndus is now Mines, or Mentese. LR.

77. θαλαμῆς] Arist. P. 1198; ἡ κάτω τῆς νεὸς τρώγλη θαλαμὴ λέγεται, Schol. ‘one of the port-holes of the bow oars;’ ὅπως is understood. SH, on BO, 201. “Megabates, with the haughty and undistinguishing imperiousness of a modern Turkish bashaw, immediately ordered him to be tied in his own cabin, with his head out of the window,” MT, vii, 1. TX. PC, iii, 22.

78. διελόντας] διαμερίσαντας, διαιεμάντας, Hes. WE. διαλαβόντας, iv, 68. The body being within, and the head without, the man might be said to be ‘divided.’ SW.

79. κατὰ τοῦτο] v, 3; 37; vi, 44; ‘for this reason.’ These words are to be connected with δῆσαι. SW.

80. παραιτέτο] Arist. V. 1257; ἐλπίζει, παρεκλεί, Schol. Xenophon expresses himself more at length, σὺ τοὺς θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, M. ii, 2. VK.

81. ἐσπέρχετο] ‘was enraged;’ Τελαμώνι θυμὸς ὀρίνθη, σπερχόμενος δ’ ἀνέρουσε Δωῶς, Apol. iii, 515; Δεῶν βασιλεία σπερχοίσα θυμὸν πέμπε δρδκοντας ἄφαρ, Pin. N. i, 59. WE.

82. τί ἐστί] und. κοινὸν or ζυνὸν, agreeing with πρῆγμα also understood. The ellipsis is partly supplied, in Ach. T. vi, p. 387; and Anth. Gr. iv, 12, ep. 31; SS. σφίσι τε καὶ Ἀθηναίοις εἶναι οὐδὲν πρῆγμα, v, 84; σοὶ τί καὶ Πρωτεσίλεω κοινόν; Philost. p. 662; τίς κατόπτρῳ καὶ τοφλῷ κοινωνία; a Comic Poet in Sto. p. 501, 4; quid tibi rei tecum est? Ter. quid tecum est tibi? Plau. St. ii, 2, 9; Liv. viii, 25. VK. The words ἐν μέσῳ are added either when κοινὸν is expressed, Eur. I. 1283; or when it is understood, Hr. 185; τί κυνηγεσίῳ καὶ σοὶ μελέτῃ; Hi. 224; MA, 385, 10. sibi cum viro forti negotium esse, Nep. xiv, 7; τί ἐμοὶ καὶ σοὶ; St John ii, 4; St Matthew viii, 29; xxvii, 19: ‘what business have you with these matters?’

84. τί πολλὰ πρήσσεις] ‘why intermeddle thus?’ i. e. ‘why do you busy yourself about many things’ which do not belong to you? Arist. R. 228; 748 &c; opposed to ὀλίγα πρήσσειν, Anton. iv, 24; or τὰ ἐαυτοῦ πράττειν, Xen. M. ii, 9, 1. MR.

(34) Οἱ γὰρ ὦν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφείας τὸν στόλον τοῦτον ὀρμήσεσθαι. ἐκεῖ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνέικαντο<sup>85</sup> τὰ ἐκ τῶν ἀγρῶν ἐς τὸ τεῖχος, παρεσκευάσαντο δὲ, ὡς πολιορκησόμενοι<sup>86</sup>, καὶ σῖτα καὶ ποτὰ τὸ τεῖχος ἐσάξαντο.<sup>87</sup> Καὶ οὗτοι μὲν παρεσκευάδατο ὡς παρεσόμενον σφι πολέμον· οἱ δ', ἐπεὶ τε διέβαλον ἐκ τῆς Χίου<sup>88</sup> τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο, καὶ ἐπολιόρκειον μῆνας τέσσερας. ὡς δὲ, τὰ τε ἔχοντες ἦλθον<sup>89</sup> χρήματα οἱ Πέρσαι, ταῦτα καταδεδαπάνητό σφι, καὶ αὐτῷ τῷ Ἀρισταγόρῃ προσαναισίμωτο πολλὰ, τοῦ πλευνός τε ἐδέετο<sup>90</sup> ἡ πολιορκία, ἐνθαῦτα, τείχεα<sup>91</sup> τοῖσι φυγάσι τῶν Ναξίων οἰκοδομήσαντες, ἀπαλλάσσοντο ἐς τὴν ἡπειρον, κακῶς πρήσσοντες.

(35) Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφέρνηϊ ἐκπληρῶσαι.<sup>92</sup> ἅμα δὲ, ἐπέζεε μιν ἡ δαπάνη τῆς στρατιῆς ἀπαιτεομένη· ἀρρώδεε τε, τοῦ στρατοῦ πρήξαντος κακῶς, καὶ Μεγαβιάτῃ διαβεβλημένος· ἐδόκεε τε τὴν βασιλιήν<sup>93</sup> τῆς Μιλήτου ἀπαυρῆσεσθαι.<sup>94</sup> ἀρρώδεων δὲ τούτων ἕκαστα, ἐξουλεύετο ἀποστασιν. συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον<sup>95</sup> τὴν κεφαλὴν ἀπ'ίχθαι ἐκ Σουσίων παρ' Ἰστιαίου, σημαίνοντα ἀπίστασθαι Ἀρισταγόρῃ

85. ἐσηνέικαντο] ἐσκευαγωγῆσαντο εἰς τὴν πόλιν οἱ ἀπὸ τῶν ἀγρῶν, Schol. on Ar. *V.K.*

86. παρεσκευάσαντο... ὡς π.] This verb, here and just below, as well as in other places, seems to be considered as an independent verb, not requiring the addition of the participle, which follows, to complete the meaning; and the participle appears to be used as an accessory definition of the preceding verb, and not as the necessary result of it. *MA*, 550, obs. 4.

89. ἔχοντες ἦλθον] s. i, 102, 29: πλήθει χρημάτων ἡ ἦλθεν ἐκ τῆς Ἀσίας ἔχων, *Thu.* i, 9; (*B.F.*) εἶπεν, ὅτι τὰ μὲν παρὰ βασιλέως χρήματα ἀνηλωμένα εἴη, καὶ ἐτι πλείω πολλῶ, *Xen. H.* ii, 1, 11.

90. πλευνός τε ἐδέετο] ἐπεὶ τε τοῦ π. αἰεῖ *θεε*, iv, 43. *LAU.*

92. ἐκπληρῶσαι] ἐκτελέσαι. *WE.*

93. τὴν βασιλιήν] 'the regency.'

94. ἀπαυρῆσεσθαι] The middle future is especially put for the passive; *MA*, 496, 8. ἐλασώσεσθαι, vi, 11, 53; *WE.* πολιορκησόμενοι, v, 34; [*ix*,

58; 97;] *SW.* μετήσεσθαι, v, 35, 99; *Soph. C.* R. 436; 687.

95. ἐστιγμένον] Ἰστιαίως βουλόμενος τῷ Ἀρισταγόρῃ σημῆναι, ἄλλως μὲν οὐδαμῶς εἶχεν ἀσφαλῶς δηλῶσαι, ὅτε φυλασσόμενων τῶν ὁδῶν, καὶ οὐκ εὔπορον ὄν γράμματα λαβεῖν φέροντα, τῶν δούλων τὸν πιστότατον ἀποτυχῆσας ἐστίζε, καὶ ἐπέσχετο, ὥς ἂν ἐφυσαν αἱ τρίχες· εἴτα τάχιιστα ἔπεμπε εἰς Μίλητον ἐπιστεῖλας τῷ ἐπεστιγμένῳ ἄλλο μὲν οὐδὲν, ἐπειδὴν δ' ἀφίκοντο εἰς Μίλητον πρὸς Ἀρισταγόραν, κελεῖναι ξυρῆσαντα κατιδεῖν εἰς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαιναν, ἃ δεῖ ποιεῖν, *Æn. T.* 31. *Polyænus* says the words were "Ἰστιαίως Ἀρισταγόρῃ· Ἰωνίαν ἐπόστησον," i, 24. According to *Gellius*, *Histius* chose a servant who had bad eyes, and told him, that he would cure him by shaving his head, &c. He then wrote the message on his head and sent him to *Aristagoras*, who was to effect his cure by shaving his head a second time: *inopinabilis latebra barbarico ostu excogitata*, *N. A.* xvii, 9. *BEO. TX. VK.* s. i, 123, 13.

ἀπὸ βασιλέως. ὁ γὰρ Ἰστιάϊος, βουλόμενος τῷ Ἀρισταγόρῃ ση-  
μῆναι ἀποστῆναι, ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλῶς σημήναι,  
ὥστε <sup>96</sup> φυλασσομενέων τῶν ὁδῶν· ὁ δὲ, τῶν δούλων τὸν πιστότατον  
ἀποξυρῆσας τὴν κεφαλὴν ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας.<sup>97</sup>  
ὥς δὲ ἀνέφυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ  
ἄλλο μὲν οὐδὲν, ἔπεδν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρι-  
σταγόρην ξυρῆσαντά μιν τὰς τρίχας κατιδέσθαι ἐς τὴν κεφαλὴν·  
τὰ δὲ στίγματα ἐσήμαινε, ὥς καὶ πρότερόν μοι εἴρηται, ἀπόστασιν.  
ταῦτα δὲ ὁ Ἰστιάϊος ἐποίησε, συμφορὴν ποιεύμενος μεγάλην τὴν  
ἑωντοῦ κατοχὴν <sup>98</sup> τὴν ἐν Σούσοισι· ἀποστάσιος ὢν γιγνομένης,  
πολλὰς εἶχε ἐλπίδας μετήσεσθαι <sup>99</sup> ἐπὶ θάλασσαν· μὴ δὲ νεώτερόν  
τι ποιούσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἤξειν ἔτι ἐλογίζετο. (36)  
Ἰστιάϊος μὲν νυν, ταῦτα διανοούμενος, ἀπέπεμπε τὸν ἄγγελον·  
Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελ-  
θόντα. ἔξουλεύετο ὢν μετὰ τῶν στασιωτῶν, ἐκφῆνας τὴν τε ἑωντοῦ  
γνώμην <sup>100</sup> καὶ τὰ παρὰ τοῦ Ἰστιάϊου ἀπιγμένα. οἱ μὲν δὴ ἄλλοι  
πάντες γνώμην κατὰ τὴν ἐξέφεροντο, κελεύοντες ἀπίστασθαι,  
Ἐκαταῖος <sup>1</sup> δὲ, ὁ λογοποιὸς <sup>2</sup> πρῶτα μὲν οὐκ ἔα <sup>3</sup> πόλεμον βασιλεῖ  
τῶν Περσέων ἀναιρέεσθαι <sup>4</sup>, καταλέγων τά τε ἔθνεα πάντα, τῶν  
ἦρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ· ἐπεὶ τε δὲ οὐκ ἔπειθε, δεύ-  
τερα συνεβούλευε· ποιεῖν, ὅπως ναυκράτεες τῆς θαλάσσης <sup>5</sup> ἔσον-  
ται. ἄλλως μὲν νυν οὐδαμῶς ἔφη λέγων <sup>6</sup>· ἐνορᾶν ἐσόμενον τοῦτο·  
ἐπίστασθαι γὰρ τὴν δύναμιν τὴν Μιλησίων εἶδεν ἀσθενέα· εἰ δὲ τὰ  
χρήματα καταيرهθῇ τὰ ἐκ τοῦ ἱοῦ τοῦ ἐν <sup>7</sup> Βραγχιδῆσι <sup>8</sup>, τὰ Κροῖ-  
σος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσῃ τῆς θαλάσ-  
σης· καὶ οὕτω αὐτοῦς τε ἔξιν χρήμασι χρᾶσθαι, καὶ τοὺς πολεμίους  
οὐ συλῆσειν αὐτά· τὰ δὲ χρήματα ἦν ταῦτα μεγάλα. αὕτη μὲν δὴ  
οὐκ ἐνίκῃ ἡ γνώμη, ἐδόκεε δὲ ὅμως ἀπίστασθαι· ἔνα τε αὐτῶν πλῶ-

97. ἀ. ἀ. τὰς τρίχας] viii, 56. MA, 536.

98. κατοχὴν] 'detention.'

100. ἐκφῆνας γνώμην] ἀποφαίνεσθαι γ. is more usual, vii, 152, 81; ix, 5; Eur. S. 345; Iso. ad Ph. p. 827. MR.

1. Ἐκαταῖος] MA, 273. 'Ε. ὅς πρῶτος ἱστορίαν ἐξήνεγκε, Suid. SM.

2. ὁ λογοποιὸς] i, 1, 17; ii, 143; v, 125; Arr. ii, 16; ὁ ὕψ' ἡμῶν ἱστορικὸς λεγόμενος, Harp. Xen. C. viii, 5, 28; ὁ Ἡρόδοτος ὁ λογ. Arr. iii, 30. The word also means 'fabulist,' ii, 134. WE. SW.

3. οὐκ ἔα] 'dissuaded,' or 'urged them not;' as opposed to κελεύειν 'to urge,' iv, 203; vi, 109; this sense is evident from οὐκ ἔπειθε following: SW. LR. ii, 30; iv, 164; viii, 36; Thu. vi, 72; Xen. H. ii, 1, 14; VK. Hom. II. E, 819 &c.

4. πόλεμον ἀναιρέεσθαι] Xen. A. v, 7, 16; Eur. S. 502. MR.

5. ναυκράτεες τῆς θ.] ναυκράτορες, vi, 9; θαλασσοκράτορες, Thu. viii, 63. VK.

7. ἐκ τοῦ ἱ. τοῦ ἐν] Instead of the latter preposition, ἐκ is repeated, vi, 46, 79. MA, 596, a.

σαντα ἐς Μυοῦντα ἐς τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθόν, ἐὼν ἐνθαῦτα, συλλαμβάνειν περᾶσθαι τοὺς ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγούς. (37) Ἀποπεμφθέντος δὲ Ἱητραγόρεω κατ' αὐτὸ τοῦτο, καὶ συλλαβόντος δόλῳ Ὀλίaton Ἰθανώλιος<sup>9</sup> Μυλασσέα<sup>10</sup>, καὶ Ἰστιαῖον Τύμνεω Τερμερέα<sup>11</sup>, καὶ Κῶν Ἐρξάνδρεω, τῷ Δαρεῖος Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδew Κυμαῖον, καὶ ἄλλους συχνούς, οὕτω δὲ ἐκ τοῦ ἐμφανέος<sup>12</sup> ὁ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανώμενος. Καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην<sup>13</sup> ἐποίηε τῇ Μιλήτῳ, ὥς ἂν ἐκόντες αὐτῷ οἱ Μιλήσιοι συναπισταῖατο· μετὰ δὲ, καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷτὸ τοῦτο ἐποίηε, τοὺς μὲν ἐξελαύνων τῶν τυράννων· τοὺς<sup>14</sup> δ' ἔλαβε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δὲ, φίλα βουλόμενος ποιεῖσθαι τῇσι πόλισι, ἐξεδίδου· ἄλλον ἐς ἄλλην πόλιν παραδιδούς, ὅθεν εἴη ἕκαστος. (38) Κῶν μὲν νυν Μυτιληναῖοι, ἐπεὶ τε τάχιστα παρέλαβον, ἐξαγαγόντες κατέλευσαν, Κυμαῖοι δὲ τὸν σφέτερον αὐτῶν<sup>15</sup> ἀπήκαν· ὥς δὲ καὶ ἄλλοι οἱ πλεῖνες<sup>16</sup> ἀπίεσαν. τυράννων μὲν νυν κατὰπανσις ἐγένετο ἀνὰ τὰς πόλεις. Ἀρισταγόρης δὲ ὁ Μιλήσιος, ὥς τοὺς τυράννους κατέπαυσε, στρατηγούς<sup>17</sup> ἐν ἐκάστῃ τῶν πολλῶν κελεύσας ἐκαστοὺς καταστήσαι, δεύτερα αὐτὸς ἐς Λακεδαίμονα τριῆρεϊ ἀπόστολος ἐγίνετο· ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι.<sup>18</sup>

(39) Τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος οὐκέτι περιεὼν ἐβασίλευε, ἀλλὰ ἐτετελευτήκεε· Κλεομένης δὲ ὁ Ἀναξανδρίδew εἶχε τὴν βασιλιήτην, οὐ κατὰ ἀνδραγαθίην σχῶν, ἀλλὰ κατὰ γένος. (42) Ὁ μὲν δὲ Κλεομένης, ὥς λέγεται, ἦν τε οὐ φρενήρης

9. Ὀλίaton Ἰθανώλιος] As the mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted. *MA*, 273. This omission appears hardly allowable where the preceding noun happens also to be in the genitive case. *SH*, on *BO*, 289. *BF*, on *Th. i*, 24, n. 6.

10. Μυλασσέα] Mylassa is now named Melasso or Marmara, from its 'marble' quarries. *A. LR*.

11. Τερμερέα] Termera in Caria, and on the borders of Lycia, though mentioned by Steph. *Str.* and *Pli.* *LR*. is omitted in *A*.

15. σφέτερον αὐτῶν] *MA*, 466, 1.

16. ἄλλοι οἱ πλεῖνες] 'most of the others.' *MA*, 268, *obs*.

17. στρατηγούς] The *Strategus* was a magistrate, who combined civil with military authority, and whose functions probably corresponded with those of the Archons in Athens, the Cosmi in Crete, &c. The title occurs on medals. *LR*. In like manner *Imperator* and *Dux*, though originally confined to military rank, afterwards became titles of political distinction.

18. ἔδεε... ἐξευρεθῆναι] und. *δοτε* before the infinitive. *φιλίον χρῆζω στόματος παίδων προσπύξασθαι*, *Eur. M.* 1396; *σ. φ. χ. σίθεν φωνῆς ἀκοῦσαι*, the Author of *X. Π.* 460. *POR*. The use of the infinitive here is a pleonasm, and results from the blending of two constructions, viz. the accusative with a verb, and the genitive without one. *MA*, 613, *iv*. *Soph. OE. R*.

ἀκρομανής<sup>19</sup> τε· ὁ δὲ [τούτου ἀδελφεός] Δωριεύς ἦν τῶν ἡλικίων πάντων πρῶτος, εὖ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχίσων<sup>20</sup> τὴν βασιλιήν. ὥστε ὦν οὕτω φρονέων, ἐπειδὴ δ' τε Ἀναξανδρίδης ἀπέθανε, καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νόμῳ, ἐστήσαντο βασιλεία<sup>21</sup> τὸν πρεσβύτατον Κλεομένεα, ὁ Δωριεύς, δεινὸν τε<sup>22</sup> ποιούμενος καὶ οὐκ ἀζίων ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λαὸν Σπαρτιήτας, ἄγε ἐς ἀποικίην.<sup>23</sup> (48) Εἰ δὲ ἡνέσχετο βασιλευόμενος ὑπὸ Κλεομένεος, καὶ κατέμενε ἐν Σπάρτῃ, ἐβασίλευε ἂν Λακεδαίμονος· οὐ γάρ τινα πολλὸν χρόνον ἥρξε ὁ Κλεομένης, ἀλλ' ἀπέθανε ἅπαις, θυγατέρα μούνην λιπών, τῇ οὖνομα ἦν Γοργώ.<sup>24</sup>

(49) Ἀπικνέεται δ' ὦν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν· τῷ δὲ ἐς λόγους ἦie, ὥς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα<sup>25</sup>, ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέμνητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. ἀπικνεόμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· “Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσης τῆς ἐν-  
“θαῦτα ἀπίξις.<sup>26</sup> τὰ γὰρ κατήκοντά<sup>27</sup> ἐστὶ τοιαῦτα.<sup>28</sup> Ἰώνων παῖδας  
“δούλους εἶναι ἀντ'·<sup>29</sup> ἐλευθέρων ὄνειδος καὶ ἄλγος μέγιστον μὲν  
“αὐτοῖσι ἡμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, ὅσῳ<sup>30</sup> προσεστέατε<sup>31</sup> τῆς

19. ἀκρομανής] ὑπομαργότερος, iii, 29, 43; ‘almost out of his mind,’ ‘somewhat deranged,’ ‘half mad,’ ‘not quite right in his intellects.’ ἀκρος, compounded with other adjectives, has the force of ὑπὸ or ἡμι-, of sub or semi- in Latin. ἀκρόπαστος ‘slightly salted,’ Sop. in Ath. iii, 88; ἀκροθύραξ, Diph. in Ath. x, 18; ἀκροχάλιξ, ἡμιμέθυσος, ‘half-drunk,’ Hes. CY. SW. In this interpretation (according to LAU) SD coincides, although the contrary is stated by SW. Compare BL, on A. A. 778.

20. ἐπίστατο σχίσων] ‘he believed he should have.’ MA, 547, 2.

22. δεινὸν τε] δ. τι and κάρτα δ. occur, v, 33.

23. ἀποικίην] Δ. (οὐ γὰρ ἡνέχετο σπακοῦν Κλεομένει μένων ἐν Λακεδαίμονι.) ἐς ἀποικίαν στέλλεται, Pau. iii, 3. VK.

24. Γοργώ] married Leonidas, vii, 239; LR, v, 51.

25. χάλκεον πίνακα] The art of constructing geographical maps was probably an invention of the Egyptians; from them the Israelites appear to

have learnt it, Joshua xviii, 4...9; as well as the Greeks. Sesostris, who colonized Colchis, left tables of this description with the settlers, of γράπτως πατέρων ἔθεν εἰρόνται κύβδας, οἷς ἐνὶ πᾶσαι ὁδοὶ καὶ πείρατ' ἔασιν ὑγρῆς τε τραφερῆς τε πέριξ ἐπινεισσομένοισιν, Apol. iv, 279. Anaximander, a disciple of Thales, was the first Greek who published a geographical chart, in the sixth century B.C. Erat. in Stra. i, p. 13, c; Diog. L. ii, 2; LR. πινάκιον ἔχον γῆς περίοδον, Ael. V. H. iii, 28; τοὺς πίνακας, ἐν οἷς αἱ τῆς γῆς περίοδοι εἰσι, Diog. L. v, 51; VK. Arist. Rh. i, 4, 5. Though the art of delineating maps was known to the ancients, no maps, prior to those which were formed in order to illustrate the geography of Ptolemy, have reached our times. ROB, India, ii, p. 192.

26. τῆς ἀπίξις] und. περί, ‘with respect to.’ MA, 320, 1.

27. τὰ κατήκοντα] ‘the circumstances of the case,’ i, 97, 10.

28. τοιαῦτα] ὥστε ταχέως δεισθαι βοηθείας. STG.

30. ὅσῳ] ‘in as much as.’ MA, 1.5



“ Ἑλλάδος. νῦν ὦν, πρὸς Θεῶν<sup>32</sup> τῶν Ἑλληνίων, ῥύσασθε<sup>33</sup> Ἴωνας  
 “ ἐκ δουλοσύνης, ἀνδρας ὁμαίμονας. εὐπετέως<sup>34</sup> δὲ ἡμῖν ταῦτα οἶα  
 “ τε<sup>35</sup> χωρεῖν ἐστί· οὐ τε<sup>36</sup> γὰρ οἱ βάρβαροι ἀλκιμοὶ εἰσι, ἡμεῖς τε,  
 “ τὰ ἐς τὸν πόλεμον<sup>37</sup>, ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ἢ τε  
 “ μάχη αὐτῶν ἐστὶ τοιήδε· τόξα, καὶ αἰχμὴ βραχέα<sup>38</sup>, ἀναξυρί-  
 “ δας<sup>39</sup> δὲ ἔχοντες, ἔρχονται ἐς τὰς μάχας, καὶ κυρβασίας<sup>40</sup> ἐπὶ  
 “ τῇσι κεφαλῇσι· οὕτω εὐπετέες χειρωθῆναι εἰσι. ἔστι δὲ καὶ ἀγαθὰ  
 “ τοῖσι τὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι  
 “ ἄλλοισι, ἀπὸ χρυσοῦ ἀρξαμένοισι<sup>41</sup>, ἄργυρος, καὶ χαλκός, καὶ  
 “ ἐσθῆς ποικίλη, καὶ ὑποζύγια τέ, καὶ ἀνδράποδα· τὰ, θυμῷ βου-  
 “ λόμενοι<sup>42</sup>, αὐτοὶ ἂν ἔχοιτε. κατοίκηται δὲ ἀλλήλων ἐχόμενοι, ὥς  
 “ ἐγὼ φράσω. Ἴώνων μὲν τῶνδε οἶδε<sup>43</sup> Λυδοὶ, οἰκόντες τε χώραν  
 “ ἀγαθὴν, καὶ πολυαργυρώτατοι ἴοντες.” δεικνὺς δὲ, ἔλεγε ταῦτα, ἐς  
 “ τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πίνακι ἐντετμημένην.  
 “ Λυδῶν δέ,” ἔφη λέγων ὁ Ἀρισταγόρης, “ οἶδε ἔχονται Φρύγες  
 “ οἱ πρὸς τὴν ἡῶ, πολυπροβατώτατοι τε ἴοντες ἀπάντων, τῶν ἐγὼ  
 “ οἶδα, καὶ πολυκαρπώτατοι. Φρυγῶν δὲ ἔχονται Καππαδόκαι<sup>44</sup>,  
 “ τοὺς ἡμεῖς Συρίους καλέομεν· τοῦτοισι δὲ πρόσσυροι Κίλικες, κατή-  
 “ κοντες ἐπὶ θάλασσαν τήνδε, ἐν ᾗ ἦδε Κύπρος νῆσος κέεται· οἱ

405, 7; 455, obs. 3. It is sometimes put for ὅτι, obs. 4. and after τοσοῦτω, viii, 13. *MA*, 480, obs. 2.

31. προσετέατε] *MA*, 205, 3.

32. πρὸς θεῶν] ‘by the gods;’ *per deos*, *Hor.* i O. viii, 1. *MA*, 590, β.

33. ῥύσασθε] Compare a similar passage, ix, 90, 59: *SW.* s. ix, 76, 82.

34. εὐπετέως] is to be connected with χωρεῖν. *LAU.*

37. τὰ ἐς τὸν π.] κατὰ τὰ ἐς τὸν π. πρήγματα. *MA*, 270, b.

38. βραχέα] for βραχέη, *WE.* refers only to αἰχμή: *GR.* αἰχμὰς βραχέας εἶχον, τόξα δὲ μεγάλα, vii, 61; *HU.* ib. 211, 72.

39. ἀναξυρίδας] ‘loose trowsers.’ They were of skin, i, 71; *pellibus et laxis arcant male frigora braccia*, *Ov.* v T. vii, 49; by the figure hendiadys; *hos Persica braccia tegit*, ib. x, 34. Tacitus calls it *tegmen barbarum*, H. ii, 20; οἱ Γαλάται χρώνται ἀναξυρίσιν, ὡς ἐκεῖνοι βράκας προσαγορεύουσι, *Diod.* v, 30. *LR.* From this Gallic name, the English word *BREECHES* is derived.

40. κυρβασίας] *τιάρας*. The word

also signifies ‘a cock’s-comb:’ *LR.* Περσικὸς ὄρνις ἔχων, ὥσπερ βασιλεὺς ὁ μέγας, διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὀρνίθων μόνος ὀρθῆν, *Arist.* Av. 485; *cidarim Persae regium capitis vocabant insigne*, *Curt.* iii, 3, 19. Xenophon describes Cyrus as ὁ. ἔ. τὴν τιάραν καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὁσγινωθαφεῖς, C. viii, 3, 13. That this mode of wearing the tiara was peculiar to the king is mentioned by the same author, A. ii, 5, 3. *BNS.* also by Photius, Suidas, *BL.* Lucian, and Dio Chrys. From their use of the tiara instead of a helmet the Persians are said *ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακυνδυνεύειν*, A. i, 8, 6: on other occasions we read of their brazen head-pieces, vii, 84. *HU.*

41. ἀ. χ. ἀρξαμένοισι] ‘primarily’ or ‘especially, gold;’ *MA*, 557. ‘gold to begin with.’ *LAU.* s. v, 51, 72.

42. θυμῷ βουλόμενοι] τὰ, εἰ τῶνδε ὁμῖν ἂν ᾖ θυμὸς, αὐτοὶ ἂν ἔχοιτε, *VK.* ‘if you really wish it,’ ‘if you wish it in your hearts.’

43. οἶδε] und. ἔχονται. *LAU.* οἶδε, ‘these;’ οἶδε, ‘he has known.’

“ πεντακόσια τάλαντα βασιλεῖ τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλικῶν δὲ τῶνδε ἔχονται Ἀρμένιοι <sup>45</sup> οἷδε, καὶ οὗτοι ἐόντες πολυ-  
 “ πρόβατοι. Ἀρμενίων δὲ Ματινηοὶ <sup>46</sup>, χώρην τήνδε ἔχοντες. ἔχεται  
 “ δὲ τούτων γῆ ἡδε Κισσίη <sup>47</sup> ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοά-  
 “ σπην <sup>48</sup> κείμενά ἐστι τὰ Σοῦσα <sup>49</sup> ταῦτα, ἔνθα βασιλεὺς τε μέγας  
 “ δαίταν ποιέεται, καὶ τῶν χρημάτων οἱ Θησαυροὶ ἐνθαυτὰ εἰσι.  
 “ ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἤδη τῷ Διὶ πλούτον  
 “ πέρι ἐρίζετε. <sup>50</sup> ἀλλὰ περὶ μὲν χώρας ἄρα οὐ πολλῆς, οὐδὲ οὕτω  
 “ χρηστῆς, καὶ οὕρων σμικρῶν, χρεῶν ἐστι ὑμέας μάχας \*ἀναλα-  
 “ βέσθαι <sup>51</sup> πρὸς τε Μεσσηνίους, ἐόντας ἰσοπαλέας, καὶ Ἀρκάδας <sup>52</sup>  
 “ τε, καὶ Ἀργεῖους· τοῖσι οὔτε χρυσοῦ ἐχόμενόν <sup>53</sup> ἐστι οὐδὲν, οὔτε  
 “ ἀργύρου, τῶν πέρι καὶ τινα ἐνάγει <sup>54</sup> προθυμίη μαχόμενον ἀπο-  
 “ θνήσκειν. παρέχον <sup>55</sup> δὲ τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο  
 “ τί <sup>56</sup> αἰρήσεσθε; ” Ἀρισταγόρης μὲν ταῦτα ἔλεξε· Κλεομένης δὲ  
 “ ἀμείβετο τοῖσδε· “ ὦ ξεῖνε Μιλήσιε, ἀναβάλλομαί τοι ἐς τρίτην  
 “ ἡμέρην ἀποκρινέσθαι. ” <sup>57</sup> (50) Τότε μὲν ἐς τοσοῦτον ἤλασαν <sup>58</sup>  
 ἐπεὶ τε δὲ ἡ κηρὶ ἡμέρῃ ἐγένετο τῆς ἀποκρίσιος, καὶ ἦλθον ἐς τὸ  
 συγκείμενον <sup>59</sup>, εἶρετο ὁ Κλεομένης τὸν Ἀρισταγόρην, ‘ ὅκοσέων  
 ‘ ἡμερέων ἀπὸ θαλάσσης τῆς Ἰώνων <sup>60</sup> ὁδὸς εἴη παρὰ βασιλέα; ’

45. Ἀρμένιοι] Armenia was divided into Greater and Lesser, now Turcomania and Genech. A.

48. Χοάσπην] or Eulæus. The Persian kings drank no other water than that of this river. LR. A. τοῦ μόνου πίνει βασιλεὺς, καὶ ἄλλου οὐδενὸς ποταμοῦ, i, 188; Ath. ii, 23; tam puro fluore inclutum est, ut omnes inde reges non alias quam ejus aquas bibant, Sol. 33, ε; reges non ex alio bibunt, et ob id in longinqua portant, Pli. N. H. vi, 27; regia lymphæ Choaspes, Tib. iv, 1, 140; HILL. “ Choaspes, amber stream, The drink of none but kings.” Milton, P. R. iii, 288. GAI.

50. ἐρίζετε] ‘vie.’ This verb is often used poetically in making comparisons, iv, 152; Dio. P. 757; Theoc. iv, 63; Lync. in Ath. iii, 8; Callist. p. 894; certantem uiam purpuræ, Hor. E. ii, 20; viridi certat bacca Venafro, II O. vi, 15. VK.

51. ἀναλαβέσθαι] iii, 69; ‘to undertake.’ This conjectural reading of SW is approved by MA.

52. Ἀρκάδας] Arcadia was anciently

called Drymotis, from δρῦς, ‘an oak.’ A.

54. ἐνάγει] ‘induces;’ similar in sense to ἐξάγει, ‘excites’ (παροξύνει, Hes.), which occurs, Eur. S. 90; Al. 1099; I. 364. MR.

55. παρέχον] i. e. ἐξόν, παρόν; so παρέξει ἀνασώσασθαι τὴν ἀρχήν, iii, 73; μοι παρέχει νῦν ὑμέων ἄρχειν, iii, 142; ν. π. κάλλιστον ὑμέας ἔργον ἐξεργάσασθαι, viii, 75; i, 9; iv, 140; v, 98; vii, 120; viii, 8, 40; 30; 100; ix, 122; παρόν is more common. VK. WE. SW. s. i, 129, 61.

57. ἀποκρινέσθαι] i. e. τὴν ἀπόκρισιν. MA, 541, obs. I.

58. ἐς τοσοῦτον ἤλασαν] ‘they got thus far.’

59. τὸ συγκείμενον] und, χωρίον. FI. BO, 328. This place was either the public assembly of the Lacedæmonians, or at least the chamber of the Ephors. SW.

60. τῆς Ἰώνων] When a genitive follows the noun which governs it, the article of the former noun is prefixed to the latter. MA, 277. This ‘sea of

ὁ δὲ Ἀρισταγόρης, τᾶλλα ἔων σοφὸς καὶ διαβάλλων<sup>61</sup> ἐκείνον εὖ, ἐν τούτῳ ἐσφάλη·<sup>62</sup> χρεὼν γάρ μιν<sup>63</sup> μὴ λέγειν τὸ ἐόν, βουλόμενόν γε Σπαρτιήτας ἐξαγαγεῖν ἐς τὴν Ἀσίην, λέγει δ' ὦν 'τριῶν μηνῶν' φᾶς<sup>64</sup> 'εἶναι τὴν ὁδοῦν.'<sup>65</sup> ὁ δὲ, ὑπαρπάσας<sup>66</sup> τὸν ἐπίλοιπον λόγον, τὸν ὁ Ἀρισταγόρης ὥρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· "ὦ "ξεῖνε Μιλήσιε, ἀπαλλάσσεο ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδένα "γὰρ λόγον εὐεπέα<sup>67</sup> λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ "θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν." ὁ μὲν δὴ Κλεομένης, ταῦτα εἶπας, ἦιε ἐς τὰ οἰκία. (51) Ὁ δὲ Ἀρισταγόρης, λαβὼν ἱκετηρίην<sup>68</sup>, ἦιε ἐς τοῦ<sup>69</sup> Κλεομένεος· ἐσελθὼν δὲ εἶσω<sup>70</sup>, ἄτε ἱκετεύων, 'ἐπακοῦσαι' ἐκέλευε τὸν Κλεομένεα, 'ἀποπέμψαντα τὸ παι- 'διον' προσεστέκει γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ, τῇ ο νομα ἦν Γοργώ· τοῦτο δὲ οἱ καὶ μῦνον τέκνον ἐτύγγχανε εὖν ἐτέρων ὀκτώ· ἡ ἐννέα ἡλικίην. Κλεομένης δὲ 'λέγειν' μιν ἐκέλευε, 'τὰ βούλεται,

the Ionians' was the Ægean and not the Ἴόνιον πέλαγος or Adriatic; *LR.* s. ix, 92, 64.

61. διαβάλλων] 'deceiving, beguiling, imposing upon;' v, 97, 43; 107, 4; viii, 110; ix, 116; iii, 1, 11. *WE. SW. STG.*

62. ἐσφάλη] He also acted injudiciously in the style and fashion which he assumed, ἐσθῆτα ἔχων πολυτελῆ καὶ τὴν ἄλλην τροφήν τὴν Ἰωνικὴν, *Zen. C.* v, 57. *WE.*

63. χρεὼν γάρ μιν] 'for whereas he ought,' s. i, 129, 61.

66. ὑπαρπάσας] 'catching up;' ix, 91, 60; where the whole construction of the passage is similar. *SW.*

67. εὐεπέα] Though Aristagoras was plausible in the speech which he addressed to those authorities before whom he now appeared, Cleomenes intimates that such words might have a very good effect upon other auditors, but that 'they would not tell well' with the Lacedæmonians. One of the Ephors is said to have exclaimed, "οἴκοι τὰ Μιλήσια!" *Suid. SW.*

68. ἱκετηρίην] *Eur. I. A.* 1216; *Arist. Pl.* 383. und. κλάδον, which is feminine as well as masculine, *SH. SBL*, on *BO*, 133, or ῥάβδον, *LAU.* or εἰρεσιώνην. Suppliants held in their hand a branch of bay or olive, round which were twined fillets of white wool, which fell over the hand so as partly to conceal it: τί δεῦρ' ἀφικεσθ'

ἱκεσίοισι σὺν κλάδοις; ξεῖτε χθονὸς, *Eur. Hr.* 518; *S.* 113; ἱκετῖρι θαλάῳ, 10; 269; ἱερὰ στέμματα, 36; σεμνὰ στέφη, 369; *HE.* δεσμὸν ἄδελφον φυλλάδος, 32; *PC*, ii, 5. *TR*, on *H. II. A.* 12. δαφνηφόρους λαβούσα κλῶνας, *Eur. I.* 425; ἱκετῖροισι κλάδοισιν ἐξεστέμμενοι, *Soph. CE. R.* 3; *HF.* ἔχων ἐλαίας ὄψιγγέννητον κλάδον, λήνει ἐστέμμενον, ἀργῆτι μαλλῶ, *Æsch. Eu.* 43; σὺν τοίοις, ἱκετῶν ἐγχειρίδιοις, ἐριοστέπτοισι κλάδοις, *S.* 22; *MR.* (May not ἐγχειρίδιοις here be a substantive, and the metaphor similar to that by which a shield is called the 'cup of Mars'?) The indirect allusion to the sword in the myrtle bough' [s. v, 55, 80;] would be readily caught by an Athenian audience. *ED.*) λευκοστεφεῖς ἱκετῖρας ἔχουσαι διὰ χερῶν, 206; 256; 356; 497; *SN.* Those who went to consult the Pythian oracle on account of any misfortune used to bear these boughs; s. vii, 141, 90; *Æsch. Ch.* 1021; *BL. ramis velati Palladis*, *Vir. Æ.* vii, 154; *præferre manibus vittas*, 237; *MY. paciferæ manu ramum præten- dere olive*, viii, 116; *vitta comptos pr. ramos*, 128; *velati ramis oleæ*, xi, 101; *pacis m. pr. ramos*, 332; *HY. orant Cecropiæ prælata fronde Minervæ*, *Luc.* iii, 306; *vittatæ laurus et supplicis arbor olive*, *Sta. Th.* xii, 491. *BNS. FI.* *Liv.* xxiv, 30, 7.

70. εἶσω] 'within, (and going up to the hearth.)' *WE.*

μηδ' ἐπισχεῖν τοῦ παιδίου εἵνεκα. ἐνθαῦτα δὲ ὁ Ἀρισταγόρης ἀρχετο ἐκ δέκα ταλάντων<sup>71</sup> ὑπισχνόμενος<sup>72</sup>, ἦν οἱ ἐπιτελέσῃ, τῶν ἔδεστο. ἀνανεύοντος δὲ τοῦ Κλεομένεος, προέβαινε τοῖσι χρήμασι ὑπερβάλλων ὁ Ἀρισταγόρης, ἐς δὲ<sup>73</sup> πεντήκοντά τε τάλαντα ὑποδέδεκτο, κατὰ τὸ παιδίον ἠυδάξατο.<sup>74</sup> «πάτερ<sup>75</sup>, διαφθερέει σε ὁ ξείνος, ἦν μὴ «ἀποστὰς ἦς.»<sup>76</sup> ὁ τε δὲ Κλεομένης, ἡσθεὶς τοῦ παιδίου τῇ παραινέσει, ἦιε ἐς ἕτερον οἶκημα<sup>77</sup>, καὶ ὁ Ἀρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης, οὐδέ οἱ ἐξεγένετο \*ἐπὶ \*πλέον<sup>78</sup> ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλεία.

(55) Ἀπελυνόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης, ἦιε ἐς τὰς Ἀθήνας, γενομένης τυράννων ὧδε ἐλευθέρας. Ἐπεὶ Ἰππαρχον<sup>79</sup> τὸν Πεισιστράτου, Ἰππίω δὲ τοῦ τυράννου ἀδελφεόν, κτείνουσι<sup>80</sup> Ἀριστογείτων καὶ Ἀρμόδιος, γένος ἔόντες τὰ ἀνέκαθεν<sup>81</sup> Γεφυραῖοι<sup>82</sup>, μετὰ ταῦτα<sup>83</sup> ἐτυραννεύοντο Ἀθηναῖοι ἐπ' ἔτα τέσσερα<sup>84</sup> οὐδὲν ἥσσον, ἀλλὰ καὶ μάλλον, ἢ πρὸ τοῦ. (62) Ἰππίω τυραννεύοντος, καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχου θάνατον· Ἀλκμαιωνίδαι, γένος ἔόντες Ἀθηναῖοι, καὶ φεύγοντες Πεισιστρατίδας, ἐπεὶ τέ σφι, ἅμα τοῖσι ἄλλοισι Ἀθηναίων φυγάσι,

71. ταλάντων] In round numbers a talent may be reckoned as £200.

72. ἀρχετο ἐκ δ. τ. ὑπισχνόμενος] 'began by offering ten talents'; *M.A.*, 557. τελευτῶν ἔλεγε, 'he concluded by saying,' iii, 75, 99: s. v, 49, 41.

74. ἠυδάξατο] ii, 55; 57; an Ionic and poetic verb. *Æ.*

75. πάτερ] "καταφθαρεί σε, ὦ π. τὸ ξερόλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς," *Plu. t. ii*, p. 240, *v. VK.*

77. ἕτερον οἶκημα] 'another room.'

78. ἐπὶ πλέον] iii, 104; *B.Æ.* ἐπὶ πλεον, v, 120. *WS.* The *MSs* give ἐπιπλέον, but this was corrected in the index to my former edition.

79. Ἰππαρχον] Ἰππίας μὲν πρεσβύτατος ὢν ἤρχε τῶν Πεισιστράτου υἱων, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ, *Thu. i*, 20; *Π. γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι, οὐχ* 'I. (ὥσπερ οἱ πολλοὶ οἰοῦνται) ἀλλ' 'I. πρ. ὢν ἔσχε τὴν ἀρχήν, *Th. vi*, 54. *Plato* agrees with those who consider Hipparchus the eldest son, and differs from *Thucydides* in other points, in *Hch. 4. LR.*

80. κτείνουσι] ἐν μύθῳ κλαδί τὸ εἶδος φορήσω, ὥσπερ Ἀρμόδιος κ' Ἀρι-

στογείτων, ὅτε τὸν τύραννον κτανέτην, ἰσονόμους τ' Ἀθήνας ἐποιήσατην... δτ' Ἀθηναίης ἐν δυσίαις ἑνδρα τύραννον Ἰππαρχον ἐκαινέτην, *Callis. in Ath. xv*, 50. *LR.*

82. Γεφυραῖοι] Γεφυρεῖς· δῆμος Ἀττικὸς· ἀπὸ τοῦ ἔχειν γέφυραν, δι' ἧς ἐπὶ Ἐλευσίνα κάτειον οἱ μύσται, *Etym.* This bridge was over the Cephissus. *BT*, Ch. i, 21. *LR* thinks that bridges were called γέφυραι, from this people, who were named Gephyræans long before they came into Attica. Gephyra was a town about twenty miles from Antioch.

83. μετὰ ταῦτα] The Athenians notwithstanding paid the highest honours to Harmodius and Aristogiton; who were deemed the destroyers of tyranny, as having struck the first blow in favour of liberty, and having infused by their example a spirit into their countrymen, which ultimately triumphed. *VK.* Consult *MT*, i, 5, 5; and ii, 7, 5.

84. τέσσερα] From a comparison of *Thu. vi*, 59; and *Pla. Hch. l. c.* it appears that Hippias was ejected from Athens in the course of the fourth year. *WE.*

πειρωμένοισι κατὰ τὸ ἰσχυρὸν οὐ προεχώρει κάτοδος, ἀλλὰ προσέπταιον<sup>85</sup> μεγάλως, πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον<sup>86</sup> τὸ ὑπὲρ Παιωνίης<sup>87</sup> τειχίσαντες. ἐνθαῦτα οἱ Ἀλκμαιωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατιδῆσι μηχανώμενοι, παρ' Ἀμφικτυόνων<sup>88</sup> τὸν νηὸν<sup>89</sup> μισθοῦνται τὸν ἐν Δελφοῖσι, τὸν νῦν

85. προσέπταιον] The Pisistratidæ besieged and took Lipsydrium; αἱ, αἱ, Λειψύδριον προδωσέταιρον, οἷους ἄνδρας ἀπώλεσας, μάχεσθαι ἀγαθοὺς τε καὶ εὐπατρίδας, οἱ τότε ἔδειξαν, οἷων πατέρων ἔσαν, Callis. in Ath. xv, 50. LR.

86. Λειψύδριον] on mount Parnes, near the frontiers of Bœotia, was so named from 'the failure of water.' LR. s. nn, on Arist. L. 665.

87. Παιωνίης] There are reasons for believing this to have been the name of an Attic town at the foot of mount Parnes. LR. s. v, 33, 73.

88. Ἀμφικτυόνων] The Amphictyons are generally considered a federative diet; but this is disproved, vii, 145, 36. The object of the meeting was to guard the temple of Delphi with its treasures, and to administer justice to the multitudes resorting thither for the purpose of consulting the oracle: i, 54, 82 f. If it had the right, it seems scarcely to have had the power, of interference in political disputes. It assembled twice a year, in spring and in autumn, and the place of meeting originally was Thermopylæ. In later times the spring meeting was at Delphi, and the autumnal one in the temple of Ceres Amphictyonis near Anthela, s. vii, 176, 27; 200, 24. Δελφοί, πολεμοῦντες πρὸς τοὺς ὁμόρους, τὸν Ἀκρίσιον μετεπέμψαντο ἐξ Ἀργούς, ὅς, κατὰ ζῆλον τοῦ Ἀμφικτυωνικοῦ συνεδρίου, ὃ κατεστήσατο Ἀμφικτῶν δ Δευκαλίωνος ἐν Θερμοπύλαις τῆς Θεσσαλίας, ἕτερον ἐν Δελφοῖς κατεστήσατο, καὶ τὸ ἐν Θερμοπύλαις ἀναλαβὼν, τὰς συνόδους ἀντὶ μιᾶς δύο πεποιθε, καὶ νόμους ἔθετο, καθ' οὓς ἐμελλον ἕκαστα διοικεῖν, Schol. on Eur. O. 1093; τὸν ἱερομνημόνα φησι τῶν Ἀθηναίων καὶ τοὺς Πυλαγόρας (vii, 213, 81); τοὺς αἰεὶ πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὑπὸ τῶν προγόνων, Æsch. in Ct. 40. The Py-

lagoræ were οἱ προεστῶτες Πυλάας; ἢ οἱ πεμπόμενοι ἀπὸ τῶν πόλεων εἰς Ἀμφικτυονίαν ῥήτορες, ὥστε ἐκεῖ ἀγορεύσαι, Etym. M. Ἑλλάνων ἀγοραὶ Πυλάτιδες, Soph. T. 648. Besides these members of the council, there were the ἱερομνημονες· οἱ πεμπόμενοι εἰς Πυλαίαν ἱερογραμματεῖς, Hes. οἱ π. εἰς τὸ τῶν Ἀμφικτυόνων συνεδρίον ἐξ ἐκάστης πόλεως τῶν τοῦ συνεδρίου μετεχουσῶν οἱ εἰς Π. ἐκπεμπόμενοι γραμματεῖς, Suid. οἱ π. συνέδροι εἰς τοὺς Ἀμφικτυόνας ὑπὲρ τῆς πόλεως, Liban. Æschines, when elected Πυλαγόρας, ἀφίκετο εἰς τοὺς Ἀμφικτυόνας, καὶ τοὺς ἱερομνημονας πείθει ψηφίσασθαι &c; Dem. Co. 49. The latter officers appear to have acted as registrars or notaries. The etymology corresponds with those of the titles REMEMBRANCER and RECORDER. The Amphictyonic decrees run thus: ἔδοξε τοῖς Πυλαγόραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων &c; Dem. Co. 51 twice. From Æschines we gather the following additional particulars: ἐκκλησίαν τῶν Ἀμφικτυόνων ὀνομάζουσιν, ὅταν μὴ μόνον τοὺς Πυλαγόρας καὶ τοὺς ἱερομνημονας συγκαλέσωσιν, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ, 39; and that the deputation from Athens consisted of three Pylagoræ and one Hieromnemon. Originally each town of the union sent two deputies, a counsellor and a notary; and the states were twelve in number; viz. Ænians, (vii, 132, 50;) Dolopes, Dorians, Ionians, Locrians, Magnesians, Melienses, Perthæbians, Phocians, Achæan Phthiotæ, Thebans, and Thessalians. Æschines omits one, the Dolopes; and, instead of the Ænians, names the Etæans, probably the same people, F. L. 36. Harpocration makes the Achæans and Phthiotæ distinct; and substitutes the Delphians for the Thessalians and Locrians. A. BRT, V.

έόντα, τότε δὲ οὐ κω, τοῦτον ἐξοικοδομῆσαι. οἷα δὲ χρημάτων εὖ ἥκοντες<sup>90</sup>, καὶ έόντες ἄνδρες δόκιμοι ἀνέκαθεν ἔτι, τόν τε νηὸν ἐξεργάσαντο τοῦ παραδείγματος κάλλιον, τὰ τε ἄλλα, καὶ, συγκειμένον σφι πωρίον<sup>91</sup> λίθου ποιέειν τὸν νηὸν, Παρίου<sup>92</sup> τὰ ἐμπροσθεν αὐτοῦ ἐξεποίησαν. (63) Ὡς ὧν δὴ οἱ Ἀθηναῖοι<sup>93</sup> λέγουσι, οὗτοι οἱ ἄνδρες, ἐν Δελφοῖσι κατήμενοι, ἀνέπειθον<sup>94</sup> τὴν Πυθίην χρήμασι, ὅπως ἔλθοιεν Σπαρτιητῶν ἄνδρες, εἴτε ἰδίῳ στόλῳ<sup>95</sup> εἴτε δημοσίῳ, χρῆσόμενοι, προσφέρειν σφι τὰς Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὥς σφι αἰεὶ τωὐτὸ πρόφαντον ἐγένετο, πέμπονσι Ἀγχιμόλιον τὸν Ἀστέρος, έόντα τῶν ἀστῶν ἄνδρα δόκιμον, σὺν στρατῷ ἐξελῶντα Πεισιστρατίδας ἐξ Ἀθηνῶν, ὅμως καὶ ξεινίους<sup>96</sup> σφι έόντας τὰ μάλιστα τὰ γὰρ τοῦ θεοῦ<sup>97</sup> πρεσβύτερα<sup>98</sup> ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. πέμ-

du J. A. 35. LR. LEL, Pr. Dis. to L. of Ph. MT, i, 3, 3. ML, D. i, 7, 13; ii, 3, 5. PC, i, 16. TY. VK. WE. WO. ED.

89. τὸν νηὸν] The temple, having been accidentally burnt, was rebuilt by subscription, ii, 180. WE. The Amphictyons contracted to erect it, for 300 talents. LR.

91. πωρίον] *Pario similis candore et duritie, minus tamen ponderosus, qui Porus vocatur*, Pli. H. N. xxxvi, 17. It was brought from Elis, Pau. v, 10: and differed from *tophus* which was friable. LR.

92. Παρίου] Pin. N. iv, 131; Παρίας λίθου, Theoc. vi, 38. BNS. This marble was held in the highest estimation; Phidias, Praxiteles, and the first-rate sculptors used it for their best works. *quem lapidem capere lychniten appellare, quoniam ad lucernas in cuniculis caderetur, ut auctor est Varro*, Pli. H. N. lychnicus, Hyg. F. 223, p. 342. The Greeks often call it *lychnias*, or *lychneds*, Callix. in Ath. v, 39. STE, Th. L. G. 5861. It was also called *λύγνιος*, Anac. xxviii, 27; *candida Lygdos*, Mart. vi, 13, 3; 42, 21: LR. a. v, 31, 65.

93. Ἀθηναῖοι] more probably Λακεδαιμόνιοι, as appears on a comparison of v, 90 and 91. SW.

94. ἀνέπειθον] Ἰππίας ὡμῶς ἐκράτει τῶν Ἀθηναίων μὴ φέροντες τούτου τὴν βίαν οἱ Ἀλκμαίωνιδαι ἐξῆλθον ἐκ τῆς Ἀττικῆς, ὧν εἰς τὴν καὶ ὁ Κλεισθένης,

ὃς τὴν Πυθίαν (τοῦτ' ἐστὶ τὴν ἐν Δελφοῖς ἱερίαν) παρεκάλει ἐπὶ τὸ χρῆσαι τοῖς Λακεδαιμονίοις βοηθῆσαι ταῖς Ἀθηναῖς, Schol. on Aristid. Pan. The priestess Perialla was deprived of her office for a similar want of integrity, vi, 66; Pau. iii, 4. When Lycurgus submitted any of his new laws to the approval of the oracle, ἡ προφήτις, χρήμασι πεπεισμένη, ἀεὶ συμφέρειν ἔχρα, Poly. i, 16, 1. In later times instances of corruption occurred more frequently. VK. Themistocles induced the prophetess to give the sanction of the oracle to his political measures. WE.

95. ἰδίῳ στόλῳ] 'on a private footing, in a private capacity.'

96. ξεινίους] elsewhere ξεινους, as in v, 90 and 91. WE.

97. τὰ τοῦ θεοῦ] ἐγὼ ὁμᾶς, ὦ ἄνδρες Ἀθηναῖοι, ἀσπάζομαι μὲν καὶ φιλῶ, πείσομαι δὲ δεῖν μᾶλλον ἢ ὁμῶν, Pla. A. S. 17; πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις, Acts v, 29. The entire controversy of Antigone with Creon hinges on this point, Soph. An. 460 &c. VK.

98. πρεσβύτερα] 'more entitled to their regard, possessing a prior and stronger claim upon them; 'longe antiquissimum ratus sacra publica facere, Liv. i, 32. Compare the signification of this word with the senses of νεώτερον, iii, 62, 6. ED. From this idiom the philologist may derive a wholesome moral lesson. LAU.

ποῦσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ μὲν δὴ, προσχὼν ἐς Φάληρον<sup>99</sup>, τὴν στρατιὴν ἀπέβησε<sup>100</sup> οἱ δὲ Πεισιστρατίδαι, προπυθνόμενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίας<sup>1</sup> ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δὲ σφι δεομένοισι ἀπέπεμψαν, κοινῇ γνῶμῃ χρεώμενοι, χιλίην τε ἵππον καὶ τὸν βασιλέα τὸν σφέτερον Κινέην, ἄνδρα Κονιαῖον<sup>2</sup>· τοὺς ἐπεὶ τε ἔσχον συμμάχους, οἱ Πεισιστρατίδαι ἐμηχανέατο<sup>3</sup> τοιάδε· κείραντες<sup>4</sup> τῶν Φαληρέων τὸ πεδίον, καὶ ἱππάσιμον<sup>5</sup> ποιήσαντες τοῦτον τὸν χώρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον· ἐμπесоῦσα δὲ, διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον· τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.<sup>6</sup> ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαιμόνος οὕτω<sup>7</sup> ἀπῆλλαξε. (64) Μετὰ δὲ, Λακεδαιμόνιοι μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀναξανδριδεῶ, οὐκέτι κατὰ θάλασσαν στείλαντες, ἀλλὰ κατ' ἡπειρον. τοῖσι δὲ ἐσβαλοῦσι ἐς τὴν Ἀττικὴν χώραν ἢ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο<sup>8</sup>, καὶ σφειων ἔπεισον

99. Φάληρον] The ancient harbour of Athens, before Themistocles fortified the Piræus. It is now called Tripyrgi 'Three Towers' or Porto. *L.R. A.*

100. ἀπέβησε] 'disembarked:' in a transitive sense, as in vi, 107, 68; viii, 95; *SH. STE.* Th. L. G. 2534. ἀνέβησε, 'mounted,' i, 80.

1. Θεσσαλίας] Thessaly had many names in ancient times; it now bears that of Janna. It was celebrated for its breed of horses, (*Theoc.* xviii, 30; Oracle in *Sch.* on xiv, 48;) of which Bucephalus was one; and for its cavalry. *L.R. A.* The fable of the Centaurs originated in the circumstance of the Thessalians having first employed horses in war.

2. Κονιαῖον] There is a town in Phrygia called Conium; and the Bryges, a colony of Phrygian origin, settled near Mount Bermion in Macedonia, to the north of Thessaly. *L.R.* It is however very possible that there was a town of this name in Thessaly itself, or in the neighbourhood. *B.H.K.* s. v, 33, 73.

3. ἐμηχανέατο] Analogy would require ἐμηχανώατο, as ἐπειρώατο, i, 76; s. also 68; or ἐμεμηχανέατο, *M.A.* 505, iii, 2. but ἐμηχανέοντο occurs viii,

7; ἀντεμηχανέοντο, 52; *M.A.* i, 2, 75. Our author however frequently employs syncope, i, 6, 47; and consequently he may adopt the above form, instead of ἐμηχανέατο, for the sake of euphony.

4. κείραντες] 'after clearing' from trees and hedges. *L.R.*

5. ἱππάσιμον] ἦν ὁ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι, vi, 102, 34.

6. κατέρξαν] vi, 102; ἀπεργμένους, v, 64. *SW.* Pausanias says of bees, οὐδὲ σφᾶς ἐς σίμβλους κατείρξαντες ἔχουσιν, i, 32. καταράσσειν would be a stronger expression: ἐκείνους εἰς τὸ τεῖχος κατήρασαν, *D. Cas.* xlvii, p. 396; τοὺς περὶ εἰς τὸ τ. κ. xlviii, p. 416; ἐσαράξαντες σφεας ἐς τὰς νέας, v, 116; *WE.* iv, 128.

8. ἐτράπετο] Cleomenes Lacedæmonius adversus Hippium Atheniensem, qui equitatu gravalebat, planitiem, in qua dimicaturus erat, arboribus prostratis impedit, et inviam equiti fecit, *Fro. S.* ii, 2, 9; *L.R.* of Ἀδάκωνες ἐλθόντες διὰ πολλοὺς μὲν ἄνδρας Θερταλῶν ἀπώλεσαν, πολλοὺς δ' ἐταίρους Ἰππίου καὶ συμμαχούς, ξυνεμαχοῦντες τῇ τόδ' ἡμέρᾳ μόνοι, κάλευνθέρωσαν, *Arist. L.* 1150. *WE.*

ὑπὲρ<sup>9</sup> τεσσεράκοντα ἀνδρας· οἱ δὲ περιγενόμενοι ἀπαλλάσσοντο, ὥς εἶχον<sup>10</sup>, ἰθὺς<sup>11</sup> ἐπὶ Θεσσαλίας. Κλεομένης δὲ, ἀπικόμενος ἐς τὸ ἄστυ, ἅμα Ἀθηναίων τοῖσι βουλομένοισι εἶναι ἐλευθέροις, ἐπολιόρκει τοὺς τυράννους ἀπεργμένους ἐν τῷ Πελασγικῷ<sup>12</sup> τείχει. (65) Καὶ οὐδέν τι πάντως<sup>13</sup> ἂν ἐξεῖλον τοὺς Πεισιστρατίδας οἱ Λακεδαιμόνιοι· οὐ τε γὰρ ἐπέδρην ἐπενόεον ποιήσασθαι, οἳ τε Πεισιστρατίδαι σίτοις καὶ ποτοῖσι εὖ παρεσκευάδατο· πολιορκήσαντες τε ἂν ἡμέρας ὀλίγας, ἀπαλλάσσοντο ἐς τὴν Σπάρτην. νῦν δὲ συντυχίῃ τοῖσι μὲν κακῇ ἐπεγένετο, τοῖσι δὲ ἡ αὕτη αὕτη<sup>14</sup> σύμμαχος<sup>15</sup> ὑπεκτιθέμενοι<sup>16</sup> γὰρ ἔξω τῆς χώρας, οἱ παῖδες τῶν Πεισιστρατιδῶν ἦλωσαν.<sup>17</sup> τοῦτο δὲ ὥς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συντετέράρατο· παρέστησαν<sup>18</sup> δὲ, ἐπὶ μισθῷ<sup>19</sup> τοῖσι τέκνοις, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρήσῃαι ἐκ τῆς Ἀττικῆς. μετὰ δὲ, ἐξεχώρησαν<sup>20</sup> ἐς Σίγειον<sup>21</sup> τὸ ἐπὶ τῷ Σκαμάνδρῳ<sup>22</sup>, ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἕξ τε καὶ τριήκοντα.<sup>23</sup> οὕτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. ὅσα δὲ, ἐλευθερω-

9. ὑπὲρ] 'above,' i.e. more than. *MA*, 582, b.

10. ὥς εἶχον] 'as they were,' i.e. instantly; *Ach. T.* ii; *Soph. An.* 1120. *BGS*, on *DW*, p. 355. *LR*.

12. Πελασγικῷ] The Pelasgi built the wall surrounding the Acropolis, vi, 137; *LR. Thu.* ii, 17. *WE*. The latter author is speaking of a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis; where the dwellings of the Pelasgi might have been situated, while they were building the fortifications of the citadel. A skill in building appears to have characterized the Pelasgian race. *AO*.

13. οὐδέν τι πάντως] vi, 3; οὐδέν π. v, 34; *WE*. οὐδέν τι μᾶλλον, iv, 118.

14. ἡ αὕτη αὕτη] 'the very same.'

16. ὑπεκτιθέμενοι] 'while being clandestinely removed, in the act of being privately removed;' *Thu.* i, 89; *Dem. de F. L.* p. 73; *Æn. T.* 10; *VK. Soph. E.* 299; ὑπεκπέμπεω, *Eur. M.* 6; 14; hunc Priamus furtime mandat alendum Threicio regi; cum jam diffideret armis, cingique urbem obsidione videret, *Vir. Æ.* iii, 49. *CS*.

17. ἦλωσαν] Andocides, de *M.* speaks of a victory at Pallenum,

which restored liberty to Athens: if he alludes to this capture, the children must have had a large escort, which seems incompatible with the design of sending them away privately. *LR*.

20. ἐξεχώρησαν] τυραννίσας ἔτη τρία Ἰππίας ἐπὶ Ἀθηναίων, καὶ πανθελὺς ἐν τῷ τετάρτῳ ὁπὸ Λακεδαιμονίων καὶ Ἀλκμαϊονιδῶν τῶν φεγγόντων, ἐχώρει ὑπόσπονδος ἐς Σίγειον, *Thu.* vi, 59. *WE*.

21. Σίγειον] v, 94. *WE*. Sigeum, now Gaurkioi, was situated on a promontory of the same name, now Cape Jenisari. *LR. A*.

22. Σκαμάνδρῳ] ὃν Ξάνθον καλοῦσι θεοί, ἄνδρες δὲ Σκάμανδρον, *Hom. Il. T.* 74. *TR*. It is still called Scamandro, or Palescamandria 'old Scamander,' *LR*, or Menderes. *REN*. Its waters have still the 'yellow' colour, which obtained it the name of Xanthus. *A*.

23. ἐπ' ἕ. ἕξ τε καὶ τρ.] ἡ τῶν Πεισιστρατιδῶν τυραννὶς Ἀθηναίων οὐκ ἐγένετο συνεχῆς, δις γὰρ ἔφυγε Πεισιστρατος τυραννῶν ὥστε ἐν ἔτεσι λγ', ἑξ' ἔτη τοῦτων ἐτυράννευσεν ἢ δὲ οἱ παῖδες ὥστε τὰ πάντα ἐγένετο ἔτη λε', *Arist. P.* v, 12. *WE*. The thirty-sixth year had probably commenced: *LR. Schol. on Arist. V.* 502. *SW*.



θέντες, ἔρξαν ἢ ἔπαθον ἀξιόχρεα ἀπηγήσιος, πρὶν ἢ Ἰωνίην σε ἀποστῆναι ἀπὸ Δαρείου, καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθήνας, χρῆσαι σφέων βοηθείην, ταῦτα πρῶτα φράσω. (66) Ἀθῆναι, εὐῶσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄνδρες ἐδυνάστευον, Κλεισθένης τε, ἀνὴρ Ἀλκμαιωνίδης, ὅσπερ δὴ λόγον ἔχει<sup>24</sup> τὴν Πυθίην ἀναπεῦσαι, καὶ Ἰσαγόρης ὁ<sup>25</sup> Τισάνδρου, οἰκίης μὲν ἐὼν δοκίμου, ἀτὰρ τὰ ἀνέκαθεν οὐκ ἔχω φράσαι· θύουσι δὲ οἱ συγγενεὲς αὐτοῦ Διὶ Καρίῳ.<sup>26</sup> οὗτοι οἱ ἄνδρες ἐστασίασαν περὶ δυνάμιος· ἐσσούμενος δὲ, ὁ Κλεισθένης τὸν δῆμον προσεταιρίζεται· μετὰ δὲ, τετραφύλους<sup>27</sup> ἐόντας Ἀθηναίους δεκαφύλους<sup>28</sup> ἐποίησε, τῶν Ἰωνος<sup>29</sup> παίδων, Γελέοντος<sup>30</sup> καὶ Αἰγικόρεος<sup>31</sup> καὶ Ἀργάδεω<sup>32</sup> καὶ

24. ὅσπερ λόγον ἔ.] the same as ὅσπερ λόγος ἔ. vii, 5. So ἔ. φάτιν Διονυσσοφάνης, ix, 84; and ἡ φάτις μιν ἔ. vii, 3; οὐκέτι δυσκέλαδος φάμα γυναῖκας ἔξει, Eur. M. 419. WE.

25. δ] BO, 289.

26. Διὶ Καρίῳ] ἀποδεικνύσι ἐν Μυλάσοισι Διὸς Καρίου ἱδὸν ἀρχαίον, τοῦ Μυσοῖσι καὶ Λυδοῖσι μέτεστι, ὡς κασιγνήτοισι εὐῶσι τοῖσι Καρίῳ, i, 171; WE. Stra. xiv, p. 659, v. The same community of religious rites naturally belonged to men of the same blood. AO. The Carians were proverbially a servile mercenary race, Aristid. t. iii, p. 256; Cic. p. L. F. 27; Eur. C. 647. VK. Plutarch censures Herodotus for casting this stigma on Isagoras, but he does not attempt to disprove it: LR. and, after all, it is not evident that the Carians stood so low in the estimation of Herodotus, as they appear to have sunk subsequently. In i, 171; he says, that in the time of Μίνος τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἐθνῶν ἀπάντων μακρὸ μάλιστα: and here he is alluding to the 'remote' ancestors of Isagoras. Cicero, in speaking of Phrygia, Mysia, and Lydia, represents the people of these three nations as being proverbially servile, and despicable, in no less a degree than the Carians.

28. δεκαφύλους] The object of Cleisthenes was to throw impediments in the way of a coalition between any two of the tribes; Scholiast on Aristid. Pan. t. i, p. 336. VK. When Anti-

gonus and Demetrius freed the Athenians from the Macedonian yoke, they increased the number of the tribes to twelve. PC, i, 9.

29. Ἰωνος] Eur. I. 1575.

30. Γελέοντος] The Cyzicene marble, described by Count Caylus, names the four tribes of Cyzicus, Geleontes, Argades, Aegicores, and Hopletes; these denominations they derived, through Miletus their parent state, from Athens. The first name may be derived from γελεῖν, i. e. λάμπειν, ἀνθεῖν, αἰθεῖν, Hes. DAM refers the etymology of γελῶν to ἔλη, 'the warmth and splendour of the sun,' or to σέλας. LE supposes it to have been properly said of what was 'brilliant and splendid.' [Compare "*Le cresse chiome d'or puro lucente, E'l lampeggiar dell' angelico riso, Che solean far in terra un paradiso, Poco polvere son, che nulla sente!*" Petrarca, pt. ii, son. 24.] The Geleontes therefore would be the 'illustrious' families, the λαμπροὶ or εὐπατρίδαι. WE. Plutarch writes the name Teleontes, and explains it as meaning 'husbandmen.' MV. This tribe, according to Wachsmuth, corresponded to Cecropis or Cranais. Its name appears to indicate a sacred order, the priests of Athens and Eleusis, including also the cultivators of their lands, and their dependants employed in trades and mechanical arts. Strabo calls the four tribes 'agriculturists, artificers, priests, and soldiers.' AO.

"Οπλητος<sup>33</sup>, ἀπαλλάξας<sup>34</sup> τὰς ἐπωνυμίας, ἐπιχωρίων δ' ἐτέρων ἡρώων ἐπωνυμίας<sup>35</sup> ἐξευρών, παρέξ Αἴαντος<sup>36</sup> τοῦτον δὲ, αἶτε ἀστυγεῖτονα καὶ σύμμαχον, ξεῖνον ἐόντα, προσέθετο.

(67) Ταῦτα δὲ, δοκείειν<sup>37</sup> ἔμοι, ἐμμέετο ὁ Κλεισθένης οὗτος τὸν ἐωντοῦ μητροπάτορα, Κλεισθέnea τὸν Σικυνῶνος τύραννον. (69) Ὡς γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν ἐωντοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλεῦνας ἐξ ἐλασσόνων, δέκα τε δὴ φυλάρχους<sup>38</sup> ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τοὺς δῆμους<sup>39</sup> κατένεμε ἐς τὰς φυλὰς<sup>40</sup> ἦν τε, τὸν δῆμον προσθέμενος, πολλὰ κατύπερθε τῶν ἀντιστασιωτῶν. (70) Ἐν τῷ μέρει<sup>41</sup> δὲ ἐσσοῦμενος, ὁ Ἰσαγόρης ἀντιτεχνᾷται τάδε· ἐπικαλέεται Κλεομένηα τὸν Λακεδαιμόνιον, γενόμενον ἐωντῷ ξεῖνον ἀπὸ τῆς Πεισιστρατιδῶν πολιορκίης. τὰ μὲν δὴ πρῶτα πέμπων ὁ Κλεομένης ἐς τὰς Ἀθήνας κήρυκα, ἐξέβαλλε<sup>42</sup> Κλεισθέnea καὶ μετ' αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, τοὺς ἐναγέας ἐπιλέγων.<sup>43</sup> ταῦτα δὲ πέμπων ἔλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω· οἱ μὲν γὰρ Ἀλκμαιωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἶχον αἰτίην<sup>43</sup> τοῦ

31. *Ἀγικόρες*] *MF* and *LR* think the *Ægicoræ* were the 'priests.' *Euripides* derives the name from the *Ægis* of *Minerva*, I. 1580. According to *Plutarch*, they were 'goat-herds'; *WE.* the herdsmen or shepherd people of the highlands. *Wachsmuth* identifies them with the tribe *Discria* or *Autochthon*. *AO.*

32. *Ἀργάδων*] The *Argades* were 'artificers,' *LR.* or 'agriculturists.' *WE.* *Wachsmuth* considers them to have been the land-owners of the lowlands; the same with *Actææ*, or *Atthis*. It may be a question whether they were not rather the race of *Pelægian* artificers naturalized and swelled by the accession of natives. *AO.*

33. *Ὀπλητος*] The *Hoplites*, or *Hoplitæ*, were the military caste. *LR.*

34. *ἀπαλλάξας*] 'discarding.'

35. *ἐπωνυμίας*] *λαβὼν* ῥ' ἡρώων ὀνόματα ἦλθεν εἰς Πυθίαν, μαθεῖν βουλόμενος ἐκ ποίων ὀνομάτων καλέσει τὰς φυλὰς, ἃς μέλλει κτίσειν *λαβὼν* τὴν χρῆσιν καὶ ἐλθὼν Ἀθήνησι, ἐποίησε ἰ φυλὰς, *Schol.* on *Ar. Pan.* t. i, p. 336. *VK.* The ten chosen by the *Pythian* were *Κεκροπῆς*, *Ἐρεχθίδης*, *Πανδιονίς*, *Ἀλγίδης*, from *Cecrops*, *Erechtheus*,

*Pandion*, and *Ægeus*, kings of *Athens*; *Λεοντίς*, from *Leon* an *Athenian*; *Ἀκαμαντίς*, *Ἴπποθοωντίς*, *Ἀντιωχίς*, *Οἰηίς*, from *Acamas* son of *Theseus*, *Hippothoon* son of *Neptune*, *Antiochus* son of *Hercules*, and *Ceneus* son of *Pandion*; and *Αἰαντίς*, *Poll.* vii, 9.

36. *Αἶαντος*] This *Ajax* was son of *Telamon* king of *Salamis*, and consequently first cousin to *Achilles*. *A.*

38. *φυλάρχους*] 'tribunes'; who, in war, commanded the infantry, as the *Ἱππαρχος* did the cavalry. *SD.* *LAU.*

39. *δῆμους*] s. i, 60, 33. The order of the words is κατένεμε δὲ καὶ τοὺς δ. ἐς τὰς ἰ φυλὰς. *WE.* Besides which, πολλοὺς ἐφυλέτευσε ξένους καὶ δούλους μετοίκους, *Arist.* P. iii, 1 or 2: s. v, 97, 45.

41. ἐξέβαλλε] i, 123, 10. τοὺς ἐναγείς ἤλασε *Κλεομένης* ὁ *Λακεδαιμόνιος* μετὰ Ἀθηναίων στασιαζόντων, *Thu.* i, 126. *VK.*

42. τοὺς ἐ. ἐπιλέγων] After verbs signifying 'to call,' the predicate substantive is accompanied by the article. *MA*, 266.

43. αἰτίην] τὴν κατηγορίαν, *Phav.* *SS.* v, 73.

φόνου τούτου· αὐτὸς δὲ οὐ μετεῖχε, οὐδ' οἱ φίλοι αὐτοῦ. (72) Κλεομένης δὲ ὡς πέμπων ἐξέβαλλε Κλεισθέnea καὶ τοὺς ἐναγίας, Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ, οὐδὲν ἦσσαν παρῆν ἐς τὰς Ἀθῆνας ὁ Κλεομένης, οὐ σὺν μεγάλῃ χειρὶ. ἀπικόμενος δὲ, ἀγῆλατεί<sup>44</sup> ἐπτακόσια ἐπίστια Ἀθηναίων<sup>45</sup>, τὰ οἱ ὑπέθετο ὁ Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν<sup>46</sup> καταλύειν ἐπειράτο, τριηκοσίοισι δὲ τοῖσι Ἰσαγόρειω στασιώτησι τὰς ἀρχὰς ἐνεχειρίζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης πείθεσθαι, ὃ τε Κλεομένης καὶ ὁ Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ καταλαμβάνουσι τὴν ἀκρόπολιν.<sup>47</sup> Ἀθηναίων δὲ οἱ λοιποὶ, τὰ αὐτὰ φρονήσαντες, ἐπολιόρκειον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόσπονδοι ἐξέρχονται ἐκ τῆς χώρας, ὅσοι ἦσαν αὐτῶν Λακεδαιμόνιοι. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδωσαν τὴν ἐπὶ θανάτῳ· οὗτοι μὲν νυν δεδεμένοι ἐτελεύτησαν. (73) Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθέnea καὶ τὰ ἐπτακόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμφόμενοι, πέμπονσι ἀγγέλους ἐς Σάρδεις, συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας· ἠπιστέατο γάρ σφι Λακεδαιμονίους τε καὶ Κλεομένεα ἐκπεπολεμῶσθαι.<sup>48</sup> ἀπικομένων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδεις καὶ λεγόντων τὰ ἐντεταλμένα, Ἀρταφέρνης ὁ Ὑστάσπεος, Σαρδίῳ ὑπαρχος, ἐπειρώτα, ‘τίνες ἐόντες ἄνθρωποι, καὶ πῇ γῆς οἰκήμενοι, δεοίεσθαι Περσέων σύμμαχοι γενέσθαι;’ πυθόμενος δὲ πρὸς τῶν ἀγγέλων, ἀπεκυρόφου<sup>49</sup> σφι τάδε· εἰ μὲν διδοῦσι βασιλεῖ Δαρεῖϊ Ἀθηναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο· εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε. οἱ δὲ ἄγγελοι, ἐπὶ σφῶν αὐτῶν βαλλόμενοι, ‘διδόναι’ ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἑωυτῶν, αἰτίας μεγάλας εἶχον.

(74) Κλεομένης δὲ, ἐπιστάμενος περιϋβρίσθαι ἔπεισι καὶ ἔργοισι ὑπ' Ἀθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν, οὐ φράζων ἐς τὸ συλλέγει· τίσασθαι τε ἐθέλων τὸν δῆμον τῶν Ἀθηναίων, καὶ Ἰσαγόρεα βουλόμενος τύραννον καταστήσαι· συνεξῆλθε γάρ οἱ οὗτος ἐκ τῆς ἀκροπόλιος. Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε

44. ἀγῆλατεί] διώκει, φυγαδεύει, ΓΑ. ὡς ἔργος ἐλαίνει, Hes. Soph. (E. R. 402. EE.

45. Ἀθηναίων] i. e. οὐ τῶν μετοίκων. LR.

46. τὴν βουλὴν] There were two councils at Athens, viz. that of the Areopagus, and that of the Five Hundred. Wherever the word βουλὴ occurs simply, the latter is meant.

47. ἀκρόπολιν] οὐδὲ Κλεομένης, ὃς αὐτὴν κατέσχε πρῶτος, ἀπῆλθεν ἀφ' ἀλακτος· ἀλλ', ὅμως Λακωνικὸν πνέων, ἔρχετο, δὴ πλά παραδοὺς ἐμολ, Arist. L. 273. VK. s. i, 160, 59.

49. ἀπεκυρόφου] προφανῶς ἔλεγε, ‘told them plainly,’ Suid. εἰς κορυφὴν τὸ τέλος ἦγεν, ‘brought the matter to a close,’ Hes. ‘told them summarily.’ WE.

ἐς τὴν Ἐλευσίνα<sup>50</sup> καὶ οἱ Βοιωτοὶ<sup>51</sup> ἀπὸ συνθήματος<sup>52</sup> Οἰνόν<sup>53</sup> αἰρέουσι καὶ Ὑσιὰς<sup>54</sup>, δῆμους τοὺς ἐσχάτους τῆς Ἀττικῆς. Χαλκιδέες<sup>55</sup> τε ἐπὶ τὰ ἕτερα ἐσίγοντο ἐπίοντες χώρους τῆς Ἀττικῆς. Ἀθηναῖοι δὲ, καίπερ ἀμφιβολίῃ ἐχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδέων ἐς ὕστερον ἔμελλον μνήμην ποιήσεσθαι<sup>56</sup>, Πελοποννησίοισι δὲ, ἑοῦσι ἐν Ἐλευσίνῃ, ἀντία ἔθεντο τὰ δπλα<sup>57</sup> (75) Μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην, Κορίνθιοι μὲν πρῶτοι σφίσι αὐτοῖσι δόντες λόγον, ὥς οὐ ποιοῖεν τὰ δίκαια, μετεβάλλοντό<sup>58</sup> τε καὶ ἀπαλλάσσοντο· μετὰ δὲ, Δημήρητος ὁ Ἀρίστωνος, ἐὼν καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγὼν τε τὴν στρατιὴν ἐκ Λακεδαιμόνος, καὶ οὐκ ἐὼν διάφορος ἐν τῇ πρόσθεν χρόνῳ Κλεομένει. ἀπὸ δὲ ταύτης τῆς διχοστασίας ἐτέθη νόμος<sup>59</sup> ἐν Σπάρτῃ, 'μὴ ἐξεῖναι' ἔσθαι ἀμφοτέρους τοὺς βασιλέας, ἐξιούσης τῆς στρατιῆς· τῶς<sup>60</sup> γὰρ ἀμφότεροι εἶποντο· 'παρλυομένου<sup>61</sup> δὲ τούτων τοῦ ἑτέρου, 'καταλείπεσθαι καὶ τῶν Τυνδαριδέων<sup>62</sup> τὸν ἕτερον'· πρὸ τοῦ γὰρ δὴ

50. Ἐλευσίνα] The seat of the Eleusinian mysteries; now [Leusina, pronounced] Lefisina. *A. LR.*

51. Βοιωτοὶ] Boeotia had anciently many names; it is now called Livadia. Its inhabitants were generally looked upon as a rude and heavy race; though Hesiod, Pindar, and Plutarch, form bright exceptions. *A. LR.*

52. ἀπὸ συνθήματος] 'in concert.' *LR.*

53. Οἰνόν] This Cnoe was about half way between Thebes and Eleusis. *BRT*, V. du J. A. *LR.* It was situated somewhere or other in the pass now called Saranda Potamoi, 'Forty Rivers,' on the main road from Thebes to Athens. The precise spot is doubtful, some authorities placing it at Gyptho Castro, others at Blachi; perhaps it stood between the two. *AO.*

54. Ὑσιὰς] From this passage one might be tempted to suppose Hysiae was once within the Athenian territory; though there are many objections to such a supposition. *LR.* As there were at least two villages of the name of Cnoe, might there not be two of this name, viz. one, which is often mentioned, on the north of Cithæron; and the other, here spoken

of, near the site of Blachi? s. v, 33, 73.

55. Χαλκιδέες] Chalcis of Euboea is now Egripi; *LR*, s. v, 31, 67; vii, 182, 44. Pliny derives the name from χαλκός 'brass,' which was first used there. *A.*

56. μνήμην ποιήσεσθαι] μ. ζῆω, ii, 43; *STG.* 'to bear in mind.'

58. μετεβάλλοντο] οἱ Κ. ἀτε δὴ εὐσεβεῖς, ἤρξαντο ἀναβαλέσθαι τὴν συμμαχίαν, φάσκοντες μηδὲν ἀδικήσθαι ὑπ' Ἀθηναίων, Schol. on Ar. Pan. *VK.* s. viii, 109, 74.

59. νόμος] Still upon extraordinary emergencies, the kings were wise enough to adhere to the spirit, rather than the letter, of the law; *Thu.* v, 75. *PC*, iii, 5. s. vii, 149, 63.

60. τῶς] 'up to that time.'

61. παρλυομένου] 'being exempted from serving;' und. τῆς στρατιῆς, vii, 38.

62. Τυνδαριδέων] Castor and Pollux, ix, 73. When the Epizephyrian Locrians applied for aid to the Spartans, the latter answered that they would send τοὺς Διοσκούρους, *Zen.* C. ii, 17; s. v, 80. τὰ παλαιὰ τῶν Διοσκούρων ἀφιδρύματα οἱ Σπαρτιάται δόκανα καλοῦσι they were δύο ξύλα παρόλληλα δυοὶ πλαγίοις ἐπέξευγμένα,

καὶ οὗτοι ἀμφοτέροι, ἐπὶ κλητοὶ <sup>63</sup> σφι ἐόντες, εἶποντο. τότε δὲ ἐν τῇ Ἐλευσίνι ὀρέωντες οἱ λοιποὶ τῶν συμμάχων τοὺς τε βασιλέας τῶν Λακεδαιμονίων οὐκ ὁμολογέοντας, καὶ Κορινθίους ἐκλιπόντας τὴν τάξιν, οἷχοντο καὶ αὐτοὶ ἀπαλλασσόμενοι.

(77) Διαλυθέντος ὧν τοῦ στόλου τούτου ἀκλεῶς, ἐνθαῦτα Ἀθηναῖοι, τίνυσθαι <sup>64</sup> βουλόμενοι, πρῶτα στρατῆρην ποιεῦνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθέουσι ἐπὶ τὸν Εὐριπον. <sup>65</sup> Ἀθηναίοισι δὲ ἰδοῦσι τοὺς βοηθοὺς ἔδοξε <sup>66</sup> πρότερον τοῖσι Βοιωτοῖσι ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρεῖν. συμβάλλουσί τε δὲ τοῖσι Βοιωτοῖσι οἱ Ἀθηναῖοι, καὶ πολλῶ ἐκράτησαν· κάρτα δὲ πολλοὺς φονεύσαντες, ἐπακοσίους αὐτῶν ἐζώγρησαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι, διαβάντες ἐς τὴν Εὐβοίαν, συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι· νικήσαντες δὲ καὶ τοὺς, τετρακισχιλίους κληρούχους <sup>67</sup> ἐπὶ τῶν ἱπποβοτείων <sup>68</sup> τῇ χώρῃ λείπουσι· οἱ δὲ ἱπποβοταὶ ἐκαλέοντο οἱ

Plu. M. xxv, p. 478, A. WE. The Spartans termed the twin heroes, in common discourse, τὼ Ξιώ; and, from the harmony which subsisted between the brothers, they used not only to invoke them to attend their two kings to war, but to send the *docana* as emblematical and representative of them, for the sake of good omen; σωτήρες ὄντες ἀγαθοὶ παραστάται, a Tragic poet in *Æl. V. H. i*, 30. *adfuturos præliantibus persuasit Archidamus*, Fro. i, 11, 9; ὡς οἱ Διόσκουροι συμμαχήσοντες ἦκυον, Poly. i, 41, 1; ii, 31, 4. VK. It became necessary of course to separate the *docana*, when one of the Tyndaridæ was to be left behind in Sparta. LR.

63. ἐπὶ κλητοὶ] σύμμαχοι, Hes. LR. s. v, 80.

64. τίνυσθαι] und. τοὺς ἐχθρούς.

65. Εὐριπον] from εὖ and ῥίπτειν. *ex patenti utrimque coactum in angustias mare, speciem intuenti primo gemini portus in ora duo versi præbuerit: sed haud facile alia infestior classi statio est: nam et venti ab utriusque terræ præaltis montibus subiti ac procellosi se dejiciunt; et fretum ipsum Euripi non septies die, sicut fama fert, temporibus statim reciprocant; sed temere, in modum venti, nunc huc nunc illuc verso mari, velut monte præcipiti devolutus torrens rapitur: ita nec nocte*

*nec die quies navibus datur*, Liv. xxviii, 6. A. s. v, 31, 67.

66. ἔδοξε] The position of the Boeotians rendered this determination necessary. LAU.

67. κληρούχους] The word κληρούχος denotes one who takes possession, as a colonist, of a portion of land, conquered from the enemy, that has been allotted to him. SD. LAU. γεωργούς, ΓΑ. κληρουχέοντας, vi, 100.

68. ἱπποβοτείων] compounded of ἵππος 'a horse' and βόσκειν 'to nourish'; ἵππους τρεφόντων, Schol. on Eur. O. 996; Χαλκιδέων τοὺς ἱπποβότας λεγομένους, πλοῦτον καὶ δόξαν διαφέροντας, Plu. V. viii, p. 164, r. WE. Very opulent families are called οἰκίαι τεθριπποτρόφοι, vi, 35, 92; 125; τῶν πρώτων εἶναι πολιτῶν καὶ ἀρματοτροφῆσαι, Diog. L. iv, 17; VK. ἱπποτρόφοι ἐγένοντο... δαπάνη χαίρον ἱππῶν, Pin. I. iv, 23; 49; BF. ἵππους ἄγαλμα τῆς ὑπερπλοῦτου χλιδῆς, Æsch. P. V. 475; τὸ γὰρ ἐποχεῖσθαι τοῖς ἵπποις πλουσιῶν ἐστὶ, Schol. The Athenians were in the habit of estimating the nobility of a family by the number of horses they kept for the Olympic games: ὅπως δαυμασθῇ μὲν ἀπὸ τῆς ἱπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὠφελήθῃ τι ἐκ τῆς ἀρχῆς, Thu. vi, 12; to which Alcibiades answers, ὦν περί ἐπιδοτήτος εἰμι, τοῖς μὲν

παχές<sup>69</sup> τῶν Χαλκιδέων. ὅσους δὲ καὶ τούτων ἐζώγρησαν, ἅμα τοῖσι Βοιωτῶν ἐζώγρημένοισι εἶχον ἐν φυλακῇ, ἐς πέδας<sup>70</sup> δῆσαντες· χρόνῳ δὲ ἔλυσάν σφεας, διμνέως<sup>71</sup> ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἀκρόπολιν· αἶπερ ἔτι καὶ ἐς ἐμὲ ἦσαν περιεοῦσαι<sup>72</sup>, κρεμάμεναι ἐκ τειχεῶν περιπεφλευσμένων<sup>73</sup> πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάρου<sup>74</sup> τοῦ πρὸς ἐσπέρην τετραμμένον. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον<sup>75</sup> τὸ δὲ ἀριστερῆς χειρὸς<sup>76</sup> ἔστηκε πρῶτον εἰσόντι<sup>77</sup> ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλει· ἐπιγέγραπται δὲ οἱ τάδε·

“ ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες

“ παῖδες Ἀθηναίων ἔργασιν ἐν πολέμου,

“ δεσμῷ ἐν ἀχλύοντι σιδηρέῳ ἔσβεσαν ὕβριν·<sup>78</sup>

“ τῶν ἵππους δεκάτην Παλλάδι τάσδ’ ἔθεσαν.”<sup>79</sup>

προγόνους μου καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὠφέλειαν, 16. *BL.* As the pasturage of Eubœa was not abundant, none but very rich persons could maintain horses. Good pasturage was still more scarce in Attica; and the keeping of horses was there ruinous. *LR.* Even at the present day the keeping of horses in those countries is regarded as a mark of wealth. *LAU.*

70. ἐς πέδας] ἐν πέδαις, i, 66; ἐν πέδῃσι, i, 86; *SW.* ἐς is sometimes put for ἐν; *MA*, 578, 3. where motion is implied: so ἐς τὴν ἀκρόπολιν, just below.

71. διμνέως] ἀποινα ἐστὶ Πελοποννησίοις δύο μνᾶι τεταγμένοι κατ’ ἄνδρα αἰχμαλώτων ἑκτίνειν, vi, 79: s. vi, 89, 70; ἐπταδράχμωσ κυνάδας, Theoc. xv, 19. *WE.* During the Peloponnesian war the Lacedæmonians and Athenians settled the ransom for prisoners at one mina a head. *WI.* s. *ML*, D. i, 7, 7. Two minæ were very nearly £6 10s.

72. ἦσαν περιεοῦσαι] The Athenians, having conquered the Boeotians and Chalcidians τῆς αὐτῆς ἡμέρας, ἀνέθισαν τὰς πέδας ἐν ἀκροπόλει, αἷς τοὺς αἰχμαλώτους ἔθισαν, καὶ χαλκοῦν τέθριππον ἀπότισιν τῶν λύτρων, Schol. on Ar. Pan. αἱ πέδαι, ἐν τῇσι ἐδεδέατο, ἔτι καὶ ἐς ἐμὲ ἦσαν σῶαι ἐν Τε-

γῇ, περὶ τὸν νῆον τῆς Ἀθηναίης κρεμάμεναι, i, 66; ii, 181; iv, 124; viii, 39. *VK.*

73. περιπεφλευσμένων] i. e. περιπεφλεγμένων, ἐπιπολαίως περικεκαυμένων, καὶ τὴν ἐπιφάνειαν διεφθαρμένον, from φλέειν or φλοεῖν ‘to strip off the bark, to flay;’ [s. v, 25, 39;] hence ‘to blister, to scorch.’ *Æ.*

74. τοῦ μεγάρου] s. i, 34, 82. There were two temples on the west of the citadel, one of Agraulos, daughter of Cecrops, and the other of Wingless Victory. What temple Herodotus means is uncertain. *LR.*

75. τέθριππον χάλκεον] ‘A car of bronze with four horses.’ The propylæa of the citadel were rebuilt by Pericles, in the most magnificent style, with white marble, and equestrian figures were erected on pedestals at each extremity. This car of bronze formed one of the ornaments; *Pau.* i, 28. *LR.*

76. ἀ. χειρὸς] und. ἔξ.

77. εἰσόντι] ‘as you enter;’ ἐσπλέοντι, vi, 33, 72. *MA*, 390, b and n. (*BL.*)

78. ἔσβεσαν ὕβριν] ὅ. χρή σθενύνειν μᾶλλον ἢ πυρκαϊήν, *Diog. L.* ix, 2. *WE.*

79. ἔθεσαν] “perhaps ἀνεθεν; see *BL.* on *Æ.* P. 994.” *Classical Journal*, xl, 79, p. 97.

(78) Ἀθηναῖοι μὲν νυν ἠϋξήντο· δηλοῖ δὲ οὐ κατ' ἐν μῶνον, ἀλλὰ πανταχῇ<sup>80</sup>, ἢ ἰσηγορίῃ<sup>81</sup> ὥς ἐστι χρῆμα σπουδαῖον, εἰ καὶ<sup>82</sup> Ἀθηναῖοι, τυραννεύμενοι μὲν, οὐδαμῶν τῶν σφέας περιοικέοντων ἦσαν τὰ πολέμια ἀμείνους, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο· δηλοῖ ὦν ταῦτα, ὅτι κατεχόμενοι μὲν, ἐθελοκάκεον, ὥς δεσπότην ἐργαζόμενοι, ἐλευθερωθέντων δὲ, αὐτὸς ἕκαστος ἐωντῷ προθυμέετο κατεργάζεσθαι. (79) Οὗτοι μὲν νυν ταῦτα ἔπρασσον· Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἔπεμπον, βουλόμενοι τίσασθαι Ἀθηναίους. ἡ δὲ Πυθίη 'ἀπὸ σφέων μὲν αὐτῶν οὐκ' ἔφη 'αὐτοῖσι εἶναι τίσιν, ἐς πολύφημον<sup>83</sup> δὲ ἐξενείκαντας' ἐκέλευε 'τῶν ἀγχιστα<sup>84</sup> δέεσθαι.' ἀπελθόντων ὦν θεοπρόπων<sup>85</sup>, ἐξέφερον<sup>86</sup> τὸ χρηστήριον, ἀλὴν ποιησάμενοι· ὥς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν 'τῶν ἀγχιστα δέεσθαι' εἶπαν οἱ Θηβαῖοι, ἀκούσαντες τούτων· "οὐκ ὦν ἀγχιστα ἡμέων οἰκέουσι Ταναγραῖοι<sup>87</sup> τε καὶ Κορωναῖοι<sup>88</sup> καὶ Θεσπῖες<sup>89</sup>; καὶ οὗτοι γε, ἅμα ἡμῖν αἰεὶ μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον· τί δεῖ τούτων γε δέεσθαι; ἀλλὰ μᾶλλον μὴ οὐ<sup>90</sup> τοῦτο ἢ τὸ χρηστήριον." (80) Τοιαῦτα δὲ ἐπιλεγόμενων, εἶπε δὴ κοτε μαθὼν τις· "ἐγὼ μοι δοκῶ συνιέναι, τὸ ἐθέλει λέγειν ἡμῖν τὸ μαντήιον. Ἀσωποῦ<sup>91</sup> λέγονται γενέσθαι "θυγατέρες Θήβης<sup>92</sup> τε καὶ Αἰγίνας<sup>93</sup>· τούτων ἀδελφεῶν ἑονσέων,

80. πανταχῇ] 'in every respect;' sent to consult the oracle;' LR. i, 158; 174.

81. ἢ ἰσηγορίῃ] 'the right to speak one's sentiments, the privilege of being heard, liberty of speech.' LR. SW. s. vii, 149, 63.

82. εἰ καὶ] 'if even,' denotes the proposition, to which it is prefixed, to be actually true: καὶ εἰ, 'even if,' v, 86; would merely imply an assumption of its truth. HE, on VG, viii, 6, 6. s. ix, 68, 45.

83. πολύφημον] πολύφωνον, ἥγουν ἐκκλησίαν· ἐν ᾗ πολλὰ φῆμαι καὶ κληδόνες εἰσιν, Hes. ἀγορὴν πολύφημον, Hom. O. B, 150. WE. There would be no obscurity in this expression. (τὰ χρηστήρια) οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, vii, 142. VK.

84. τῶν ἀγχιστα] 'those nearest them;' whether as 'neighbours' or as 'kinsmen,' is left in uncertainty: ἀγχιστευόντων, συγγενῶν, ἐγγὺς οὐτων πρὸς τὸ γένος, Hes. BLG. MA, 270, a.

85. θεοπρόπων] θεωρῶν, 'persons

sent to consult the oracle;' LR. i, 158; 174.

86. ἐξέφερον] ἀνήνεγκαν ἐς τὸν δῆμον, Thu. v, 28.

87. Ταναγραῖοι] Tanagra, now Tegnagra or Scamino, was the birth-place of Corinna. LR.

88. Κορωναῖοι] The ruins of Coronea now bear the name of Comari. LR.

89. Θεσπῖες] Thespia is now Neochori, or Cacosì. LR.

90. μὴ οὐ] Before these words und. φοβέομαι or δέδοικα, STG. s. iii, 62, 5.

91. Ἀσωποῦ] son of Oceanus and Tethys. The river is still called Asopo. LR.

92. Θήβης] Θήβαις ἐν πεπταπόλοις Καδμείῳ νιν οὐκ ἀέκοντες ἐκθῆσι μίγνυν Αἰγίνας ἔκατι φίλοισι γὰρ φίλος ἐλθὼν, ξένιον ἔστω κατέδραμεν, Pin. N. iv, 13; χρὴ δ' ἐν ἐ. Θ. τραφέντα Αἰγίνα χαρίτων ἔστων προνέμειν πατρὸς οὐνεκα δίδυμαι γένοντο θυγατέρες, Ἀσωπίδων δ' ὀπλόταται, I. viii, 34;

“δοκέω ἡμῖν ‘Αἰγινητέων δέεσθαι’ τὸν θεὸν χρῆσαι ‘τιμωρητῆρυν  
 “‘γενέσθαι.’” καὶ, οὐ γάρ τις ταύτης ἀμείνων γνώμη ἰδόκεε φαίνε-  
 σθαι, αὐτίκα πέμψαντες ἐδέοντο Αἰγινητέων, ἐπικαλούμενοι κατὰ τὸ  
 χρηστήριόν σφι βοηθέειν, ὥς ἰόντων ἀγχιστέων. οἱ δὲ σφι αἰτέουσι  
 ἐπικουρίην τοὺς Αἰακίδας<sup>94</sup> συμπέμπειν’ ἔφασαν. (81) Πειρωσαμέ-  
 νων<sup>95</sup> δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακιδέων, καὶ  
 τρηχέως περιεφθέντων<sup>96</sup> ὑπὸ τῶν Ἀθηναίων, αὐτίς οἱ Θηβαῖοι  
 πέμψαντες, τοὺς μὲν Αἰακίδας σφι ἀπεδίδουσιν, τῶν δὲ ἀνδρῶν  
 ἐδέοντο. Αἰγινῆται δὲ, εὐδαιμονίῃ τε μεγάλῃ ἐπαρθέντες<sup>97</sup>, καὶ  
 ἔχθρης παλαιῆς ἀναμνησθέντες ἐχούσης<sup>98</sup> ἔς<sup>99</sup> Ἀθηναίους, τότε,  
 Θηβαίων δεσθέντων, πόλεμον ἀκήρυκτον<sup>99</sup> Ἀθηναίοισι ἐπέφερον.  
 ἐπικειμένων γὰρ αὐτῶν Βοιωτοῖσι, ἐπιπλώσαντες μακρῇσι νηυσὶ  
 ἐς τὴν Ἀττικὴν, κατὰ μὲν ἔσुरαν Φάληρον, κατὰ δὲ τῆς ἄλλης παρα-  
 λῆς πολλοὺς δῆμους· ποιεῦντες δὲ ταῦτα, μεγάλως Ἀθηναίους ἐσινέ-  
 οντο.<sup>100</sup> (89) Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινῆτας Ἀθηναίοισι γενο-  
 μένης ἀρχὴ κατὰ τὰ εἴρηται ἐγένετο. Τότε δὴ, Θηβαίων ἐπικαλεο-  
 μένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμνηνησκό-  
 μενοι, οἱ Αἰγινῆται ἐβοήθηον τοῖσι Βοιωτοῖσι. Αἰγινῆται τε δὴ  
 ἐδήενν τῆς Ἀττικῆς τὰ παραθαλάσσια<sup>1</sup> καὶ Ἀθηναίοισι, ὀρμεω-

συγγενεῖς ἦσαν Θηβαῖοι Αἰγινητῶν  
 Θῆβη γὰρ καὶ Αἴγινα Ἀσωπίδες, καὶ  
 φασί, Θηβαίοις πολεμοῦσιν Ἀθηναίους  
 ἐκπεσεῖν λόγιον, ‘τοὺς συγγενεῖς ἐλέ-  
 σθαι συμμαχούς,’ δι’ οὗ τοὺς Αἰγινῆτας  
 ἐλέσθαι, τοῦτο γὰρ ἐδήλου τὸ βῆμα,  
 Schol. WE. HY.

93. Αἴγινα] The island was formerly called Cenone and Cenopia, now Engia. A. LR.

94. τοὺς Αἰακίδας] ναὺς ἐς Σαλαμῖνα ἐξ Αἰγίνης ἐκλευσεν, ἔγρουσα ἐπὶ συμμαχίᾳ τοῦ Ἑλληνικοῦ τὸν τῶν Αἰακιδῶν οἶκον, Philos. Her. xix, p. 743. Compare viii, 64; 84. The Locrians of Italy in like manner requested the aid of Ajax, the son of Oileus, from their kinsmen in Opus; Pau. iii, 19. WE. Αἴγινα φίλα μήτηρ, Διὶ, καὶ κρῆντι σὺν Αἰακῷ, Πηλεΐ τε, κάριστῳ Τελαμῶνι, σὺν τ’ Ἀχιλλεΐ, Pin. P. viii, 140.

95. πειρωσαμένων] for ὥς δὲ οἱ Θηβαῖοι, τῇ τῶν Αἰ. συμμαχίᾳ πεποιθότες, ἐπειράσαντο τοῖς Ἀθηναίοις συμβαλεῖν, STG. καὶ περιέφθονσαν τρηχέως ὑπ’ αὐτῶν.

96. περιεφθέντων] from περιέπειν, v, 1; viii, 27 &c. SW.

Herod. Vol. I.

97. ἐπαρθέντες] ‘elated;’ ‘incited,’ Thu. i, 42.

98. ἐχούσης ἐς] ‘directed’ or ‘existing towards,’ ‘relative to;’ vi, 2; 19; viii, 144. WE. The preposition ἐς often follows ἔχθη, v, 82; vi, 65; Thu. ii, 68; VK. where πρὸς has preceded in the same sense.

99. π. ἀκήρυκτον] Xen. A. iii, 3, 5; (SD.) ‘a war in which heralds were not allowed to go to and fro,’ ἀνεπηκέρυκετον, ἄνευ κηρυκείου, ἐν ᾧ ἐπὶ συμβάσει καὶ σπονδαῖς κήρυκες οὐ διαπέμπονται μέγαν τινα, ἀδιάλλακτον, Hes. Phav. HU. WEI. In this sense it is often joined with ἄσπονδον. STE, Th. L. G. 4971. It may also signify ‘without being formally proclaimed,’ SW.

100. ἐσινέοντο] iv, 123; ix, 48; 85. WE. The antiquity of -έω as a general form is shown by the futures which still end in -ήσω, as μελλήσω, βουλήσω. SW.

1. τὰ παραθαλάσσια] Palæphatus supplies the ellipsis τὰ π. χωρία, F. xxix, 4. FI. BO, 328.



μένοιαι ἐπ' Αἰγινήτας στρατεύεσθαι, ἦλθε μαντήιον ἐκ Δελφῶν; 'ἐπισχόντας ἀπὸ τοῦ Αἰγινήτων ἀδικίου τριήκοντα ἔτεα<sup>2</sup>, τῷ ἐνὶ 'καὶ τριηκοστῷ<sup>3</sup>, Αἰακῷ τέμενος<sup>4</sup> ἀποδέξαντας, ἀρχεσθαι τοῦ πρὸς 'Αἰγινήτας πολέμου' καὶ σφί χωρήσειν τὰ βούλονται. ἦν δὲ αὐτίκα 'ἐπιστρατεύωνται, πολλὰ μὲν σφεας ἐν τῷ μεταξὺ τοῦ χρόνου πεί- 'σεσθαι, πολλὰ δὲ καὶ ποιήσειν' τέλος μέντοι καταστρέψεσθαι.'<sup>5</sup> ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Ἀθηναῖοι, τῷ μὲν Αἰακῷ τέμενος ἀπέδεξαν τοῦτο, τὸ νῦν ἐπὶ τῆς ἀγορῆς ἴδρυται τριήκοντα δὲ ἔτεα οὐκ ἀνέσχοντο ἀκούσαντες ὅπως χρεὼν εἶη ἐπισχεῖν, πεπον- θότας πρὸς<sup>6</sup> Αἰγινήτων ἀνάρσια.<sup>7</sup>

(90) Ἐς τιμωρίην δὲ παρασκευαζόμενοι αὐτοῖσι, ἐκ Λακεδαι- μονίων πρῆγμα ἐγειρόμενον, ἐμπόδιον ἐγένετο. πυθόμενοι γὰρ οἱ Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκμαϊωνιδέων ἐς τὴν Πυθίην μεμηχα- νημένα, καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τοὺς Πεισιστρατίδας, συμφορὴν ἐποיעύντο διπλῆν, ὅτι τε ἀνδρας ξεινους σφίσι ὄντας ἐξεληλάκεσαν ἐκ τῆς ἐκείνων, καὶ ὅτι ταῦτα ποιήσασι χάρις οὐδεμία ἐφαίνετο πρὸς τῶν Ἀθηναίων. ἔτι τε πρὸς τούτοις, ἐνῆγόν σφεας οἱ χρησμοί<sup>8</sup>, λέγοντες πολλὰ τε καὶ ἀνάρσια ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων, τῶν πρότερον μὲν ἦσαν ἀδαῖες, τότε δὲ, Κλεομένεος

2. ἐπισχόντας... ἔτεα] that, 'after restraining' themselves for 'thirty years,' reckoning 'from the wrong done 'by the Æginetæ,' &c. *WE.* *volnus Ulixi*, 'the wound inflicted by Ulysses,' *Vir. Æ.* ii, 436.

3. τῷ ἐνὶ καὶ τριηκοστῷ] 'in the one-and-thirtieth' year; not τῷ πρώτῳ καὶ τ. 'in the first-and-thirtieth.' *HGV*, on *VG*, iii, 2, 13.

4. τέμενος] from τέμνειν 'to cut.' The sacred precincts consisted of three parts: (1) τ. 'the consecrated close,' (surrounded by a high and massy wall with a portico frequently at the entrance) consisting of the plot of ground in which the temple was situated, and in this resembling our church-yards; it was generally laid out as a grove: (2) ἱερόν, 'the temple:' and (3) ναός, 'the shrine' where the deity more immediately 'dwelt.' *BF. SS.* Besides which there was in some temples (4) τὸ χρηστήριον, 'the inmost sanctuary,' from which the oracles were delivered: vi, 19, 10. *SW. VK*, in his note, gives numerous instances, where ἱερόν and ναός are distinguished from

each other. *Liv.* xxvii, 11, 2. s. vi, 134, 65 f.

5. καταστρέψεσθαι] In this passage many prefer the first aorist: compare *HE*, on *VG*, vi, 1, 18; with *MA*, 506, 2. s. i, 53, 75.

6. πρὸς] for ὅπῃ, iii, 74; *GAI.* vii, 209; *MA*, 590, 6, a. πεποιήται πρὸς Τρώων, *Hom.* ii, 57.

7. ἀνάρσια] The order of the words is οὐκ ἀνέσχοντο ἀκ. δ. χ. εἴη (αὐτοῖς), π. ἀν. πρὸς Αἰ., ἐπ. λ' ἔτεα. *LAU.* i, 114, 35.

8. οἱ χρησμοί] These oracles were analogous to the Sibylline books at Rome, which were kept in the Capitol; and among them in all probability were the verses of Musæus, mutilated and interpolated by Onomacritus: vii, 6. *WE.* Besides which there were perhaps some of Bacis [viii, 20, 73; *ED.*] and of Amphilytus. It appears that certain sacred books, in which the safety of the state was supposed to consist, were entrusted to the custody of the Areopagus: *Dinar. Dem.* p. 91. *L.R.* χρησμών ἀοιδὸς πάντας εἰς ἐν ἀλίσας, ἡλεγεα καὶ βέβηλα καὶ κεκρυμ-

κομίσαντος ἐς Σπάρτην, ἐξέμαθον. ἐκθήσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμούς, τοὺς ἐκτῆντο μὲν πρότερον οἱ Πεισιστρατίδαι, ἐξελαυνόμενοι δὲ ἔλιπον ἐν τῷ ἱρῷ.<sup>9</sup> καταλειφθέντας δὲ ὁ Κλεομένης ἀνέλαβε. (91) Τότε δὲ, ὡς ἀνέλαβον οἱ Λακεδαιμόνιοι τοὺς χρησμούς, καὶ τοὺς Ἀθηναίους ἔωρεον<sup>10</sup> αὐξομένους, καὶ οὐδαμῶς ἐτοίμους ἔοντας πείθεσθαι σφίσι, νόψ λαβόντες, ὡς, ἐλεύθερον μὲν ἔδν, τὸ γένος τὸ Ἀττικὸν ἰσόβροπον<sup>11</sup> τῷ ἔωντων ἂν γίνοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος, ἀσθενές καὶ πειθαρχέεσθαι ἐτοίμον· μαθόντες δὲ<sup>12</sup> τούτων ἕκαστα, μετεπέμποντο Ἰκπίνην τὸν Πεισιστράτου ἀπὸ Σιγείου τοῦ ἐν Ἑλλησπόντῃ, ἐς ὃ καταφεύγουσι<sup>13</sup> οἱ Πεισιστρατίδαι. ἐπεὶ τε δὲ σφί Ἰκπίνης καλεόμενος ἦκε, μεταπεμψάμενοι καὶ τῶν ἄλλων συμμάχων ἀγγέλους, ἔλεγόν σφί Σπαρτιῆται τάδε· “ Ἄνδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ἡμῖν οὐ ποιήσασι<sup>14</sup> ὀρθῶς· ἐπαρθέντες γὰρ κίεθῆλοισι<sup>15</sup> μαντήτοισι, ἀνδρας ξείνους ἔοντας ἡμῖν τὰ μάλιστα, καὶ ἀναδεκομένους<sup>16</sup> ὑποχερίας παρέξειν τὰς Ἀθήνας, τούτους ἐκ τῆς πατρίδος ἐξηλάσαμεν· καὶ ἔπειτα, ποιήσαντες ταῦτα, δῆμψ ἀχαρίστῳ παρεδώκαμεν τὴν πόλιν· ὅς, ἐπεὶ “ τε δι’ ἡμέας ἐλευθερωθεὶς ἀνέκνυε, ἡμέας μὲν καὶ τὸν βασιλέα ἡμέων περιϋβρίσας ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται.<sup>17</sup> ὥστε

μένα λόγια παλαιά, τῆδε γῇ σωτήρια, Eur. *Hr.* 404. *MV*.

9. ἐν τῷ ἱρῷ] of Minerva. *LR*.

10. ἔωρεον] Our author having stated the pretext for the war, now proceeds to develop its true cause. The Lacedæmonians, actuated by an ambitious jealousy which could brook no rival, were ever endeavouring to impose on others the yoke which they disdained themselves. They were haughty and imperious to their subjects; vexatious and oppressive to their neighbours; and, in forming alliances, more influenced by expediency than by a sense of honour. *VK*.

11. ἰσόβροπον] ‘of equal weight’ in the balance of power. The Spartans aided Thebes by way of making it a counterpoise to Athens; νομίζοντες τὰς Θήβας, ἐὰν αὐξήσωσιν, ἔσεσθαι τῇ τῶν Ἀθηναίων ὥσπερ ἀντίπολιν τινα, *Diod.* xi, 81. *VK*. By the same metaphor Cimon speaks of Athens as ἐτερόνυχτα, *Plu.* V. xxv, 16. *SD*.

12. δέ] here is not adversative, but

is equivalent to the enclitic conjunction νυν, ‘then.’ *SW*.

13. καταφεύγουσι] It is not unusual with our author to recall to the recollection of his readers facts which he has already mentioned. *SW*.

14. ποιήσασι] The participle after verbs of ‘consciousness’ may agree either with the nominative to the verb, or with the dative of the reflexive pronoun. *MA*, 547, 2. *BL*, on *Æ. Ch.* 210. s. ix, 60, 17.

15. κίεθῆλοισι] ‘counterfeit.’ In a war with the Chians, the Athenians stamped the base coin of the former people with χ; hence it was called χίεθλον, ‘manifest by the letter chi.’ In process of time the word was softened down to κίεθλον; *Schol.* on *Ar. Av.* 158. *LR.* ix, 7.

16. ἀναδεκομένους] ‘taking it upon themselves, undertaking;’ ὑποσχομένους, ὑποδεχομένους. s. *Thu.* viii, 81; *Theoph.* Ch. xii; *DU.* ὑποσχομένους, *Plu.* t. ii, p. 860, r. *VK*.

17. δόξαν φύσας αὐξάνεται] ‘after

“ἐκμεμαθήκασι μάλιστα μὲν οἱ περίοικοι αὐτῶν Βοιωτοὶ καὶ Χαλκι-  
 “δέες, τάχα δὲ τις καὶ ἄλλος ἐκμαθήσεται ἁμαρτῶν.<sup>18</sup> ἐπεὶ τε δὲ<sup>19</sup>  
 “ἐκεῖνα ποιήσαντες ἡμάρτομεν, νῦν πειρησόμεθα σφεας ἅμα ὑμῖν,  
 “ἀκεόμενοι<sup>20</sup>, τίσασθαι αὐτοῦ γὰρ τούτου εἵνεκεν τόνδε τε τὸν  
 “Ἰππῆην μετεπεμψάμεθα καὶ ὑμέας ἀπὸ τῶν πολιῶν, ἵνα, κοινῶς τε  
 “λόγῳ καὶ κοινῶς στόλῳ ἑσαγαγόντες αὐτὸν εἰς τὰς Ἀθήνας, ἀποδῶ-  
 “μεν τὰ καὶ ἀπελόμεθα.” (92) Οἱ μὲν ταῦτα ἔλεγον τῶν δὲ  
 συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μὲν νῦν ἄλλοι  
 ἡσυχίην ἤγον Κορίνθιος δὲ Σωσικλῆς ἔλεξε τάδε· 1. “Ἦ δὴ<sup>21</sup>  
 “ὃ τε οὐρανὸς<sup>22</sup> ἔσται ἔνερθε τῆς γῆς, καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ  
 “οὐρανοῦ, καὶ οἱ ἄνθρωποι νομὸν ἐν θαλάσῃ ἔξουνσι, καὶ οἱ ἰχθύες  
 “τὸν πρότερον ἄνθρωποι, ὅτε γε ὑμεῖς, ὦ Λακεδαιμόνιοι, ἰσκρατίας<sup>23</sup>  
 “καταλύοντες, τυραννίδας εἰς τὰς πόλεις κατὰγειν παρασκευάζεσθε·  
 “τοῦ οὔτε ἀδικώτερον οὐδὲν ἐστὶ κατ’ ἀνθρώπους, οὔτε μαιφονώτε-

begetting self-conceit, is growing great;’ i.e. ‘having grown conceited, is aggrandizing itself;’ SW. Soph. CE. C. 804; E. 1492. WE. δόξα ‘vain-glory’ is opposed to ἐκκλεια and ἀρετή, Eur. An. 319. VK. φέειν seems to be put for ἔχειν, ii, 68. STG. s. Soph. CE. R. 411.

18. ἐκμαθήσεται ἁμαρτῶν] ‘will learn that he has done wrong,’ MA, \*548, 3. s. iii, 158, 21; ‘if he gives offence;’ LR. ‘unless he adopts wise measures.’ SW. The first interpretation is the most simple, if the words are taken by themselves: had the speech concluded with them, that of LR would have been preferable; but the use of ἡμάρτομεν immediately afterwards corroborates SW’s version, qui recta non inierint consilia, and in this case ἄ. will be much the same as οὐ ποιήσας ὁρθῶς at the beginning of the speech.

19. ἐπεὶ τε δὲ] v, 18; ‘but since.’

20. ἀκεόμενοι] iii, 40; βουλόμενοι ἀκτέσθαι τὴν ἁμαρτῶδα, i, 167. Either this substantive or τὰ ἡμάρτομεν may be understood here. WE. SW.

21. ἦ δὴ] ‘surely now;’ expressive of surprise and indignation: ἦ δὴ λοίγια φέργα τάδ’ ἔσεται, οὐδ’ ἔτ’ ἀνεκτὰ, εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνομεν ὦδε, Hom. Il. A, 573. HGV, i.

22. ὃ τε οὐρανὸς] In caput alta suum latentur ab aequore retro flumina;

conversis solique recurret equis: terra feret stellas; caelum findetur aratro; unda dabit flammam; et dabit ignis aquas: omnia naturae praepostera legibus ibunt; patrisque suum mundi nulla tenebit iter: omnia jam fient, fieri quae posse negabam; et nihil est, de quo non sit habenda fides, Ov. i T. viii, 1. WE. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαί, καὶ δίκαι καὶ πάντα πάλιν στρέφεται, Eur. M. 411; S. 530; πρόσθε γὰρ κάτω γῆς εἰσὼν ἄστρο, γῇ τ’ ἔνωσ’ εἰς αἰθέρα, Phi. J. p. 537 &c. VK. Theocritus has given a pastoral turn to the hyperbole in the following beautiful lines: νῦν ἴα μὲν φορέοιτε βάτοι, φορέοιτε δ’ ἑκάνθα, ἃ δὲ καλὰ νάρκισσοι ἐπ’ ἀρκεύθοισι κομᾶσαι πάντα δ’ ἑνάλλα γένοιτο, καὶ ἃ πίτυς ὄχρας ἐνείκας, Δάφνης ἐπεὶ θνᾶσκει καὶ τὰς κύνας ὤλαφος ἔλκοι, κῆξ ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσσοντο, i, 132. BNS.

23. ἰσκρατίας] Aeschines opposes τὴν ἴσῃν καὶ τὴν ἐννομον πολιτείαν of Athens to τὴν ἄνισον πολιτείαν, c. Ti. p. 21; τῶν ἴσων καὶ τῶν δικαίων ἕκαστος ἡγείται ἑαυτῷ μετῴναι ἐν δημοκρατίᾳ, Dem. c. Mi. p. 336; οἷα Λακεδαιμονίους διὰ τοῦτο κάλλιστα πολιτευομένους, ὅτι μάλιστα δημοκρατούμενοι τυγχάνουσι· ἴδοιμεν γὰρ ἂν παρ’ αὐτοῖς τὰς ἰσότητας καὶ τὰς ὁμοιότητας μᾶλλον ἢ παρὰ τοῖς ἄλλοις ἰσχυνοῦσας, Iso. Ar. p. 261. VK.

“ρον. εἰ γὰρ δὴ τοῦτο γε δοκεῖ ὑμῖν εἶναι χρηστὸν, ὥστε τυραννεύ-  
 “εσθαι τὰς πόλεις, αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὶ  
 “σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοις διζήσθε κατιστάναι· νῦν δὲ,  
 “αὐτοὶ ἄπειροι ἔδντες τυράννων, καὶ φυλάσσοντες δεινότατα τοῦτο ἐν  
 “τῇ Σπάρτῃ μὴ γενέσθαι, παραχρᾶσθε ἐς τοὺς συμμάχους.”<sup>24</sup> εἰ δὲ  
 “αὐτοὶ ἔμπειροι ἔατε, κατὰπερ ἡμεῖς, εἴχετε<sup>25</sup> ἂν περὶ αὐτοῦ γνώμας  
 “ἀμείνονας συμβάλλεσθαι ἥπερ νῦν. 7. Ἡμέας δὲ τοὺς Κοριν-  
 “θίους τότε αὐτίκα θῶμα μέγα εἶχε, ὅτε ὑμέας εἶδομεν μεταπεμπο-  
 “μένους Ἰππὶν νῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα·  
 “ἐπιμαρτυρόμεθά τε ἐπικαλέμενοι ὑμῖν Θεοὺς τοὺς Ἑλληνίους<sup>26</sup>,  
 “μὴ κατιστάναι τυραννίδας ἐς τὰς πόλεις. οὐκ ὦν<sup>27</sup> παύσεσθε, ἀλλὰ  
 “πειρήσεσθε παρὰ τὸ δίκαιον κατὰγοντες Ἰππὶν, ἵστε ὑμῖν Κοριν-  
 “θίους γε<sup>28</sup> οὐ συναινέοντας.” (93) Σωσικλῆς μὲν ἀπὸ Κορίνθου  
 πρεσβεύων ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο<sup>29</sup>, τοὺς αὐτοὺς  
 ἐπικαλέσας Θεοὺς κέινω, “ἥ μὲν Κορινθίους μάλιστα πάντων ἐπιπο-  
 “θήσειν Πεισιστρατίδας, ὅταν σφί ἤκωσι ἡμέραι αἱ κύριαι ἀνιᾶσθαι  
 “ὑπ’ Ἀθηναίων.” Ἰππίης μὲν τοῦτοις ἀμείψατο, οἷά τε τοὺς  
 χρησμούς ἀτρεκέστατα ἀνδρῶν ἐξεπιστάμενος. οἱ δὲ λοιποὶ τῶν  
 συμμάχων τῶς μὲν εἶχον ἐν ἡσυχίᾳ σφέας αὐτούς· ἐπεὶ τε δὲ  
 Σωσικλῆος ἤκουσαν εἰπαντος, ἐλευθέρως ἅπας τις αὐτῶν, φωνὴν  
 ῥήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην, Λακεδαιμονίοισι τε ἐπε-  
 μαρτυρόντο, “μὴ ποιέειν μηδὲν νῶτερον περὶ πόλιν Ἑλλάδα.”<sup>30</sup>  
 οὕτω μὲν ταῦτα ἐπαύσθη. (94) Ἰππὶν δὲ, ἐνθευτεν ἀπελαινιόμενῳ,  
 ἐδίδου<sup>31</sup> μὲν Ἀμύντης ὁ Μακεδὼν<sup>32</sup> Ἀνθεμουῖντα<sup>33</sup>, ἐδίδουσαν δὲ  
 Θεσσαλοὶ Ἰωλκόν. ὁ δὲ τούτων μὲν οὐδέτερος αἰρέετο, ἀνεχώρει δὲ  
 ὀπίσω ἐς Σίγειον· τὸ εἶλε Πεισίστρατος αἰχμῇ παρὰ Μυτιληναίων,  
 κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι παῖδα τὸν ἑωυτοῦ  
 νόθον Ἠγησίστρατον, γεγονότα ἐξ Ἀργείης γυναϊκὸς· δεῦκ ἄμαχητὶ

24. παραχρᾶσθε ἐς τ. σ.] ‘you think nothing of it in the case of your allies,’ i. e. where others only are concerned. *MA*, 578. und. τοῦτο γενέσθαι. *SW*.

26. Ἑλληνίους] for Ἑλληνικούς: the same form occurs, *Eur. Hi.* 1120; *VK. ix*, 7, 34.

28. Κορινθίους γε] The Corinthians did not always retain these generous sentiments; at the close of the Peloponnesian war, they were most clamorous for the destruction of Athens: *Xen. H. ii*, 2, 19; *LR*. but we must recollect the ingratitude with which all their former services to this city

were requited, and the provocation given by the Athenians in the commencement of that war; *Thu. i*, 40 &c; 103.

29. ἀμείβετο] This verb signifying ‘to answer’ has an accusative of the person, *MA*, 406, 5. and a dative of the matter, as τούτοις ‘in these words’: ἀμείβετό μιν τούτῳ, *vii*, 161, 21; *i*, 35. *WE*.

30. Ἑλλάδα] *s. iii*, 26, 31; *vii*, 22; 115 twice; *GR. Soph. Ph.* 226. *WE*.

32. Μακεδὼν] *viii*, 142; βασιλεὺς Μακεδόνων, *ix*, 44. *WE*.

33. Ἀνθεμουῖντα] *Thu. ii*, 99.

εἶχε τὰ περ ἔλαβε παρὰ Πεισιστράτου. (96) Ἰππίης δὲ ἐπεὶ τε ἀπύκετο ἐκ τῆς Λακεδαιμόνος ἐς τὴν Ἀσίην, πᾶν χρῆμα ἐκίνεε<sup>34</sup>, διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἀρταφέρνηα, καὶ ποιεῖν ἅπαντα, ὅπως αἱ Ἀθῆναι γενοίαιτο ὑπ' ἐνωτῶ τε καὶ Δαρείῳ. Ἰππίης τε δὴ ταῦτα ἔκρησσε, καὶ οἱ Ἀθηναῖοι, πνυθόμενοι ταῦτα, πέμπουσι ἐς Σάρδεις ἀγγέλους, οὐκ ἔωντες<sup>35</sup> τοὺς Πέρσας πείθεσθαι Ἀθηναίων τοῖσι φυγάσι. ὁ δὲ Ἀρταφέρνης ἐκέλευέ σφας, 'εἰ βουλοίαιτο σοὶ εἶναι, καταδέκεσθαι ὀπίσω Ἰππίην.' οὐκ ὦν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους Ἀθηναῖοι· οὐκ ἐνδεκομένοισι δὲ σφί δέδοκτο ἐκ τοῦ φανεροῦ τοῖσι Πέρσῃσι πολέμιους εἶναι.

(97) Νομίζουσι<sup>36</sup> δὴ ταῦτα<sup>37</sup>, καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπύκετο ἐς Ἀθῆνας· αὕτη γὰρ ἡ πόλις τῶν λοιπῶν ἐδυνάστευε μέγιστα. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταυτὰ ἔλεγε, τὰ καὶ ἐν τῇ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίῃ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὥς οὔτε ἀσπίδα οὔτε δόρυ<sup>38</sup> νομίζουσι<sup>39</sup>, εὐπετέες τε χειρωθῆναι εἶσαν. ταῦτά τε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὥς οἱ Μιλήσιοι<sup>40</sup> τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἰκός σφας εἴη ῥύεσθαι δυναμένους μέγα· καὶ οὐδὲν<sup>41</sup> ὃ τι οὐκ ὑπίσχετο, οἷα κάρτα δεόμενος<sup>42</sup> ἐς ὃ ἀνέπεισέ σφας. πολλοὺς γὰρ οἶκε εἶναι εὐπετέστερον

34. πᾶν χρῆμα ἐκίνεε] 'left no stone unturned.'

35. ἔωντες] does not refer to ἀγγέλους, but to the nominative before the verb πέμπουσι: iii, 13; iv, 145; GR. v, 108. WE.

36. νομίζουσι] The dative absolute is used because the action of the verb ἀπύκετο has a reference to the subject of the participle. MA, 562. 2. s. vii, 13, 47.

37. ταῦτα] v, 49.

38. οὔτε ἀσπίδα οὔτε δόρυ] The Greeks had three sorts of troops, (1) Ὀπλῖται, (2) Ψιλοὶ, (3) Πελτασται. The Ὀπλῖται or 'heavy [s. ix, 30, 80;] troops' had a cuirass, a long buckler (ἀσπίς), a sword, and a pike (δόρυ). The Ψιλοὶ [ix, 30, 77; ἀνοπλοὶ, ix, 62, 29; γυμνήτες, ix, 63, 35;] were the opposite of these; they had neither cuirass, nor long buckler, nor helmet: they used only missile weapons. The Πελτασται were of an interme-

diate description: the πέλτα was smaller than the ἀσπίς, their javelin heavier than that of the Ψιλοὶ but smaller than the δόρυ: Arr. Tac. p. 11. LR. PC, iii, 3 and 4.

39. νομίζουσι] und. φορέειν. When νομίζειν is followed by a dative or accusative, this case is dependent upon an infinitive understood, which may be easily supplied from the context: φωνὴν νομίζοντες, i. e. λέγειν, ii, 42. STG.

40. Μιλήσιοι] Neleus, the son of Codrus, led a colony to Miletus; which city anciently had many names: it is now called Palatsa. Among its natives were the early historians Cadmus and Hecataeus, and the philosophers Thales and Anaximander. LR. A.

42. οἷα κάρτα δ. ] 'as being very urgent;' or 'as very much in want,' viz. of their aid: viii, 3; 59; SW. iii, 46. STG.

διαβάλλειν<sup>43</sup> ἢ ἓνα, εἰ<sup>44</sup> Κλεομένεια μὲν τὸν Λακεδαιμόνιον μόνον οὐκ οἶός τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας<sup>45</sup> Ἀθηναίων ἐποίησε τοῦτο.<sup>46</sup> Ἀθηναῖοι μὲν δὴ, ἀναπεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς Ἴωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι<sup>47</sup> Μελάνθιον, ἄνδρα τῶν ἀστῶν ἐόντα τὰ πάντα δόκιμον. αὐταὶ δὲ αἱ νέες ἀρχὴ κακῶν<sup>48</sup> ἐγένοντο "Ἐλλησί τε καὶ βαρ-  
 ἑάροισι. (98) Ἀρισταγόρης δὲ, προπλώσας, καὶ ἀπικόμενος ἐς τὴν Μίλητον, ἐξευρὼν βούλευμα, ἀπ' οὗ Ἴωσι μὲν οὐδεμία ἔμελλε ὠφελείῃ ἔσεσθαι· οὐδ' ὧν οὐδὲ τούτου εἵνεκα ἐποίεε, ἀλλ' ὅκως βασιλέα Δαρεῖον λυπήσειε· ἔπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τοὺς Παίονας, τοὺς ἀπὸ Στυρμόνος ποταμοῦ αἰχμαλῶτους γενομένους ὑπὸ Μεγαβάζον, οἰκίοντας δὲ τῆς Φρυγίης χώρον τε καὶ κώμην ἐπ' ἐωντῶν<sup>49</sup> ὅς, ἐπεὶ τε ἀπῆκετο ἐς τοὺς Παίονας, ἔλεγε τάδε· "Ἄν-  
 "δρες Παῖονες, ἔπεμψέ με Ἀρισταγόρης ὁ Μιλήτου τύραννος  
 "σωτηρίην ὑμῖν ὑποθήσόμενος, ἡνπερ βούλησθε πείθεσθαι, νῦν γάρ  
 "Ἰωνίη πᾶσα ἀπέστηκε ἀπὸ βασιλέος, καὶ ὑμῖν παρέχει σῶζεσθαι  
 "ἐπὶ τὴν ὑμετέραν αὐτῶν. μέχρι μὲν θαλάσσης αὐτοῖσι ὑμῖν, τὸ δὲ  
 "ἀπὸ τούτου ἡμῖν ἤδη μελήσει." ταῦτα δὲ ἀκούσαντες, οἱ Παῖονες  
 κάρτα τε ἀσπαστὸν<sup>50</sup> ἐποίησαντο, καὶ ἀναλαβόντες παῖδας τε καὶ  
 γυναῖκας, ἀπεδίδρηνσκον ἐπὶ θάλασσαν· οἱ δὲ τινες αὐτῶν καὶ κατέ-  
 μειναν, ἀβρώδῃσαντες, αὐτοῦ. ἐπεὶ τε δὲ οἱ Παῖονες ἀπῆκατο ἐπὶ  
 θάλασσαν, ἐνθεύτην ἐς Χίον διέβησαν. ἐόντων δὲ ἤδη ἐν Χίῳ, κατὰ  
 πόδας<sup>51</sup> ἐληλύθει Περσέων ἵππος πολλή, διώκουσα τοὺς Παίονας·

45. *treis myriadas*] The Athenian citizens were but about 20,000, according to Demosthenes, Plato, Aristophanes, V. 709; and Xenophon. Most probably their numbers were greatly thinned by the Persian and Peloponnesian wars. *WE. SD. πολιτῶν πλείων ἢ τρισμυρίων ὄντων τὸ πλῆθος*, Arist. C. 1132. *VK.* It must be recollected, that the number of citizens as well as of the tribes had just been considerably augmented by Clisthenes: s. v, 69, 39.

46. *ἐποίησε τ.*] The Lacedæmonians had no other motive to engage in a war with Persia than that of restoring the Ionians to liberty: whereas the Athenians were not only offended by the protection which the Persians had granted to Hippias, but apprehensive of an attack from them. *LR.*

47. *εἶναι*] *MA*, 531.

48. *ἀρχὴ κακῶν*] κ' *τρίτηρσιν* ἐπλευσαν ἐπικουρήσαντες τοῖς Ἴ. Charon of L. in *Plu. νῆας ἔλας ἀρχεκάκους*, αὐτοῖσι κακὸν τῷ ἑαυτοῦ γένοντο, Hom. Il. E. 62; Iso. in *Ar. Rh.* iii, 2, 3; *WE. Arist. P.* v, 4; *ille dies primus lethi, primusque malorum causa fuit*, Vir. *Æ.* iv, 169; vii, 481; "ἥδε ἡ ἡμέρα τοῖς Ἑ. μεγάλων κακῶν ἄρξει," Thu. ii, 12; αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, Thu. i, 55; *VK. TR. πρωτοπῆμων*, *Æsch. A.* 217; "To Greece the direful spring Of woes unnumber'd," Pope, *H. I.* i, 1. s. vi, 67, 22 f.

49. *ἐπ' ἐωντῶν*] 'all to themselves,' *MA*, 584. s. *BF*, on Thu. ii, 63.

50. *ἀσπαστὸν*] i, 62; und. *πῆγμα. SW.*

51. *κατὰ πόδας*] ix, 89; *SW.* 'in close pursuit, almost at their heels.'

ὥς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παίοσι, ὅκως ἂν ὀπίσω ἀπέλθοιεν. οἱ δὲ Παῖονες τοὺς λόγους οὐκ ἐνεδέκοντο· ἀλλ' ἐκ Χίου μὲν Χίοι σφεας ἐς Λέσβον ἤγαγον, Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν· ἐνθεῦτεν δὲ, πεζῇ κομιζόμενοι, ἀπικέατο ἐς Παιονίην. (99) Ἀρισταγόρης δὲ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀπικέατο εἴκοσι νηυσὶ<sup>52</sup>, ἅμα ἀγόμενοι Ἑρετριέων πέντε τριήρεας, οἱ οὐ τὴν Ἀθηναίων χάριν<sup>53</sup> ἐστρατεύοντο, ἀλλὰ τὴν αὐτῶν Μιλησίων, ὀφειλόμενά σφι ἀποδιδόντες· οἱ γὰρ δὴ Μιλήσιοι πρότερον τοῖσι Ἑρετριεῦσι τὸν πρὸς Χαλκιδέας πόλεμον<sup>54</sup> συνδήνεικαν<sup>55</sup>, ὅτε περ καὶ Χαλκιδεῦσι ἀντία Ἑρετριέων καὶ Μιλησίων Σάμιοι ἐξοθήτεον· οὗτοι ὦν ἐπεὶ τέ σφι ἀπικέατο, καὶ οἱ ἄλλοι σύμμαχοι παρήσαν, ἐποιέετο στρατηγὴν ὁ Ἀρισταγόρης ἐς Σάρδις. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο, ἀλλ' ἔμενε ἐν Μιλήτῳ· στρατηγούς δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἐνωτοῦ τε ἀδελφεὸν Χαροπῖνον, καὶ τῶν ἄλλων ἀστῶν<sup>56</sup> Ἑρμόφαντον. (100) Ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κορήσῳ τῆς Ἐφεσίης<sup>57</sup>, αὐτοὶ δὲ ἀνέβαινον<sup>58</sup> χειρὶ πολλῇ, ποιούμενοι Ἐφεσίους ἡγεμόνας.<sup>59</sup> πορεύομενοι δὲ παρὰ ποταμὸν Καῦστριον<sup>60</sup>, ἐνθεῦτεν ἐπεὶ τε, ὑπερβάντες

Xen. H. ii, 1, 20; κατὰ στίβον, v, 102.

52. εἴκοσι νηυσὶ] The words στρατὸς, 'an army,' στόλος, 'a fleet,' v, 100; χεῖρ, ib. στρατιῶται, and the various classes of soldiers, νῆες &c; are generally put in the dative simply, without ὄν, when they signify an accompaniment. MA, 400, c. Liv. xxii, 9, d.

53. τὴν Ἀ. χάριν] HE, on VG, i, 11.

54. πόλεμον] This is the war alluded to in Thu. i, 15. The object of contention was the campaign of Lelantus. VK.

55. συνδήνεικαν] i, 18; v, 79; στρατείας, ἅς κατ' Αἴγυπτον αὐτοῦ τῷ πατρὶ συνδήνεγκε, Jos. B. J. i, 14, 4; σ. τὰ τοῦ πολέμου, Phi. J. de Ag. p. 209, c. Proc. B. G. i, 5. WE.

56. τῶν ἄλλων &.] und. ἐνὰ, as ἐνὸς in ὁ καὶ τοῦ τῆς Τροίας πύργους ἐλθόντος τῶν Ἀτρεΐδων τῶν κλεινῶν, Eur. I. T. 139. SEI. s. v. 105.

57. ἐν Κ. τῆς Ἐ.] When the town is the principal subject, and the name of the country is added to describe its

situation more exactly, the name of the town comes first, as here; Thu. i, 108; ii, 2; 25 &c. [And this is the rule in Hellenistic Greek. BF.] The reverse is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is situated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names; iv, 110; vi, 47; 101, 27; Thu. i, 111; 114; ii, 18; 21; iii, 105 &c; Xen. H. ii, 1, 20. The fuller expression occurs, iv, 151; ἀπικέσθαι ἐς Λιθύην, καὶ Λιθύης ἐς Πλατείαν νῆσον. AO. MA, 354, 6, a.

58. ἀνέβαινον] 'marched up the country.'

59. Καῦστριον] This river was cele-

τὸν Τρωῶλον, ἀπίκοντο, αἰρέουσι Σάρδεις<sup>61</sup>, οὐδενός σφι ἀντιωθέντος· αἰρέουσι<sup>62</sup> δὲ χωρὶς τῆς ἀκροπόλιος τᾶλλα πάντα· τὴν δὲ ἀκροπόλιν ἐρύβυτο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην. (101) Τὸ δὲ μὴ<sup>63</sup> λεηλατῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ἦσαν ἐν τῇσι Σάρδισι οἰκίαι αἱ μὲν πλεῦνες καλάμιναι, ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν, καλάμουν εἶχον τὰς ὀροφάς. τουτέων δὴ μίαν τῶν τις<sup>64</sup> στρατιωτέων ὥς ἐνέκρησε, αὐτίκα ἀπ' οἰκίης ἐς οἰκίην ἰδὼν, τὸ πῦρ ἐπενέμετο<sup>65</sup> τὸ ἄστυ ἅπαν. καιομένου δὲ τοῦ ἄστεος, οἱ Λυδοὶ τε καὶ ὅσοι Περσέων ἐνῆσαν ἐν τῇ πόλει, ἀπολαμφθέντες πάντοθεν, ὥστε<sup>66</sup> τὰ περιέσχατα<sup>67</sup> νεμομένου τοῦ πυρός, καὶ οὐκ ἔχοντος<sup>68</sup> ἐξήλυσιν ἐκ τοῦ ἄστεος, συνέρβρον ἐς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν· ὃς σφι ψῆγμα χρυσοῦ<sup>69</sup> καταφορέων ἐκ τοῦ Τρωῶλον διὰ μέσης τῆς ἀγορῆς<sup>70</sup> ῥέει, καὶ ἔπειτα ἐς τὸν Ἑρμόν ποταμόν ἐκδίδου, ὃ δὲ ἐς Θάλασσαν· ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν ἀγορὴν ἀθροίζόμενοι, οἱ τε Λυδοὶ καὶ οἱ Πέρσαι ἠναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες, ὁρέοντες τοὺς μὲν ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν πληθεὶ πολλῶν προσφερομένους, ἐξανεχώρησαν, δεισαντες, πρὸς τὸ οὖρος τὸν Τρωῶλον καλεόμενον· ἐνθεῦτεν δὲ ὑπὸ νύκτα<sup>71</sup> ἀπαλλάσσοντο ἐπὶ τὰς νέας. (102) Καὶ Σάρδεις μὲν ἐνε-

brated in poetry for the number of its swans, and was serpentine in course like the Mæander. The Turks call it *Kitchik-Minder*, 'the Little Mæander,' [*Kitchik* being a corruption of the pure Persian word *Kuchic*, 'small'; s. i, 161, 67;] or *Kara Sou*, 'Black River,' or *Kiaf*. LR.

61. *ἐπεὶ τε ἀπίκοντο*, al. *Σ*.] the same as *ἐ. τε Σ. ἀπ. αἱ. αὐτὰς* or *τὴν πόλιν*. SW.

62. *αἰρέουσι*] *ἀναβάντες εἰς Σάρδεις στρατιᾷ κοινῇ πορθήσαντες ἔχοντο*, Aristid. de Ath. t. i, p. 209. Some give the credit of this exploit to the Athenians solely; 'Ἀθηναῖοι εἶλον τὰ περὶ *Σ*. ἅπαντα, χωρὶς τοῦ τείχους τοῦ βασιλείου, Charon in Plu. t. ii, p. 861, d; (τοῦ Σαρδιαῶν ἐρύματος, Xen. C. vii, 2, 3; s. iii, 74, 95;) ὃ δὲ Ἡροδοτὸς φησιν, ὡς ὅπ' Ἀρισταγόρου τὰς *Σ*. ἐξεπόρθησαν πισθόντες Ἀθ. Tzet. Ch. i, 853. VK.

63. *τὸ δὲ μὴ*] The *μὴ* is used because *ἔχειν*, here and i, 158; synonymous with *κατέχειν*, is one of those verbs which include a denial. MA, 533, 3. BF. The following is a similar passage, *ὅπερ ἔσχε μὴ κατὰ πό-*

*λεῖς αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν*, Thu. i, 73. After *ἔχειν* in this sense, the infinitive is put with the accusative of the article, for the genitive, MA, 542, obs. 3. which is the more natural construction, *σχῆσω σ' ἐγὼ τῆς νῦν βοῆς*, Arist. L. 180; *τούτους ἔσχε τοῦ μὴ ἐκπεπληχθαι*, Xen. H. iv, 8, 5. VK.

65. *ἐπενέμετο*] *ἐπῆλθεν*, Hes. 'invaded, preyed upon, devastated'; ὁ λοιμὸς ἐπενέματο Ἀθήνας, ii, 54; *κόμην ἐπ. ἀλώπηξ*, Cal. H. D. 79; BL. BF. Liv. xxvii, 3, *mar*.

68. *ἔχοντος*] 'admitting of, permitting, allowing, affording'; *παρέχοντος*. Schol. on Th. ii, 61. VG, v, 7, 12. SS.

69. *ψῆγμα χρυσοῦ*] This 'gold dust' was no longer found in the time of Augustus. LR.

70. *διὰ μέσης τῆς ἀγορῆς*] *διὰ μέσων ἀφικνούμενος Σάρδεων ἵτομα χρήματα κομίζει*, Dio Ch. O. lxxiii, p. 659, s. WE. Ovid only says *magnis vicinam Sardibus amnem*, M. xi, 137. SD. s. vii, 26, 31.

71. *ὅπδ νύκτα*] 'under cover of the night:' but s. MA, 593, c.



πρήσθησαν, ἐν δὲ αὐτῇσι καὶ ἱρὸν ἐπιχωρίης θεοῦ Κυβέλης<sup>72</sup> τὸ σκηπτόμενοι<sup>73</sup>, οἱ Πέρσαι ὕστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλλήσι ἱρά.<sup>74</sup> τότε δὲ οἱ Πέρσαι οἱ ἐντὸς Ἄλως ποταμοῦ νομοὺς ἔχοντες, προπυνθανόμενοι ταῦτα, συνηλίζοντο καὶ ἐξοθήθην τοῖσι Λυδοῖσι· καὶ κως ἐν μὲν Σάρδισι οὐκέτι ἐόντας τοὺς Ἴωνας εὐρίσκουσι· ἐπόμενοι δὲ κατὰ στίβον, αἰρέουσι<sup>75</sup> αὐτοὺς ἐν Ἐφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες, συμβαλόντες δὲ, πολλὸν ἐσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι, ἄλλους τε ὀνομαστοὺς, ἐν δὲ δὴ καὶ Εὐαλκίδεα στρατηγέοντα Ἐρετριῶν, στεφανηφόρους τε ἁγῶνας ἀναραιρηκότα, καὶ ὑπὸ Σιμωνίδῳ τοῦ Κητῶν<sup>76</sup> πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἐπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνὰ τὰς πόλεις. (103) Τότε μὲν δὴ οὕτω ἡγωνίσαντο· μετὰ δὲ Ἀθηναῖοι μὲν τὸ παράπαν ἀπολιπόντες τοὺς Ἴωνας, ἐπικαλομένου<sup>77</sup> σφέας πολλὰ δι' ἀγγέλων Ἀρισταγόρεω, οὐκ ἔβασαν τιμωρῆσιν σφίσι. Ἴωνες δὲ, τῆς Ἀθηναίων συμμαχίης στερηθέντες, οὕτω γάρ σφι ὑπῆρχε πεπονημένα ἐς Δαρεῖον<sup>78</sup>, οὐδὲν δὴ ἦσσαν τὸν πρὸς βασιλείᾳ πόλεμον ἐσκευάζοντο. πλώσαντες δὲ ἐς τὸν Ἑλλήσποντον, Βυζάντιόν τε καὶ τὰς ἄλλας πόλεις ἀπάσας τὰς αὐτῇ ὑπ' ἑωυτοῖσι ἐποιήσαντο· ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον<sup>79</sup>, Καρίης τὴν πολλὴν προσεκτήσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον<sup>80</sup> πρότερον οὐ βουλομένην συμμαχεῖν,

72. Κυβέλης] *Cybeles*, Phaed. iii, 20, 4; ὁρεστέρα παμῶτι Γᾶ, μήτηρ αὐτοῦ Διὸς ἃ τὸν μέγαν Πакτωλὸν εὐχρυσον νέμεις, Soph. Ph. 395; *ades huc, ades Cybebe fera montium dea*, Mæcen. Ep. W.E. *alma Cybebe*, Vir. Æ. x, 220. s. A. The more common name is *Cybele*. STG.

73. σκηπτόμενοι] The fact was, that the Persians were glad of this plausible excuse for demolishing these edifices; as they condemned the use of temples, considering it impious to attempt confining deities within walls; W.E. for Cambyases ἐνέπρησε τὰ κατ' Ἀγυπτον ἱερά, Diod. i, 46; where this pretext of retaliation had no existence: VK. ἀγάλματα καὶ νηοὺς καὶ βωμοὺς τοῖσι ποιεῖσι μωρήν ἐπιφέρουσι, i, 131.

74. τὰ ἱρά] Among these were that of Abæ in Phocis, τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν, viii, 33; those in the Acropolis of Athens, ib. 53 &c; τοὺς ἐν τῇ Ἀλιαρτίᾳ ναοὺς, Pau. x, p. 887; τὸν τε ἐν Σάμῳ τῆς Ἥρας, καὶ ἐν Φωκαίᾳ τῆς Ἀθηνᾶς Δαῦμα δὲ ὁμοῦ

ἦσαν καὶ ὑπὸ τοῦ πυρὸς λελυμασμένοι, id. viii, p. 533. VK.

75. αἰρέουσι] κατέλαβον, v, 98.

76. Κητῶν] Ceos, now Zia, was the birth-place also of Prodicus. LR. A.

77. ἐπικαλομένου] v, 108.

78. οὕτω... Δαρεῖον] 'since their conduct towards Darius had been such,' i. e. 'since they had committed themselves thus far.'

79. τὸν Ἑλλήσποντον] The genitive would be a more natural construction; but sometimes in compound verbs no regard is paid to the prepositions, and the accusative is put: ἐξεληθόντα τὸ ἔστυ, v, 104; ἐξῆλθον τὴν χώραν, vii, 29. W.E. MA, 337, obs. 1.

80. τὴν Καῦνον] The use of the accusative for the nominative is a frequent anacoluthia, ii, 106; ἀπικομένους, ii, 141; περιεσομένους ἡμέας, ix, 42; Ἑλλήνας, ix, 2, 9; Soph. Tr. 287; *deos verisimile est ut alios indulgentius tractent*, Sen. de B. iv, 32; Liv. ii, 57, 3; *illum ut vivat optant*, Ter. Ad. v, 2, 20. W.E. SW. MA, 426, obs. 3.

ὡς ἐνέκρησαν τὰς Σάρδις, τότε σφί καὶ αὕτη προσεγένετο. (104) Κύπριοι δὲ ἐβελονταί σφί πάντες προσεγένοντο πλὴν Ἀμαθουσίων.<sup>81</sup>

(105) Βασιλεῖ δὲ Δαρεΐῳ ὡς ἐξαγγέλῃ Σάρδις ἀλούσας ἐμπεκρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, ὥστε ταῦτα συνυφανθῆναι<sup>82</sup>, τὸν Μιλήσιον Ἀρισταγόρην· πρῶτα μὲν λέγεται αὐτὸν, ὡς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα, ὡς οὗτοί γε οὐ καταπροΐζονται<sup>83</sup> ἀποστάντες<sup>84</sup>, εἶρεσθαι, ‘οἵτινες εἶεν οἱ Ἀθηναῖοι;’ μετὰ δὲ, πυθόμενον αἰτῆσαι τὸ τόξον· λαβόντα δὲ, καὶ ἐπιθέντα οἰστὸν ἄνω ἐς τὸν οὐρανὸν ἀπέειναι<sup>85</sup>, καὶ μιν ἐς τὸν ἡμέρα βάλλοντα εἰπεῖν· “ὦ Ζεῦ<sup>86</sup>, ἐκγενέσθαι<sup>87</sup> μοι Ἀθηναίους τίσασθαι”<sup>88</sup> εἰπαντα δὲ ταῦτα, προστάζει ἐνὶ<sup>89</sup> τῶν θεραπόντων, δείκνουν προκειμένου αὐτῷ, ἐς τρίς ἐκάστοτε εἰπεῖν· “Δέσποτα, μέμνεο τῶν Ἀθηναίων.” (106) Προστάξας δὲ ταῦτα, εἶπε, καλέσας ἐς ὕψιν Ἰστιαίων τὸν

81. Ἀμαθουσίῳ] Amathus was afterwards called Limmesol: its site still bears the name of Limmesol Antica. A.

82. ὥστε τ. συνυφανθῆναι] M.A. 543.

84. ἀποστάντες] The participle expresses the action with reference to which the finite verb is asserted. M.A. 554.

85. ἄνω... ἀπέειναι] The Kalmucks, a people of Tartary, bordering on Persia, “being offended, came, towards the end of the campaign, to the frontier which separates the two countries, and solemnly shot an arrow into the Persian dominions, which is their mode of declaring war;” Chardin, Voy. t. iv, p. 302. LR. A similar custom prevailed among the Romans: *feri solitum, ut fecialis hastam ferratam aut sanguineam præustam ad fines eorum ferret*, and then, after using a set form of words, *hastam in fines eorum emittebat*, Liv. i. 32.

86. Ζεῦ] τὸν κύκλον πάντα τοῦ οὐρανοῦ διὰ καλέοντας, i. 131. VK.

87. ἐκγενέσθαι] und. ποιήσον, or rather ὁδς, Eust. Ζεῦ, μὴ πρὶν ἐπ’ ἡέλιον δύναι, Hom. Il. B. 412; Z. πάτερ, ἡ Αἴαντα λαχέω, H. 179; Π. 99; Æsch. Th. 75; 239; Ch. 301; POR. Eur. S.

3; E. 805; Arist. A. 782; Th. 288; R. 885; Theoc. xiv. 1. SBL, on B.O. 349; 354; 366. Instances, where ὁδς is expressed, are frequent, Il. Z. 307; Z. ἄλλοι τε θεοὶ, ὅτε τῶνδε γενέσθαι &c; 476; compare 526...528; A. 18; H. 203; Z. Ζ. ὁδς με τίσασθαι μόνον πατρός, Æ. Ch. 16; Eur. Hc. 538; M. 1399; Xen. C. vi. 4, 9; but in vi. 3, 12; γένοντο is supplied. In the Attic poets εἶχουμαι is generally to be understood. GR. VK. BL. TR. VG, v. 3, 9. M.A. 545. *pulchra Laverna, da mihi fallere, da justo sanctoque videri*, Hor. i E. xvi. 60. SH and HE would rather consider the use of the infinitive for the imperative or optative as a relic of the ancient simplicity of style, than account for it by ellipsis.

88. τίσασθαι] ‘to cause to be paid to one’s self,’ hence ‘to exact satisfaction, to punish, to be revenged on.’ KU, ii, 12. Between the two infinitives ἐκγενέσθαι and τίσασθαι, ἐξουσιαν ὁδναμιν may be understood; B.O. 90. οὐκ ἐξεγένετο οἱ τιμωρῆσθαι, vii. 4; 8, 2. Pausanias has often imitated the expression, iii, 15; 17; ix, 25; Arist. E. 848. SH.

89. ἐνὶ] is here used for τῷ, as εἰς τῶν νεωρίσκων, Herod. vii. 11; unus paterfamilias, Cic. de Or. i. 29. SS.

Μιλήσιον, τὸν ὁ Δαρεῖος κατέιχε χρόνον ἥδη πολλόν· “Πυν-  
 “ θάνομαι, Ἰστιαιε, ἐπίτροπον τὸν σὸν, τῷ σὺ Μίλητον ἐτέτρεψας,  
 “ νεώτερα ἐς ἐμέ πεποιηκέναι πρήγματα· ἄνδρας γάρ μοι ἐκ τῆς  
 “ ἐτέρης ἠπείρου ἐπαγαγὼν, καὶ Ἴωνας σὺν αὐτοῖσι, τοὺς δώσοντας  
 “ ἐμοὶ δίκην τῶν ἐποίησαν· τούτους ἀναγνώσας ἅμα ἐκείνοισι ἔπε-  
 “ σθαι, Σαρδίῳ με ἀπεστέρηκε. νῦν ὦν κῶς τοι φαίνεται ταῦτα ἔχειν  
 “ καλῶς<sup>90</sup>; κῶς δ’ ἄνευ τῶν σῶν βουλευμάτων τοιοῦτόν τι ἐπρήχθη;  
 “ ὅρα<sup>91</sup>, μὴ ἐξ<sup>92</sup> ὑστέρης σεωυτὸν ἐν αἰτίῃ σχῆς.”<sup>93</sup> Εἶπε πρὸς  
 ταῦτα ὁ Ἰστιαῖος· “Βασιλεῦ, κοῖον ἐφθέγγασο ἔπος, ἐμέ βουλευσai  
 “ πρήγμα, ἐκ τοῦ σοί τι ἢ μέγα<sup>94</sup> ἢ σμικρόν ἐμελλε λυπηρὸν ἀνα-  
 “ σχῆσειν; τί δ’ ἂν<sup>95</sup> ἐπιδιζήμενος ποίεοιμι ταῦτα; τεῦ δὲ ἐνδεῆς  
 “ ἔών; τῷ πάρα<sup>96</sup> μὲν πάντα<sup>97</sup> ὅσα περ σοί, πάντων δὲ πρὸς σέο  
 “ βουλευμάτων ἐπακούειν ἀξιεῦμαι. ἀλλ’ εἴ περ τι τοιοῦτον, οἷον σὺ  
 “ εἴρησαι, πρήσσει ὁ ἐμός ἐπίτροπος, ἴσθι αὐτὸν ἐπ’ ἐωυτοῦ βαλλό-  
 “ μενον πεπρηχέναι. ἀρχὴν δὲ ἔγωγε οὐδὲ ἐνδέκομαι τὸν λόγον,  
 “ ὅπως τι Μιλήσιοι καὶ ὁ ἐμός ἐπίτροπος νεώτερον πρήσσουσι περὶ  
 “ πρήγματα τὰ σά· εἰ δ’ ἄρα τι τοιοῦτο ποιεῖσι, καὶ σὺ τὸ ἐὼν ἀκή-  
 “ κοας, ὦ βασιλεῦ, μάθε, οἷον πρήγμα ἐργάσαιο, ἐμέ ἀπὸ θαλάσσης  
 “ ἀνάσπαστον ποιήσας. Ἴωνες γὰρ οἴκασι, ἐμεῦ ἐξ ὀφθαλμῶν σφι  
 “ γενομένου, ποιῆσαι, τῶν πάλαι ἴμερον εἶχον· ἐμέο δ’ ἂν<sup>98</sup> ἰόντος  
 “ ἐν Ἴωνίῃ, οὐδεμία πόλις ὑπεκίνησε. νῦν ὦν ὡς τάχος με ἄφες πο-  
 “ ρευθῆναι ἐς Ἴωνίην, ἵνα τοι κείνά τε πάντα καταρτίσω ἐς τωὶντὸ<sup>99</sup>,  
 “ καὶ τὸν Μιλήτου ἐπίτροπον τοῦτον, τὸν ταῦτα μηχανησάμενον,  
 “ ἐγχειρίθων παραδῶ. ταῦτα δὲ κατὰ νόον τὸν σὸν ποιήσας, θεοὺς  
 “ ἐπόμενυμι<sup>100</sup> τοὺς βασιλῆτους, μὴ μὲν<sup>1</sup> πρότερον ἐκδύσασθαι, τὸν  
 “ ἔχων κιθῶνα<sup>2</sup> καταξήσομαι ἐς Ἴωνίην, πρὶν ἂν τοι Σαρδῶ<sup>3</sup>, νῆσον

91. ὅρα] is often suppressed, as in Hom. II. Θ. 95. LS, in BO, 380.

93. σ. ἐν αἰτίῃ σχῆς] ‘thou implicate thyself in blame.’

95. τί δ’ ἂν] Compare with this passage the reply of the Magi to Astyages, ὦ βασιλεῦ, &c; i, 120; the speech of Creon to Oedipus, Soph. OE. R. 584... 615; Sen. CE. 687... 693; and that of Hippolytus to Theseus, Eur. HI. 1016... 1024. VK.

96. τῷ πάρα] i. e. φ. πάρεστι. LAU.

97. πάντα] see the conclusion of v, 24. WE.

99. καταρτίσω ἐς τωὶντὸ] ‘I may re-establish on the same footing, I may settle again,’ καταρτίσων occurs Soph. CE. C. 71. WE.

100. θεοὺς ἐπόμενυμι] The deity or person, by whom one swears, is put in the accusative after verbs of ‘swearing.’ MA, 419, 3.

2. τὸν ἔ. κ.] Sometimes the relative has the noun, with which it agrees, in the same case after it: MA, 474. vii, 151, 79; τὴν οὐσίαν, ἣν κατέλιπε τῷ νιέῳ, οὐ πλείονος ἀξία ἐστίν, Lys. p. 348; φ τὸν πέπλον ἔχριον πόκερ, τοῦτ’ ἠφάνισται, Soph. Tr. 687; VK. populo ut placerent, quas fecisset fabulas, Ter. An. pr. 3; malatum, quas amor curas habet, obliviscitur, Hor. E. ii, 37.

3. Σαρδῶ] i, 170, 38; vi, 2; μεγίστη Σ. δεύτερα Σικελία, τρίτη Κρήτη, Scyl. WE. Before the time of Bias, Mantichus had advised the Messenians,

“τὴν μεγίστην, δασμοφόρον ποιήσω.” (107) Ἰστιαῖος μὲν δὴ, λέγων ταῦτα, διέβαλε.<sup>4</sup> Δαρείος δὲ ἐπείθετο, καὶ μιν ἀπίει· ἐντεῖλα-  
μενος, ἐπέαν, τὰ ὑπέσχετό οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ  
ὀπίσω ἐς τὰ Σοῦσα.

(116) Κύπριοι μὲν, ἐνιαυτὸν ἐλεύθεροι γενόμενοι, αὐτὶς ἐκ νήης  
κατεδεδούλωντο· Δαυρίσης δὲ, ἔχων Δαρείου θυγατέρα, καὶ Ὑμέης  
τε καὶ Ὀτάνης καὶ ἄλλοι Πέρσαι στρατηγοί, ἔχοντες καὶ οὗτοι Δα-  
ρείου θυγατέρας, ἐπιδιώξαντες τοὺς ἐν Σάρδισι στρατευσάμενους  
Ἰώνων, καὶ ἐσάράξαντές σφεας ἐς τὰς νέας, τῇ μάχῃ ὥς ἐπεκράτησαν,  
τὸ ἐνθεῦτεν ἐπιδιελόμενοι<sup>5</sup> τὰς πόλεις ἐπόρθεον. (117) Δαυρίσης  
μὲν, τραπόμενος πρὸς τὰς ἐν Ἑλλησπόντῃ πόλεις, εἶλε μὲν Δάρδα-  
νον<sup>6</sup>, εἶλε δὲ Ἀδύδον<sup>7</sup> τε καὶ Περκώτην<sup>8</sup> καὶ Λάμφακον<sup>9</sup> καὶ Παι-  
σόν<sup>10</sup> ταύτας<sup>11</sup> μὲν ἐπ’ ἡμέρης ἐκάστης αἴρει. ἀπὸ δὲ Παισοῦ ἐλαύ-  
νοντί οἱ ἐπὶ Πάριον<sup>12</sup> πόλιν ἦλθε ἀγγελίη, τοὺς Κῆρας, τῶντ’ ἴωσι  
φρονήσαντας, ἀπεστάναι ἀπὸ Περσέων. ἀποστρέψας ὦν ἐκ τοῦ Ἑλ-  
λησπόντου, ἤλαυνε τὸν στρατὸν ἐπὶ τὴν Καρίην. (118) Καὶ κως<sup>13</sup>  
ταῦτα τοῖσι Καροῖ ἐξαγγέλθη πρότερον, πρὶν<sup>14</sup> ἢ τὸν Δαυρίσην ἀπι-  
κέσθαι. πυνθόμενοι δὲ, οἱ Κῆρες συνελέγοντο ἐπὶ Λευκάς τε Στήλας  
καλομένηας καὶ ποταμὸν Μαρσύην<sup>15</sup>, ὅς, ῥέων ἐκ τῆς Ἰδριάδος<sup>16</sup>

πλεύσαντας ἐς Σ., κτήσασθαι (κτίσα-  
σθαι?) μεγίστην τε ν. καὶ εὐδαιμονίαν  
πρότην, Pau. iv, 23; ἡ Σ. μέγεθος καὶ  
εὐδαιμονίαν ἔστιν ὅμοια ταῖς μάλιστα  
ἐπαινουμέναις, x, p. 836. VK. The  
magnitude of Sardinia was much over-  
rated; its population thin; its subju-  
gation no very arduous task; and its  
situation peculiarly favourable for the  
scheme which Darius entertained of  
universal monarchy. LR.

4. διέβαλε] und. Δαρείου. SW.

5. ἐπιδιελόμενοι] ‘after distributing,  
or portioning out, amongst themselves.’

6. Δάρδανον] This town, which no  
longer exists, gave name to the Dar-  
danelles. LR. A.

7. Ἀδύδον] This town was not, where  
the village of Aveo or Aidos now  
stands, just opposite Sestos, but rather  
to the south-east on the point of Na-  
gara, where its ruins are visible. LR.

8. Περκώτην] or Percope, between  
Arisba and Lampsacus. LR.

9. Λάμφακον] formerly Pityusa, now  
Lamsaki. The chief deity of the place  
was Priapus. LR. A.

10. Παισών] also called Apæsus.  
LR. A.

11. ταύτας] τούτων ἐκάστας. SW.

12. Πάριον] now Camanar. LR. A.

13. καὶ κως] ‘and it so happened  
that.’

14. πρότερον, πρὶν] This pleonasm is  
of frequent occurrence; vii, 8, 2; viii,  
8; ix, 93. GR.

15. Μαρσύην] κατενεχθεὶς ἐπὶ τὸ  
προδαστεῖον σφοδρῶ καὶ κατωφέρει τῷ  
βέβηκε· συμβάλλει πρὸς τὸν Μαίαν-  
δρον, Strab. εἶδον τοὺς ποταμούς· ἀφίστην  
αὐτοὺς πηγὴ μία, M. Tyr. Marsyas  
amnis, haud procul a Mæandri fontibus  
oriens, in Mæandrum cadit: famaue  
ita tenet, Celenis Marsyam [s. vii, 26,  
33;] cum Apollinis tibiarum cantu cer-  
tasse, Liv. xxxviii, 13, celer erectis de-  
scendens Marsya ripis errantem Mæan-  
dron adit, mixtusque refertur, Luc. iii,  
207; petens rapidum ripis declivibus  
æquor, Marsya nomen habet, Phrygiæ  
liquidissimus amnis, Ov. M. vi, 399.  
SM. This river was named Καταρ-  
θήκης, vii, 26, 30; from its impetu-  
osity: LR. fons ejus, ex summo mon-  
tis cucumine excurrens, in subjectam  
petram magno strepitu aquarum cadit,  
Cur. iii, 1, 3. WE.

χώρης, ἐς τὸν Μαίανδρον ἐκδιδοῖ. συλληχθέντων δὲ τῶν Καρῶν ἐν-  
θαῦτα, ἐγένοντο βουλαὶ ἄλλαι τε πολλαί, καὶ ἀρίστη γε δοκίμουσα  
εἶναι ἐμοὶ Πιξωδάρου τοῦ Μανσώλου, ἀνδρὸς Κινδυέος<sup>17</sup>, ὃς τοῦ  
Κιλικίων βασιλέως Συεννέσιος<sup>18</sup> εἶχε θυγατέρα. τούτου τοῦ ἀνδρὸς ἡ  
γνώμη ἔφερε, διαβάνας τὸν Μαίανδρον τοὺς Κᾶρες, καὶ κατὰ  
νώτου<sup>19</sup> ἔχοντας τὸν ποταμὸν, οὕτω συμβάλλειν ἵνα, μὴ ἔχοντες  
ὀπίσω φεύγειν οἱ Κᾶρες, αὐτοῦ τε μένειν ἀναγκαζόμενοι, γενοίαιτο  
ἔτι ἀμείνονες τῆς φύσιος.<sup>20</sup> αὕτη μὲν νυν οὐκ ἐνίκα ἡ γνώμη, ἀλλὰ  
τοῖσι Πέρσῃσι κατὰ νότου γίνεσθαι τὸν Μαίανδρον μᾶλλον ἢ σφίσι·  
δῆλα δὲ, ἣν φυγὴ τῶν Περσέων γένηται, καὶ ἐσσωθέωσι τῇ συμβολῇ,  
ὥς οὐκ ἀπονοστήσουσι, ἐς τὸν ποταμὸν ἐσπίπτοντες. (119) Μετὰ δὲ,  
παρεόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνθαῦτα ἐπὶ  
τῷ Μαρσὺ ποταμῷ συνέβαλόν τε τοῖσι Πέρσῃσι οἱ Κᾶρες, καὶ μάχην  
ἐμαχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν.<sup>21</sup> τέλος δὲ, ἐσώθη-  
σαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεσον ἄνδρες ἐς δισχιλίους<sup>22</sup>,  
Καρῶν δὲ ἐς μυρίους. ἐνθεῦτεν δὲ οἱ διαφυγόντες αὐτῶν κατελήθη-  
σαν<sup>23</sup> ἐς Λάβρανδα<sup>24</sup>, ἐς Διὸς Στρατίου<sup>25</sup> ἱρὸν μέγα τε καὶ ἅγιον  
ἄλλος πλατανίστων. μῦνοι δὲ, τῶν ἡμεῖς ἴδμεν, Κᾶρες εἰσι, οἱ Δαῖ

16. Ἰδριδός] A district of Phrygia with a city of the same name, on the confines of Caria, to the east of the 'White Pillars.' *LR*.

17. Κινδυέος] Cindys was a town of Caria in the vicinity of Iassus. *LR*.

18. Συεννέσιος] Syennesis was the general name of the Cilician kings; i, 74; vii, 98; Σ. Κιλικίων ἑταρχος, *Æsch. P.* 332; *Diod. S.* xiv, 20; *WE.* *Xen. A.* i, 2, 12; 21 &c. *BL*.

19. κατὰ νότου] i, 9; 75; *BHK.* 'in the rear,' *Thu.* i, 62. *BF.* Compare the advice of Cræsus to Cyrus, i, 207.

20. τῆς φύσιος] i. e. ἡ πεφύκασι, 'than they naturally were,' iv, 50; *STG.* παρὰ τὴν ἐωυτῶν φύσιν ἀμεί-  
νονες, vii, 103, 97; μακρῶν ἂν αὐτοὶ εἰ-  
viii, 86, 78.

22. ἐς δισχιλίους] 'to the number of two thousand, as many as two thousand.' Such is the meaning of ἐς with numerals in the instances in *MA*, 578. and not 'about.' *AO*.

23. κατελήθησαν] 'were driven pell-mell' into the town, so as to be 'huddled one over another.' The primitive meaning of εἶλιν is 'to turn

over, to roll;' and the sense of 'squeezing' and 'compression' arises either from that of 'twisting or screwing,' or from the notion of things being 'rolled or turned in upon one another,' like a heap of pebbles thrown up by a river flood. *HM. AO*.

24. Λάβρανδα] A town of Caria to the north of Mylasa, the south of Stratonicea, and the east of Bargasa: *LR.* λαβρὸς in the Lydian tongue signified 'an axe.' *WE*.

25. Δ. Στρατίου] The statue of Labrandean Jove in Caria held in its hand an axe, πέλεκυς, *Plu. M.* xxi, 301, f; *VK.* the form of which was two-headed; as appears from its figure on an altar, found in Caria, with the following inscription,

ΔΙΟΣΛΑΒΡΑΤΥΝ

ΔΟΥ

ΚΑΙΔΙΟΣΜΕΤΙC [sic]

ΣΤΟΥ

CHANDLER, *M. Ox.* pt. ii, pl. 5, 12. Jupiter was afterwards worshipped elsewhere under the title of 'Warrior;' and Mars had the same epithet. *LR*.

Στρατῖψ θυσίας<sup>26</sup> ἀνάγουσι. κατειληθέντες ὧν οὗτοι ἐνθαῦτα, ἐβουλεύοντο περὶ σωτηρίας, ὁκότερα, ἢ παραδόντες σφέας αὐτοὺς Πέρσῃσι, ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην, ἄμεινον πρήξουσιν. (120) Βουλευομένοισι δέ σφι ταῦτα παραγίνονται βοηθέοντες Μιλήσιοι τε καὶ οἱ σύμμαχοι αὐτῶν. ἐνθαῦτα δέ, τὰ μὲν πρότερον οἱ Κᾶρες ἐβουλεύοντο, μετῆκαν, οἱ δὲ αὐτὶς πολεμεῖν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιούσι τε τοῖσι Πέρσῃσι συμβάλλουσι, καὶ, μαχεσάμενοι, ἐπὶ πλεῦν ἢ πρότερον ἐσώθησαν.<sup>27</sup> πεσόντων δὲ τῶν πάντων πολλῶν, Μιλήσιοι μάλιστα ἐπλήγησαν.<sup>28</sup> (121) Μετὰ δέ, τοῦτο τὸ τρώμα<sup>29</sup> ἀνέλαβόν<sup>30</sup> τε καὶ ἀνεμαχέσαντο οἱ Κᾶρες. πυθόμενοι γάρ, ὡς στρατεῦσθαι ὁρμέεται οἱ Πέρσαι ἐπὶ τὰς πόλεις σφέων, ἐλόχησαν τὴν ἐν Πηδάσφ ὁδὸν ἐς τὴν ἐμπεσόντες οἱ Πέρσαι νυκτός, διεφθάρησαν καὶ αὐτοὶ καὶ οἱ στρατηγοὶ αὐτῶν, Δαυρίσης καὶ Ἀμόργης καὶ Σισιμάκης· σὺν δέ σφι ἀπέθανε καὶ Μύρσος ὁ Γύγεω. τοῦ δὲ λόχου τούτου ἡγεμὼν ἦν Ἡρακλείδης Ἰβανώλιος, ἀνὴρ Μυλιασεύς. οὗτοι μὲν νυν τῶν Περσέων οὕτω διεφθάρησαν. (122) Ὑμέης δέ, καὶ αὐτὸς ἐὼν τῶν ἐπιδιωξάντων τοὺς ἐς Σάρδεις στρατευσαμένους Ἰώνων, τραπόμενος ἐς τὴν Προποντίδα<sup>31</sup>, εἶλε Κίον<sup>32</sup> τὴν Μυσίην. ταύτην δὲ ἐξελὼν, ὡς ἐπύθετο τὸν Ἑλλήσποντον

26. θυσίας] The mode of sacrifice is described by App. B. M. 66. L.R.

27. ἐσώθησαν] τῶν Καρῶν περὶ τοῦ πολέμου πρὸς τῷ τοῦ Λαβρανθέως ἔλσει βουλευσαμένων, ἀλκιμωτάτους ὄντας τῶν ἐν πολέμῳ γειτόνων τίνας χρῆ ποιεῖσθαι συμμάχους, οἱ μὲν τοὺς Μιλήσιους ἡγοῦντο δεῖν παρακαλεῖν· οἱ δὲ διαλύσασθαι πρὸς τοὺς Πέρσας συνεβούλευον. ἔδοξεν οὖν τοῖς Καρσὶν ἐρωτῆσαι τὸν Ἀπόλλωνα· τὸν δὲ δεδὼν ἀποκρίνασθαι “πάλα πότ’ ἦσαν ἄλκιμοι Μιλήσιοι.” τοῦ δὲ χρημοῦ διαδοθέντος εἰς τὰς Ἀσιάτιδας πόλεις, οἱ μὲν Μιλήσιοι, τὴν προφῆτην αἰτιασάμενοι διεφθάρθαι χρήμασιν ὑπὸ τῶν μηδισάντων, πανθήμεναι τοῖς Καρσὶ βοηθήσαντες καὶ τοῖς Πέρσαις μετ’ ἑκείνων συμβαλόντες, σχεδὸν πάντες ἀπέθανον, Damon. VK.

28. ἐπλήγησαν] μεγάλως ἐνικήθησαν· πληγὴ γὰρ κατὰ πόλεμον, καὶ τραῦμα, ἢ ἰσχυρὰ ἦττα, Schol. on Th. πληγέντες ὑπὸ τῶν Ἀντισσαίων, ἀπεθάνον τε πολλοὶ, καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος, Thu. iii, 18. It may be observed by the way, that Herodotus generally prefers the first

orists passive, but that ἐπλήχθην is an unusual word: and further that the Attics apply πατᾶσαι to the agent, and πληγῆναι to the person who suffers, VK. as ictus and ferire correspond with each other in Latin: ED. ‘were beaten’; μεγάλως πληγέντες, viii, 130, Eur. Rh. 864. BF.

29. τρώμα] i, 18; vi, 132, 52; ix, 90; STG. ἦτταν, ἐλάττωμα; WE. vi, 132; quum hæc accepta clades esset, Liv. ii, 51.

30. ἀνέλαβον] ‘they repaired’; ἀνέλαβε αἰτίην, vii, 231; ἀκήκοα ἄνδρας ἐς ἀναγκαίην ἀπειληθέντας, νενικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέρην κακότητα, viii, 109, 80; ἀναμαχεσάσθαι καὶ ἀναλαβεῖν τὴν ἦτταν, Diod. S. xvi, 19; WE. τὸ παρεὶν τρώμα ἀνιεύνται, vii, 236; ἀναμ. τὴν γεγεννημένην περιπέτειαν, Pol. i, 55, 5; κἄν ποτε πταίσωσι ἀναμάχοντα τοῖς ἔλοις, Pol. vi, 52, 6. SW. s. Liv. xxiv, 42.

31. Προποντίδα] now the sea of Marmara, or the White Sea. L.R. A.

32. Κίον] now Ghio or Zemlic. L.R.

ἐκλειομέναι Δαυρίσῃν καὶ στρατεύεσθαι ἐπὶ Καρίης, καταλιπὼν τὴν Προποντίδα, ἐπὶ τὸν Ἑλλησποντον ἦγε τὸν στρατόν· καὶ εἶλε μὲν Αἰολέας πάντας, ὅσοι τὴν Ἰλιάδα νέμονται, εἶλε δὲ Γέργιθας<sup>33</sup>, τοὺς ὑπολειφθέντας τῶν ἀρχαίων Τευκρῶν<sup>34</sup> αὐτός τε Ὑμέης, αἰρέων ταῦτα τὰ ἔθνεα, νοῦσφ τελευτᾷ<sup>35</sup> ἐν τῇ Τρωάδι. (123) Οὗτος μὲν δὴ οὕτω ἐτελεύτησε· Ἀρταφέρνης δὲ ὁ Σαρδίῳν ὑπαρχος καὶ Ὀτάνης ὁ τρίτος στρατηγὸς ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. Ἰωνίης μὲν νυν Κλαζομενᾶς αἰρέουσι, Αἰολέων δὲ Κύμην. (124) Ἀλίσκομενέων δὲ τῶν πολλῶν· ἦν γὰρ δὴ, ὥς διέδεξε<sup>36</sup>, Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος<sup>37</sup>, δε, τaráξας τὴν Ἰωνίην καὶ ἐγκερασάμενος πρήγματα μεγάλα, δρησμὸν ἐβούλευε, ὁρέων ταῦτα· πρὸς δὲ οἱ καὶ ἀδύνατα ἐφάνη βασιλεία Δαρεῖον ὑπερβαλέσθαι· πρὸς ταῦτα δὴ ὦν, συγκαλέσας τοὺς συστασιώτας, ἐβουλεύετο, λέγων, 'ὥς ἄμεινόν σφισι εἴη κρησφύγετόν<sup>38</sup> τι ὑπάρχον εἶναι, ἣν ἄρα ἐξωθῶνται ἐκ τῆς Μιλήτου· εἴτε δὴ ὦν ἐς Σαρδῶν ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀποίκειν, εἴτε ἐς Μύρκιον τὴν Ἠδωνῶν, τὴν Ἰστιαίῳς ἐτείχεε<sup>39</sup>, παρὰ Δαρείου δωρεὴν λα-

33. Γέργιθας] A town to the east of Rheteum and Ophrynum, and to the south of Dardanus, vii, 43. LR. s. Xen. H. iii, 1, 15.

34. Τευκρῶν] It is probable that the Teucri were only a branch of the inhabitants of Troas, and originally of Thracian descent. MNN. A.

35. νοῦσφ τελευτᾷ] vi, 1; 136; Proc. 101; 26; ἐτελεύτησε νοσήσας, Isæ. Æl. V. H. xiv, 32: und. τὸν βίον, which is supplied, ii, 121, 1; νοσήσας τελευτᾷ τὸν β. Thu. i, 138, Pla. Pro. p. 210; Dem. B. ii, p. 114; (who, in the same oration, has the expression ἀβρωστήσας ἐτελεύτησεν, p. 113; and also omits the substantive, p. 110; 111; 113; 115;) Iso. Png. p. 122. Æl. V. H. vi, 2; Eur. Hc. 419; vitam finivit, Jus. x, 3. Tacitus omits the noun, sic Tiberius finivit, A. vi, 50. Diog. L. supplies ἡμέραν τοῦ βίου, x, 22; Herodotus τὸν αἰῶνα, ix, 17, 27; and i, 32; in which latter chapter τὸν βίον is three times joined to the verb, and once omitted altogether. SH. BO, 36 f. BF. SS.

36. ὥς διέδεξε] 'as he showed very plainly,' i, 31; 73; ii, 134; 162; iii, 82; vii, 172, 99; viii, 3; ix, 58: und. ἐκινῶν, as after δηλοῖ, ii, 117;

ix, 68; Λιβὴν γὰρ δηλοῖ ἐκινῶν ἐοῦσα περιβόητος, iv, 42. These verbs, when put intransitively, may also be rendered impersonally, 'as was very evident'; 'δηλόν ἐστι,' it is clear.' SW. STG.

37. ψυχὴν οὐκ ἄκρος] 'of no very great strength of mind.' ἦν γὰρ, ὥς διέδεξε, ὁρῆν δ. 'of a very violent temper,' i, 73; ἀρετὴν ἄκρη, 'of very great excellence,' vii, 5, 26; τὰ πολέμα ἄκροι, 'of consummate skill and bravery in war,' vii, 111. The adjective occurs also without an accusative case following, v, 112; vi, 122. WE. SW. "Aristagoras saw the gathering storm, and could see no means of withstanding it. Herodotus accuses him of pusillanimity, apparently without reason. Aristagoras knew that, however others might make their peace, there could be no pardon for him; and, when he could no longer assist his country in the unequal contest into which he had led it, his presence might only inflame the enemy's revenge;" MT, vii, 2.

38. κρησφύγετον] καταφυγή, ὀχύρωμα. ΓΑ.

39. ἐτείχεε] 'began fortifying;' v, 73. WE.

‘ἑών;’ ταῦτα ἐπειρώτα ὁ Ἀρισταγόρης. (125) Ἐκαταίου μὲν νῦν τοῦ Ἠγησάνδρου, ἀνδρὸς λογοποιού, ‘τουτέων μὲν ἐς οὐδετέραν στέλλειν’ ἔφερε ἡ γνώμη, ‘ἐν Λέρῳ<sup>40</sup> δὲ τῇ νήσῳ τεῖχος<sup>41</sup> οἰκοδομησάμενον, ‘ἡσυχίην ἄγειν, ἣν ἐκπέσῃ ἐκ τῆς Μίλητον’ ἔπειτα δὲ, ἐκ ταύτης ‘ὀρμεώμενον, κατελεύσεσθαι ἐς τὴν Μίλητον.’ ταῦτα μὲν δὴ Ἐκαταῖος συνεβούλευε. (126) Αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη<sup>42</sup> ἦν ἐς τὴν Μύρκινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτρέπει Πυθαγόρῃ, ἀνδρὶ τῶν ἀστῶν δοκίμῳ· αὐτὸς δὲ, παραλαβὼν πάντα τὸν βουλόμενον, ἔπλεε ἐς τὴν Θρητίκην, καὶ ἔσχε τὴν χώραν, ἐπ’ ἣν ἐστάλη. ἐκ δὲ ταύτης ὀρμεώμενος, ἀπόλλυται ὑπὸ Θρητίκων, αὐτὸς τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ, πόλιν<sup>43</sup> περικατήμενος, καὶ βουλομένων τῶν Θρητίκων ὑποσπόνδων ἐξιέναι.

40. Λέρῳ] one of the Sporades, still Lero. LR. A.

43. πόλιν] ἐν Ἐννέα Ὀδοῖσι τῇσι Ἡδωνῶν, vii, 114, 58; ἢν Ἀμφίπολιν Ἀγῶν ὠνόμασεν, ὅτι ἐπ’ ἀμφοτέρω περιβέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτὴν, τείχει μακρῷ ἀπολαβῶν ἐκ ποταμοῦ ἐς ποταμὸν, περιφανῇ ἐς θάλασσαν τε καὶ τὴν ἡπειρον ἔκισεν, iv, 102; LR. τὰς τότε καλουμένας

Ἐννέα Ὀδοῦς (‘Nine Ways’), νῦν δὲ Ἀμφίπολιν, Thu. i, 100; AO. now Jamboli. LR. A. τὸ δὲ χωρίον τοῦτο, ἐφ’ οὗ νῦν ἡ πόλις ἐστίν, ἐπέκρασε μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρειὸν, κατοικήσαι, ἀλλὰ ὑπὸ Ἡδωνῶν ἐξεκρούσθη, Thu. iv, 102. WE. Its sea-port was Eion, vii, 25, 24. LR. s. vi, 38, 18.



## EXAMINATION QUESTIONS.

### BOOK V.

1. Is Myrcinus of the same quantity as Myrsinus?
2. What other force of the imperfect may be noted, besides those already observed?
3. State the difference between *κτῆμα* and *ἐγκτήμα*.
4. Does *ἔχειν*, 'to be able,' always require a negative, or no?
5. Translate into Latin *εὖ ἐποίησας ἀπικόμενος*.
6. Give the etymology of *σπαδίξας*, and the English of *πρινί-νης*. What is one of the earliest instances of a person's being flayed alive? What was the fate of Valerian?
7. Give the etymology of Pelasgi. What was the name by which this people called themselves?
8. What does the superlative denote, when accompanied by the genitive case of the reflexive pronoun?
9. After what verbs does *ὑπὸ* precede the agent?
10. By what figure is *ἀσπίς* used for *ἀσπίδες*? Give instances of expression similar to that by which *ἀσπίς* is put for *ἀσπισταί*.
11. Give the etymology of *Κυκλάδες*. How many were they?
12. Explain the nautical term *θαλαμῆη*.
13. What is the middle future sometimes put for?
14. What were the words punctured on the slave's head by Histiaeus? What particular does Aulus Gellius add to the story?
15. Who was the earliest Greek historian? What two meanings has the word *λογιστοῖς*?
16. What is the force of *οὐκ ἔαν*? and what is it opposed to?
17. When is it that Herodotus generally uses the expression *ἔφη λέγων*?
18. What were the *στρατηγοὶ* among the Ionians? What analogous use of titles in Latin can be pointed out?
19. What is the force of *ἄκρος* in composition?
20. Whom did Leonidas marry?

21. What is known with respect to the early art of constructing maps?

22. Explain the nature of ἀναξυρίδες, and give the Gallic name for them.

23. Describe the κυρξαστή.

24. What is remarkable with respect to the Choaspes?

25. To what sea did the expression θάλασσα ἡ Ἰώνων apply?

26. Describe the materials, &c. of the ἱκετηρίη. Who may the word ἐγχειριδίους, which Æschylus used, possibly refer to? n. 80.

27. Give the value of a talent, and of a mina, in round numbers. n. 71.

28. Whom do Thucydides and Plato consider as the eldest son of Pisistratus?

29. What are the two different opinions as to the derivation of the words γεφυραῖοι and γέφυρα?

30. Mention the number of the Amphietyonic council, the time and place of meeting, and the extent of its authority.

31. What was the difference between Parian and Porine marble? To what uses was the former chiefly applied? And what reason is assigned for another name which it bore?

32. Can any instances be given of the Pythian oracle being influenced by bribery?

33. What do you infer from a comparison of the significations of πρεσβύτερα and νεώτερα?

34. What was the ancient harbour of Athens? What was subsequently the principal port?

35. What was Thessaly famous for? and what circumstances are connected with this celebrity?

36. How does Frontinus account for the defeat of the Thesalian cavalry in Attica by Cleomenes?

37. What skill appears to have characterised the Pelasgian race?

38. What is the other name of the Scamander, and the etymology of it?

39. What were the Carians proverbially? Does Herodotus say any thing favourable of them? Does Cicero speak equally in dispraise of any other people?

40. What names did Erichthonius give to the Athenian tribes?

41. Who augmented the number of the tribes to twelve?

42. Explain the meaning of the terms Geleontes, Ægicores, Argades, and Hopletes; and the difference between δῆμος and δῆμοι.

43. Give the names of the ten tribes: by whom were they selected?

44. Was there any family connexion between Achilles and Ajax?

45. What was the office of the *φύλαρχος*?

46. Was there more than one *βουλή* at Athens? what does *βουλή* by itself signify?

47. By what supposition can the difficulties respecting the site of Hysiaë be obviated?

48. Explain the phrase *ὅπλα τίθεσθαι*.

49. Who were the Tyndaridæ? and why were they so called? What was another name for them? How did the Spartans designate them in common discourse? What was used as emblematical of them? and what was its name?

50. Give the etymology of Euripus. What does Livy say of it?

51. Explain the words *κληροῦχος*, *ἱπποβοτής*, *παχὺς*, *ἰσηγορίη*, *ἰσοκρατίη*, *πολύφημον*, *ἀκήρυκτος*, and *κίεδηλος*.

52. What was the ransom of prisoners fixed at, during the Peloponnesian war? Had it been higher, or lower, previously?

53. What two temples were situated on the west of the citadel? Who rebuilt the propylæa of the acropolis?

54. Explain the difference between *εἰ καὶ* and *καὶ εἰ*.

55. What was the connexion between Thebes and Ægina? In what poet is this repeatedly stated? n. 94.

56. Explain the etymologies and difference of *τέμενος*, *ιερόν*, *ναὸς*, and *χρηστήριον*. n. 10.

57. What was the nature of the *χρησμοί*, which were kept at Athens?

58. Mention some of the unamiable traits in the Lacedæmonian character. n. 93. n. 53. n. 67. n. 81. n. 87.

59. What is the metaphor in *ισόβροπον*?

60. How may the change in the sentiments of the Corinthians towards the Athenians be very naturally accounted for?

61. What English phrase answers to *πᾶν χρῆμα κινέειν*?

62. Explain the difference of *ὀπίσται*, *ψιλοί*, and *πελτασταί*.

63. How is the use of an accusative, or dative, after *νομίζειν* to be accounted for?

64. How is the discrepancy in statements of the number of Athenian citizens to be reconciled?

65. Had the Lacedæmonians, or the Athenians, stronger inducements to engage in the Persian war?

66. What is to be observed with respect to the use of

στρατός, στόλος, νῆες, στρατιῶται, &c. when they are introduced in a proposition to signify that by which the agent is accompanied?

67. What is the observation of Matthiæ as to the relative position of the names of places and countries? What is Dr. Bloomfield's remark on this? and upon what philosophical principle does Dr. Arnold explain the variation of practice? n. 57.

68. Is τῶν τις στρατιωτέων an extraordinary, or ordinary, collocation in Herodotus?

69. What is the sense of ἀλώπηξ in n. 65, on γ, 101?

70. When do the Latin poets use *Cybele*? and when *Cybele*?

71. Was there more than one reason for the Persians demolishing the temples of Greece? Mention some of those which were burnt by them.

72. What customs can be mentioned illustrative of the action of Darius, when he prayed that he might be revenged on the Athenians? Who was the Jupiter, to whom his prayer was addressed?

73. What ellipsis will account for the use of the infinitive for the imperative? what different words are often supplied? what is generally to be understood in the Attic poets? What different explanation of the idiom is preferred by Schæfer and Hermann?

74. What are the literal and secondary significations of *τίσασθαι*?

75. Is there any thing remarkable in the use which Demosthenes makes of *ἔχειν* with an adverb?

76. Who were the chief deities of Ephesus, Delos, Samos, Naxos, and Lampsacus, respectively?

77. What was the general name of the kings of Cilicia? and of the kings of Babylon?

78. What are the meanings of *ὑπέρ*, and of *ἐς*, with numerals?

79. Give the etymology of *Labranda*.

80. What slight was thrown by the oracle on the character of the Milesians? How did this people act in the Carian war?

81. What is to be observed as to the uses of *πληξαι*, *πληχθῆναι*, *πληγῆναι*, *πατάξαι*, and *παταχθῆναι*? Is any thing similar to be noticed in Latin? n. 23.

82. With what verb is *ἀναλαμβάνειν* frequently coupled?

83. What is the force of *ἄκρος* out of composition?

84. How does Mitford defend Aristagoras from the imputation of pusillanimity?

## ERATO.

### ARGUMENT OF THE SIXTH BOOK.

Histiæus arrives at Sardis, and, not being received by the Ionians, withdraws to Byzantium: 1—5. The Persians invest Miletus by land; defeat the Greek fleet under Dionysius, who escapes to Sicily; and capture the city: 6—20. A body of Samians and Milesians takes Zancle in Sicily by treachery: 22—24. Caria is reduced: 25. Histiæus, after conquering Chios, attacks Thasos; but, landing in Mysia, is defeated and taken by Harpagus; Artaphernes puts him to death: 26—30. The Persians subjugate the islands; Ionia is enslaved a third time; the Hellespontine cities are reduced: 31—33. Affairs of the Chersonese; Miltiades I; Stesagoras; Miltiades II, who flies to Athens; his son Metiochus is carried captive into Persia: 34—41. Artaphernes regulates Ionia: 42. Expedition of Mardonius; he subdues Thasos and Macedonia; his fleet being wrecked about Athos, he returns to Asia. Thasos still further enslaved: 43—47. Darius demands from the Greeks earth and water; the Æginetans comply: 48—50. Affairs of Sparta; feuds of Cleomenes and Demaratus: 51; 61; 64. Leotychides: 65. Demaratus is deposed: 66; 67. He crosses over to Darius, and is succeeded by Leotychides: 70; 71. Hostages taken from Ægina by the Spartans, and sent to Athens: 73. The intrigues of Cleomenes being detected, he flies his country; levies forces for an invasion, and is reinstated; he afterwards goes mad, and destroys himself: 74; 75. Hostilities between Athens and Ægina: 85—93. Expedition under Datis and Artaphernes takes Naxos, Carystus, and Eretria. Hippias conducts the Persians to Marathon; where the Athenians and Plataeans meet them. The Spartans are detained at home by their law: 94—108. Miltiades persuades the Polemarch to give the casting vote for engaging the enemy. Battle of Marathon; seven ships taken; the rest of the fleet fails in an attempt to surprise Athens, and retreats to Asia: 109—117. Eretrian captives: 119. Lacedæmonians reach Athens: 120. Miltiades attacks Paros unsuccessfully; meets with an accident, which ultimately proves fatal; and is fined on his return home: 132—136.

# Η Ρ Ο Δ Ο Τ Ο Υ

## ΙΣΤΟΡΙΩΝ ΕΚΤΗ.

### ΕΡΑΤΩ.

(1) 'ΑΡΙΣΤΑΓΟΡΗΣ μέν νυν, 'Ιωνίην ἀποστήσας, οὕτω τελευτᾷ· 'Ιστιαῖος δὲ ὁ Μιλήτου τύραννος, μεμετιμένος<sup>1</sup> ὑπὸ Δαρείου, παρῆν ἐς<sup>2</sup> Σάρδεις. ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἴρετο 'Αρταφέρνης ὁ Σαρδίων ὑπαρχος, 'κατὰ κοῖόν τι δοκέοι 'Ιωνας ἀπεστάναι·' ὁ δὲ οὐ τε εἰδέναι ἔφη, ἐθώμαζέ τε τὸ γεγονὸς, ὡς οὐδὲν δῆθεν<sup>3</sup> τῶν παρ-εόντων πρηγμάτων ἐπιστάμενος. ὁ δὲ 'Αρταφέρνης, ὁρέων αὐτὸν τεχνάζοντα<sup>4</sup>, εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀποστάσιος· "οὕτω τοι, " 'Ιστιαῖε, ἔχει<sup>5</sup> κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα<sup>6</sup> ἔρρα-  
"ψας<sup>7</sup> μέν σὺ, ὑπέδῃσας δὲ 'Αρισταγόρης." (2) 'Αρταφέρνης μέν ταῦτα ἐς τὴν ἀπόστασιν ἔχοντα εἶπε· 'Ιστιαῖος δὲ, δείσας ὡς συν-ιέντα 'Αρταφέρνηα, ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δαρεῖον ἐξηπατηκώς, ὃς<sup>8</sup>, Σαρδῶ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ὑπέδυνε τῶν 'Ιώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου.<sup>9</sup> διαβὰς δὲ ἐς Χίον, ἐδέθη ὑπὸ

1. μεμετιμένος] v, 108; vii, 229; WE. for μεμετιμένος, a very anomalous form, MA, 170; 209, 3. as if there were a simple verb μετίω of the same signification as μεθίημι. SW.

2. παρῆν ἐς] vi, 24, 30; ἦλθεν, Hes. SS. Various verbs, which of themselves do not imply motion, receive this sense by the construction with ἐς. MA, 578, 3. s. viii, 60, 3; SD, on Xen. A. i, 2, 2.

5. οὕτω ἔχει] VG, v, 7, 9. MA, 604.

6. ὑπόδημα] This metaphor is explained by Tzetzes, τὴν ὑπόθεσιν δέ-δωκεν 'Ιστιαῖος, ἐς τέλος δ' ἐξεπέρα-

νεν αὐτὴν 'Αρισταγόρας, iii, 324; ix, 240; οἷδ' ἐγὼ τὸ πρᾶγμα τοῦθ', ὅθεν πάλαι κατνύεται, Arist. Eq. 314; VK. σὺ γ' οἶσθα κάττυμα, ib. 315.

7. ἔρραψας] The same metaphor is used, ix, 17; Hom. O. Γ, 118; Π, 422; Eur. An. 828; 903; I. T. 682; metuo ne quid suo suat capiti, Ter. Ph. iii, 2, 6. Hence also ραφεὺς, Aesch. A. 1594; BL. BEC. and μηχανορῳβᾶφος, Soph. CE. R. 387.

9. τῶν 'Ι. τοῦ πολέμου] 'of the war of the Ionians;' SW. 'of the Ionians in the war;' as one substantive sometimes governs two different genitives in different relations. MA, 314, obs. 1.

Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἐς ἑωυτοὺς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὡς πολέμιος εἴη βασιλεῖ, ἔλυσαν αὐτόν. (3) Ἐνταῦθα δέ, εἰρωτεύμενος<sup>10</sup> ὑπὸ τῶν Ἴωνων ὁ Ἰστιάιος, 'κατ' ὃ τι προθύμως οὕτω 'ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστασθαι ἀπὸ βασιλείας, καὶ κακὸν 'τοσούτων εἴη Ἴωνας ἐξεργασμένος; 'τὴν μὲν γενομένην αὐτοῖσι<sup>11</sup> αἰτίην οὐ μάλα ἐξέφαινε, ὃ δὲ ἔλεγέ σφι, ὡς ' βασιλεὺς Δαρεῖος ' ἐβουλεύσατο, Φοίνικας μὲν ἐξαναστήσας, ἐν τῇ Ἰωνίῃ κατοικίσαι<sup>12</sup>, 'Ἴωνας δὲ ἐν τῇ Φοινίκῃ' καὶ τούτων εἵνεκα ἐπιστεῖλαιε' οὐδὲν τι πάντως<sup>13</sup> ταῦτα βασιλεὺς βουλευσαμένον, ἐδειμάτου<sup>14</sup> τοὺς Ἴωνας. (4) Μετὰ δέ, ὁ Ἰστιάιος δι' ἀγγέλου ποιεύμενος Ἑρμίππου<sup>15</sup>, ἀνδρὸς Ἀταρνέιτew, τοῖσι ἐν Σάρδισι ἐοῦσι Περσέων ἔπεμπε βυβλίαν, ὡς προλελεσχηνευμένων αὐτῷ ἀποστάσιος πέρι. ὃ δὲ Ἑρμιππος, πρὸς τοὺς μὲν ἀπεπέμφθη, οὐ διδοῖ, φέρων δὲ ἐνεχείρισε τὰ βυβλία Ἀρταφέρνηι. ὃ δὲ, μαθὼν ἅπαν τὸ γινόμενον, ἐκέλευε τὸν Ἑρμιππον τὰ μὲν παρὰ τοῦ Ἰστιάιου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα, τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιάῳ, ἑωυτῷ δοῦναι· τούτων δὲ γενομένων φανερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης. περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή. (5) Ἰστιάιον δέ, ταύτης ἀποσφαλέντα τῆς ἐλπίδος<sup>16</sup>, Χῖοι κατήγον ἐς Μίλητον, αὐτοῦ Ἰστιάιου δεσηθέντος. οἱ δὲ Μιλήσιοι, ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρῳ, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώραν, οἷα τε ἐλευθερίης γυσάμενοι. καὶ δὴ, νυκτὸς γὰρ ἐούσης βίῃ ἐπειράτο<sup>17</sup> κατιῶν ὁ Ἰστιάιος ἐς τὴν Μίλητον, τιτρώσκειται τὸν μηρὸν ὑπὸ τευ τῶν Μιλησίων. ὃ μὲν δὴ, ὡς ἀπωστός τῆς ἑωυτοῦ<sup>18</sup> γίνεται, ἀπικνέεται ὀπίσω ἐς τὴν Χίον, ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους, ὥστε ἑωυτῷ δοῦναι<sup>19</sup> νέας, διέβη ἐς Μυτιλήνην, καὶ ἔπεισε

11. αὐτοῖσι] governed by ἐξέφαινε. WE.

12. ἐξαναστήσας ... κατοικίσαι] It was the more easy to persuade the Ionians of this, from its being the common practice of the Assyrians (11 Kings xviii, 32;) and Persians (v, 14; vi, 9; 119;). Philip of Macedon adopted this custom; ut pecora pastores, nunc in hibernos, nunc in aestivos saltus, trahunt; sic ille populos et urbes, ut illi vel replenda vel derelinquenda quæque loca videbantur, ad libidinem suam transfert, Jus. viii, 6. WE.

13. οὐδὲν τι πάντως] v, 65. WE.

Some conjunction, or the adverb οὕτω, appears wanting: and this omission renders it an instance of anacoluthia, as if λέγων, and not ἔλεγε, had preceded. MA.

14. ἐδειμάτου] BL, on Æ. Ch. 832.

15. δι' ἀγγέλου π. 'Ε.] 'acting by means of Hermippus as envoy, i.e. 'employing Hermippus as envoy; 'διὰ χρηστηρίων π. viii, 134. WE.

16. ἀποσφαλέντα τῆς ἐ.] ψευσθέντας ἐ. μεγάλῃς, ii, 13. STG.

18. ἀπωστός τῆς ἐ.] ἀ. γῆς ἀπορριφθήσομαι, Soph. Aj. 1038; γ. ἀπόσαι πατρίδος, CE. R. 641. WE.

Λεσβίους δοῦναι οἱ νέας. οἱ δὲ, πληρώσαντες<sup>20</sup> ὀκτὼ τριήρεις, ἔπλεον ἅμα Ἰσθιαίφ ἕς Βυζάντιον· ἐνθαῦτα δὲ ἰζόμενοι<sup>21</sup>, τὰς ἐκ τοῦ Πόντου ἐκπλωσάσας τῶν νεῶν ἐλάμβανον, πλην ἡ ὅσοι αὐτῶν Ἰσθιαίφ ἔφασαν ἐτόιμοι εἶναι πείσεσθαι.<sup>22</sup>

(6) Ἰσθιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐπόλεον ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων, καὶ ἐν ποιήσαντες στρατόπεδον, ἤλαννον ἐπὶ τὴν Μίλητον, τὰ ἄλλα πολιέματα περὶ ἐλάσσοнос<sup>23</sup> ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι· συνεστρατεύοντο δὲ καὶ Κύπριοι, νηωστὶ κατεστραμμένοι, καὶ Κιλίκιες τε καὶ Αἰγύπτιοι. (7) Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνὴν ἐστράτευσαν· Ἴωνες δὲ, πυνθανόμενοι ταῦτα, ἔπεμπον προεούλους<sup>24</sup> σφέων αὐτῶν<sup>25</sup> ἕς Πανιώνιον.<sup>26</sup> ἀπικομένοισι δὲ τούτοισι ἕς τοῦταν τὸν χῶρον, καὶ βουλευομένοισι, ἔδοξε ‘πεζὸν μὲν στρατὸν ‘μὴ συλλέγειν ἀντίξουν Πέρσῃσι, ἀλλὰ τὰ τεύχεα ῥύεσθαι<sup>27</sup> αὐτοὺς ‘Μιλήσιους, τὸ δὲ ναυτικὸν πληροῦν, ὑπολειπομένους μηδεμίαν τῶν ‘νεῶν· πληρώσαντας δὲ, συλλέγεσθαι τὴν ταχίστην<sup>28</sup> ἕς Λάδην<sup>29</sup>, ‘προναυμαχῆσοντας Μιλήτου·’ ἡ δὲ Λάδη ἐστὶ νῆσος μικρὴ ἐπὶ τῇ πόλει<sup>30</sup> τῇ Μιλησίῳν κειμένη. (8) Μετὰ δὲ ταῦτα, πεπληρωμένῃσι τῇσι νηυσὶ παρήσαν οἱ Ἴωνες, σὺν δὲ σφί καὶ Αἰολέων οἱ Δέσπον νέμονται· ἐτάσσοντο δὲ ὧδε· τὸ μὲν πρὸς τὴν ἔω εἶχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὀγδῶκοντα· εἶχοντο δὲ τουντέων Πιρηνέες

19. ἔπειθε ὥστε δοῦναι] *MA*, 531, obs. 2.

20. πληρώσαντες] und. ἐπιβατῶν, or the cognate substantive πληρωμάτων. *SH*, on *BO*, 93.

21. ἰζόμενοι] ‘stationing themselves.’

22. ἐτόιμοι πείσεσθαι] χωρεῖν ἐτοιμος, *Soph. Aj.* 824.

23. περὶ ἐλάσσοнос] In such phrases, the idea of ἀντὶ seems to be implied in *perl.* *MA*, 589, 5, a.

24. προεούλους] ‘deputies or delegates to a council;’ vii, 172; s.i, 170. *WE*.

25. σφέων αὐτῶν] ‘of’ (i.e. from among) ‘themselves, of their own number;’ *SW*. πέμπουσιν αὐτῶν ἐθελόντας, *Thu.* i, 60; 61 twice; 64 &c.

27. ῥύεσθαι] ‘to defend.’ εἴ πως διαφυλάξαιεν τὰ τεύχεα, vi, 101. *GR*.

29. Λάδην] κῆται δὲ αὐτῇ ἐπὶ τῇ Μιλήτῳ, *Arr. Al.* i, 19; πρόκειται ἡ *Λ.*

*Herod.* Vol. I.

ν. πλησίον, *Str.* xiv; ἐστὶ δὲ Μιλησίῳς πρὸ τῆς πόλεως *Λ.* ν. *Pau.* i; *GR*. ἐπικειμένη ν. *Thu.* viii, 17. This island is now joined on to the continent. *LR*. “The site of Miletus has now long ceased to be maritime, and Lade to be an island. The bay, on which that city stood, has been gradually filled with the sand brought down by the river Latmus; and Lade is an eminence in a plain. See Chandler’s *Travels*, or rather *Voyage par M. de Choiseuil Gouffier*. *Mÿus*, near the mouth of the *Mæander*, underwent earlier the same fate: *Pau.* vii, 2.” *MT*, vii, 2.

30. ἐπὶ τῇ πόλει] νῆσον ἐπὶ Πελοποννήσῳ, iii, 59; ἡ ἐπὶ Δοκροῖς νῆσος, *Thu.* ii, 32. It would be more natural for us to say ‘lying off the city, or coast.’ *AO*. *Sicanio prætenta sinu jacet insula contra Plemmyrium*, *Vir. Æ.* iii, 692.



δυνάδεκα νηυσὶ καὶ Μνούσιοι τρισὶ νηυσί· Μνουςίων δὲ Τήϊοι εἶχοντο ἑπτακαίδεκα νηυσί· Τηίων δὲ εἶχοντο Χίοι ἑκατὸν νηυσί· πρὸς δὲ τούτοις Ἐρυθραῖοι<sup>31</sup> τε ἐτάσσοντο καὶ Φωκαῖες, Ἐρυθραῖοι μὲν ὅκτῳ νέας παρεχόμενοι, Φωκαῖες δὲ τρεῖς· Φωκαέων δὲ εἶχοντο Λέσβιοι νηυσὶ ἐβδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ πρὸς ἐσπέρην κέρας, Σάμιοι ἐξήκοντα νηυσί. πασέων δὲ τούτων ὁ σύμπαρ ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσια τριήρεις. (9) Αὗται μὲν Ἰώνων ἦσαν· τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἦσαν ἑξακόσiai. ὥς δὲ καὶ αὗται ἀπύκατο πρὸς τὴν Μιλησίην, καὶ ὁ πεζὸς σφί ἅπας παρῆν, ἐνθαῦτα οἱ Περσίων στρατηγοὶ πυθόμενοι τὸ πλῆθος τῶν Ἰάδων νεῶν, καταβρώδησαν, μὴ οὐ δυνατοὶ γένωνται υπερβαλέσθαι, καὶ οὕτω οὐ τε τὴν Μίλητον οἶοι τε ἔωσι ἐξελεῖν, μὴ οὐκ ἔόντες<sup>32</sup> ναυκράτορες<sup>33</sup>, πρὸς τε Δαρείου κινδυνεύσῃσι κακὸν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἳ, ὑπ' Ἀρισταγόρῳ μὲν τοῦ Μιλησίου καταλυθέντες τῶν ἀρχέων<sup>34</sup>, ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀνδρῶν τοὺς παρεόντας συγκαλέσαντες, ἔλεγόν σφί τάδε· “Ἄνδρες Ἴωνες, νῦν τις<sup>35</sup> ὑμέων εὖ ποιῆσας φανήτω<sup>36</sup> τὸν βασιλεὺς οἶκον· τοὺς γὰρ ἑωντοῦ ἕκαστος<sup>37</sup> ὑμέων πολιήτας πειράσθω<sup>38</sup> ἀποσχίζων ἀπὸ τοῦ λοιποῦ συμμαχοῦ.<sup>39</sup> προῖσχύμενοι δὲ ἐπαγγεῖλασθε τάδε· ὥς πείσονται τε ἄχαρι<sup>40</sup> οὐδὲν διὰ τὴν ἀπόστασιν, οὐδὲ σφί οὔτε τὰ ἰρὰ οὔτε τὰ ἴδια<sup>41</sup> ἐμπρόσεται<sup>42</sup>, οὐδὲ βιαιότερον ἔξουσιν οὐδὲν, ἢ πρότερον εἶχον.

31. Ἐρυθραῖοι] Erythræ, so named from its founder Erythrus son of Rhadamanthus, once called Cnopolis, and now Eretri, or Lythry. *LR.* Liv. xxviii, 8, 2.

32. μὴ οὐκ ἔόντες] ‘in case of not being; unless they are.’ *STG.* s. vi, 106, 64.

33. ναυκράτορες] This word occurs in *Thu.* v, 97; *Soph. Ph.* 1100. *BF.*

34. τῶν ἀρχέων] s. *BF.* on *Th.* ii, 65. Verbs signifying ‘to cease, to make to cease, &c.’ require a genitive. *MA.* 331, d. vi, 94. The circumstance is mentioned v, 37. *WE.*

35. τις] i. e. πᾶς τις, or ἕκαστος, ‘each individual;’ vii, 5; 10, 26; 237; viii, 109; ix, 78; 98; *Thu.* i, 40; 42; *BL.* on *Æ.* Ch. 53; *MA.* 487, 2. ὀρχεῖσθω τις, *Ion* in *Ath.* xi, 8. This use of the enclitic is very frequent in *Hom.* *Il.* Γ, 297; B, 355;

382 &c.; in the imitation of which passage Milton repeats the word “each,” *P. L.* vi, 535; *TR.* and ἕκαστος ὑμέων here follows in much the same sense.

37. ἑωντοῦ ἕκαστος] vi, 10. *WE.* In Latin *quisque* is very commonly combined with the reflexive pronoun *se* or its possessive *suus*.

39. τοῦ συμμαχοῦ] ix, 106, 16; *ξυμμαχικὸν*, *Thu.* ii, 22; 101; iii, 3; iv, 77; v, 6; vii, 20; *Dio C.* 1339, 70; *Arist. C.* 193; *DU. BF.* ‘the allies,’ collectively, considered as a body; τὸ πολιτικόν, ‘the citizens,’ vii, 103. Adjectives in -ικὸς are used in the neuter singular, with an article, but without a substantive, to express ‘a whole.’ *MA.* 267, a.

41. ἰρὰ... ἴδια] vi, 13; viii, 109. The former word denotes ‘the temples of the gods;’ the latter agrees with *οἰκοδομήματα* understood, and signifies

“ εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται<sup>43</sup>, “ τὰδε σφί λέγετε ἐπηρεάζοντες<sup>44</sup>, τὰ περ σφέας κατέξει· ὥς, ἔσω- “ θέντες τῇ μάχῃ, ἑξανδραποδιεῦνται, καὶ ὥς τὴν χώραν ἄλλοισι “ παραδώσομεν.” (10) Οἱ μὲν δὴ ἔλεγον ταῦτα· τῶν δὲ Ἴωνων οἱ τύραννοι διέπεμπον νυκτὸς, ἕκαστος ἐς τοὺς ἑωυτοῦ ἐξαγγελλόμε- νος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ<sup>45</sup> ἀπίκοντο αὐται αἱ ἀγγελίαι, ἀγνω- μούνην τε διεχρέωντο, καὶ οὐ προσέεντο τὴν προδοσίην, ἑωυτοῖσι τε ἕκαστοι ἐδόκεον μόνουσι ταῦτα τοὺς Πέρσας ἐξαγγέλλεσθαι. ταῦτα μὲν νυν ἰθὺς ἀπικομένων ἐς τὴν Μίλητον τῶν Περσέων ἐγίνετο. (11) Μετὰ δὲ<sup>46</sup>, τῶν Ἴωνων συλληχθέντων ἐς τὴν Λάδην, ἐγίνοντο ἀγοραί. καὶ δὴ κού σφί καὶ ἄλλοι ἰγορόωντο, ἐν δὲ δὴ καὶ<sup>46</sup> ὁ Φωκαεὺς στρατηγὸς Διονύσιος, λέγων τάδε· “ ἐπὶ “ ξυροῦ γὰρ<sup>47</sup> ἀκμῆς<sup>48</sup> ἔχεται ἡμῖν τὰ πρήγματα, ἄνδρες Ἴωνες, ἡ

not only ‘private houses,’ but all build- ings not set apart for religious pur- poses, especially ‘public edifices :’ δσια is also opposed to ἱερά. *VK.*

42. ἐμπρήσεται] συλησέσθαι σφισι καὶ τὰ ἱερά καὶ τὰς πατρίδας ἐμπρήσε- σθαι, *Pau.* iv, p. 297. *VK.*

44. ἐπηρεάζοντες] ‘insulting and menacing;’ *St Matthew* v, 44; *St Luke* vi, 28; *1 St Peter* iii, 16; μη- δένα ἐπηρεάζεσθαι, μήτε ματαίῳς ἐγκλη- μασι περιπίπτειν, *Herod.* ii, 4, 16; *SS.* ὁ ἐπηρεάζων φαίνεται καταφρονεῖν ἔστι γὰρ ὁ ἐπηρεασμὸς, ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ’ ἵνα μὴ ἐκείνῳ, *Arist. Rh.* ii, 2, 3; παρὴν δρᾶν πᾶσαν τὴν πόλιν πεπλη- ρωμένην βέρεως, καὶ φόνων, καὶ παν- τοίων ἀνομιμάτων οἱ μὲν γὰρ διὰ τὰς προπαρχούσας ἑχθρας οὐδεμιᾶς ἐπηρείας ἀπείχοντο, *Diod. S.* xix; *WS.* ἐχθροὺ ἐπηρεῖαν ἔχει, καὶ βέριν, καὶ λοιδορίαν, καὶ προπηλακισμόν, *Dem. Co.* p. 229, 8. *VC.* The sense of the verb is not very unlike that of “To *bully*, to overbear with noise or me- naces;” *Todd’s JO.*

45. καὶ] The conjunction, which seems redundant, after relatives is perhaps equivalent to the Latin *cumque*. It occurs, ii, 114; *Pla. A.* i, 6; (*AST*; *BUT*). ἀλλὰ τί καὶ φῆς τοῦτο; *L.* vii, 22. *STG.*

46. ἐν δὲ δὴ καὶ] ‘and amongst others;’ v, 95; vi, 50, 89; vii, 238, 95; *HGV*, on *VG*, iv, 14. This

phrase is used when the most im- portant of several things or persons, previously mentioned, is to be distin- guished, iii, 39. Prepositions are often put adverbially, as μετὰ is just above, without a case, especially ἐν in Ionic. *MA.* 289, 3; 594, 1.

47. γὰρ] *HGV*, on *VG*, viii, 5, 4. *Longinus* gives this as an instance of hyperbaton, and says the order of the words is δ α. “*Ι. νῦν καιρὸς ἐστὶν ὧν πόνους ἐπιδέχεσθαι ἐπὶ ξ. γὰρ δ. ξ. ἡ. τὰ π. 22. WE.*

48. ἐπὶ ξυροῦ ἀκμῆς] ‘on a razor’s edge,’ i. e. ‘in a very critical situation :’ ἐπὶ κινδύνου, *Hes. BL.* Homer is the first who uses this metaphor, πάντεσσιν δ. ξ. ἴσταται ἀκμῆς ἡ βλεθρος ἢ βιῶναι, *Il. K.* 173; which many have imitated, νῦν πάντες δ. ξ. ἴστανται δ. *Synes. de R.* p. 21, 2; κίνδυνός τοι δ. ξ. ἴσταται δ. *Theog.* 557; ἀκμῆς ἑστακυῖαν δ. ξ. Ἑλλάδα πᾶσαν, *Simon.* ἐπ’ αὐτοῦ τοῦ ξ. τῆς ἀκμῆς ἐστηκότος, ἡ εἶναι τὴν Ἑ. ἡ μὴ, *Aristid.* in *Th. t.* iii, p. 303. In other authors, sometimes ἀκμῆς is omitted, as *Æsch. Ch.* 870; ἀνθρώπων σωτήρες δ. ξ. ἦδη ὄντων, *Theoc.* xxii, 6; φρόνει βεβῶς νῦν δ. ξ. τύχης, *Soph. An.* 1008; *MV.* and sometimes ξυροῦ, as *Eur. Ph.* 1097; *HI.* 896; ἄνδρες φίλοι, ἴτ’, ἐγκονεῖτε, σπεύθεθ’, ὥς ὁ καιρὸς οὐχὶ μέλλειν, ἀλλ’ ἔστ’ ἐπ’ αὐτῆς δ. ἥ δὲ παρόντ’ ἀμύνειν, *Arist. Pl.* 254; νῦν ἐπ’ αὐτὴν ἦκει τὴν ἀκμὴν, *Dem.* p. 37, 56: (*occasio* or *tempus*) pendens in  
n 2

“ εἶναι <sup>49</sup> ἐλευθέροισι ἢ δούλοισι, καὶ τούτοισι <sup>50</sup> ὡς δρηπτήρσι· νῦν  
 “ ὦν ὑμεες, ἣν μὲν βούλησθε θαλασπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα  
 “ μὲν πόνος <sup>51</sup> ὑμῖν ἔσται, οἳ τε δὲ ἔσεσθε, υπερβαλόμενοι τοὺς  
 “ ἐναντίους, εἶναι ἐλεύθεροι· εἰ δὲ μαλακῇ τε καὶ ἀταξίῃ διαχρή-  
 “ σεσθε, οὐδεμίαν ὑμέων ἔχω ἐλπίδα, μὴ οὐ δώσωιν ὑμέας δίκην τῷ  
 “ βασιλεῖ τῆς ἀποστάσιος. ἀλλ’ ἐμοὶ τε πείθεσθε, καὶ ἐμοὶ ὑμέας  
 “ αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγὼ, θεῶν τὰ ἴσα νεμόντων <sup>52</sup>, ὑποδέ-  
 “ κομαι ἢ οὐ συμμαίξιν τοὺς πολεμίους, ἢ, συμμίσγοντας, πολλὸν  
 “ ἐλασώσεσθαι.” <sup>53</sup> (12) Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτρέπουσι  
 σφέας αὐτοὺς <sup>54</sup> τῷ Διονυσίῳ. ὁ δὲ, ἀνάγων ἐκάστοτε ἐπὶ κέρας <sup>55</sup> τὰς  
 νέας, ὅκως τοῖσι ἐρέτῃσι χρῆσταιτο <sup>56</sup>, διέκπλοον <sup>57</sup> ποιούμενος τῇσι

*novacula*, Phæd. v, 8, 1. Livy appears to have had our author in his view in the following passage, in *discrimine est nunc humanum omne genus, utrum vos, an Karthaginienses, principes terrarum videat*, xxix, 17. WE. VK. HGV, on VG, ix, 3, 15. SBL, on BO, 187; 236.

50. καὶ τούτοισι] ‘and that,’ i.e. ‘and what is worse:’ “Ye defraud, and that (καὶ ταῦτα) your brethren,” 1 Corinthians vi, 8; οὗτοι γὰρ μόνον Ἰώνων οὐκ ἄγρουσι Ἀπατούρια καὶ οὗτοι κατὰ φόνον τινὰ σκῆψιν, i, 147; *cum esset responsum, cedes, incendia, interitumque rei publicæ comparari; et ea percives*, Cic. C. iii, 9; HGV, on VG, iv, 16. MA, 471, 7. ‘and what is more’; Xen. A. i, 4, 12; Theoc. xi, 69.

51. τὸ παραχρῆμα μὲν πόνος] *quoniam modo indignari possunt, quibus aliquid novi adjectum commodi sit, eis laborem etiam novum pro portione injungi? nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est: labor voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta*, Liv. v, 4; πόνους τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε, Xen. C. i, 5, 12; οὐδὲν τῶν μεγάλων μικρῶν ἐστὶ πόνων ὄνιον, Dion. H. t. ii, p. 317, 23; ἂν τι πράξης καλὴν μετὰ πόνου, ὁ μὲν πόνος οὐχεται, τὸ δὲ καλὸν μένει, Muson. in Gel. N. A. xvi, 1; VK. τῶν πόνων παλοῦσιν ἡμῖν πάντα τὰγαθὰ οἱ θεοί, Epich. 2N. *nil sine magno vita labore dedit mortalibus*, Hor. S. ix, 59.

52. θεῶν τὰ ἴσα νεμόντων] vi, 109; τὰ ἴ. νέμων, Thu. vi, 16. WE.

54. σφέας αὐτοὺς] the same as ἑαυτοὺς below; σ. ἑαυτοὺς would be wrong. MA, 148.

55. ἐπὶ κέρασ] vi, 14; i.e. ἀλλήλας ἀκολουθοῦσας. The phrase ἐπὶ κέρως denotes that a naval column moves on one of its wings, either the right or the left leading the way: BF. it occurs Thu. ii, 90; vi, 32; 50; viii, 104; Xen. H. i, 7, 31; vi, 2, 30; VK. App. R. xi, 24; AO. μίαν κατακολουθοῦσαν τῇ ἐτέρᾳ, Suid. Dionysius seems to have led out his fleet either in a double column or in two single columns; (Thu. ii, 90; adds κατὰ μίαν το ἐπὶ κ.) and, when out at sea, the left column faced to the right, and the right column to the left, so as to form opposite lines for the purpose of executing other manœuvres: SW. ἐπὶ μᾶς ὡς πρὸς διέκπλοον καὶ περίπλοον παρεσκευασμένοι, Xen. H. i, 6, 31.

56. χρῆσταιτο] ‘he might practise.’ 57. διέκπλοον] viii, 9; Thu. i, 49; ii, 83; 89; vii, 36; 70; Xen. H. i, 6, 31; διέκπλους ἐστὶ τὸ ἐμβαλεῖν, καὶ πάλιν ὑποστρέφειν, καὶ ἀδθὶς ἐμβαλεῖν ἦτοι τὸ ἐμῆ. καὶ διασχί(ζειν τὴν τῶν ἐναντίων τάξιν, Schol. on Th. Pol. xvi, 4, 14. E. SW. This manœuvre was either for the purpose of cutting through the enemy’s line and taking it in the rear, so as to separate one part from the rest, that it might be attacked in detail and overpowered; BF. or, of turning rapidly after breaking through the line, in order to strike the enemy’s ship on the side or stern, where it was most defenceless, and so to sink it. AO.

νηυσὶ δι' ἀλλήλων, καὶ τοὺς ἐπιβάτας<sup>58</sup> ὕπλισαι<sup>59</sup>, τὸ λοιπὸν<sup>60</sup> τῆς ἡμέρης τὰς νέας ἔχεσκε<sup>61</sup> ἐπ' ἀγκυρέων· παρῆρχε τε τοῖσι Ἴωσι πόνον δι' ἡμέρης.<sup>62</sup> μέχρι μὲν νυν ἡμερῶν ἑπτὰ ἐπείθοντό τε καὶ ἐποίουν τὸ κελευόμενον· τῇ δὲ ἐπὶ ταύτῃσι, οἱ Ἴωνες, οἷα ἀπαθείες ἐόντες πόνων τοιούτων, τετρυμένοι<sup>63</sup> τε ταλαιπωρήσῃ τε καὶ ἡελίφ, ἔλεξαν πρὸς ἑωυτοὺς τάδε· “τίνα δαιμόνων παραβάντες<sup>64</sup>, τάδε “ἀνατίμπλαμεν<sup>65</sup>; οἵτινες, παραφρονήσαντες, καὶ ἐκπλώσαντες<sup>66</sup> “ἐκ τοῦ νόου, ἀνδρὶ Φωκαεῖ ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπιτρέ- “ψαντες ἡμέας αὐτοὺς<sup>67</sup> ἔχομεν.”<sup>68</sup> ὁ δὲ παραλαβὼν ἡμέας λυμáινεται “λύμῃσι ἀνηκέστοισι· καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους πεπτόκασι, “πολλοὶ δὲ ἐπιδόξοι<sup>69</sup> τῷτὸ τοῦτο πείσεσθαι εἰσι· πρό<sup>70</sup> τὸ τούτων “τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὅ τι ὦν ἄλλο παθῆιν ἐστὶ καὶ τὴν “μέλλουσαν δουλιήν ὑπομῆναι, ἥτις ἔσται, μᾶλλον<sup>71</sup> ἢ τῇ παρ-

58. ἐπιβάτας] οὕτως ἐκάλουν τοὺς ἐν ταῖς τρήρεσι στρατευομένους, Suid. Harp. In Pol. (not to mention other authors) πλήρωμα signifies ‘the ship’s crew,’ [a. viii, 1, 5;] and ἐπιβάται, a class of soldiers resembling our ‘marines,’ SW. as in i, 49, 5; 61, 4. s. SD, on X. H. v, 1, 11. In the early state of Greek naval tactics, when victory depended more on the number and prowess of the troops on board, than on the manœuvres of the seamen (Thu. i, 49;) each ship had a complement of forty marines; vi, 15. The Athenians improved the system, by decreasing this number and relying on the more skilful management of their vessels; Thu. vii, 62; 67. In the Peloponnesian war each trireme had ten epibatæ; Thu. iii, 91; 94; 95; ii, 92; 102; iv, 76; 101; AO. s. vii, 96, 51; 181, 39; Liv. xxi, 49. ED. The verb ἐπιβά- τεύειν is used exclusively of those who served as ‘marines,’ WE. but the substantive seems to denote the ‘mariners’ and ‘rowers,’ in vii, 184, 55; SW. STG. and ‘passengers’ in viii, 118, 37; ἔμποροι in Hom. ol ἐπὶ τῆς ἀλ- λοτρίας νεὸς τὸν πλοῦν ποιούμενοι. BD. STE, Th. L. G. 2546.

59. ὀπλίσαι] ‘might train to the use of their arms.’

60. τὸ λοιπὸν] ‘during the remain- der;’ τοῦ λοιποῦ ‘for the future,’ HE, on VG, i, 19, 3. Liv. xxiii, 20, 5.

61. ἔχεσκε] It was the practice of

the Greeks to moor their ships close to the shore, and to let the crews remain on land. When the sentinels gave the alarm of an enemy, the sail- ors hurried on board again: s. Xen. H. i, 5, 10; ii, 1 &c. The Ionians, who were kept at the oar for great part of the morning and not allowed to go ashore all the day long, must have found it very hard service; and the only wonder is that they sub- mitted to such discipline so long as they did. LR. LAU.

63. τετρυμένοι] i, 22; ii, 129; τὴν στρατιὰν τετρυμένην πόνῳ καὶ χρόνῳ, App. C. ii, 30 &c; Pol. i, 71, 3 &c; WE. ἀχθῆδάν κακοῦ τρύσει σε, Æsch. P. V. 26: for other examples consult BL. ἡελίφ for ‘the heat of the sun,’ Thu. iv. 35; vii, 87. BF.

64. τ. δ. παραβάντες] quo numine læso, Vir. Æ. i, 12; Æ. ἐμοὶ μελήσει ταῦτα καὶ ὄρκοις καὶ θεοῖς τοῖς παρα- βαθεῖσι, Heliod. Æ. vii, end. WE. ἀδικήσαντες would be better suited to prose than παραβάντες. STG.

65. τάδε ἀνατίμπλαμεν] und. κακὰ, ‘do we fill up the measure of these’ sufferings: the metaphor may be ex- pressed thus, μέτρον κακῶν τῶνδε ἀνα- πλῆσαντες φέρομεν; SW. ἀναπλήσαι κακὰ, v, 4; LAU. ἐν ᾧδου κ. ἀνατίμ- πλησιν, Pau, x, 28; VK. ix, 87, 47.

67. ἡμέας αὐτοὺς] s. MA, 148, and R. BL. s. i, 109, 69.

71. κρέσσον ... μᾶλλον] i, 31, 32.

“ εούση συνέχεσθαι. φέρετε<sup>72</sup>, τοῦ λοιποῦ<sup>80</sup> μὴ πειθώμεθα<sup>73</sup> αὐτοῦ.” Ταῦτα ἔλεξαν· καὶ μετὰ ταῦτα αὐτίκα πείθεσθαι οὐδεὶς ἠθέλε· ἀλλ’, οἷα στρατιῇ, σκηνάς τε πηξάμενοι ἐν τῇ νήσῳ, ἐскиητροφείοντο, καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας, οὐδ’ ἀναπειρᾶσθαι.<sup>74</sup> (13) Μαθόντες<sup>75</sup> δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ παρ’ Αἰάκεος τοῦ Συλοσῶντος κείνους, τοὺς πρότερον ἔπεμπε λόγους Αἰάκης, κελευόντων τῶν Περσέων, δεόμενός σφεν ἐκλιπεῖν τὴν Ἰώνων συμμαχίην, οἱ Σάμιοι ὦν, ὁρέωντες ἅμα μὲν εἰσὶν ἀταξίην πολλὴν ἐκ τῶν Ἰώνων, ἐδέκοντο τοὺς λόγους· ἅμα δὲ κατεφαίνετό σφι εἶναι ἀδύνατα<sup>76</sup> τὰ βασιλείος πρήγματα ὑπερβαλέσθαι· εὗ τε ἐπιστάμενοι, ὥς, εἰ καὶ τὸ παρεὼν ναυτικὸν<sup>77</sup> ὑπερβαλοῦσιν τὸν Δαρεῖον, ἄλλο σφι παρέσται πενταπλήσιον<sup>78</sup> προφάσιος ὦν ἐπιλαβόμενοι, ἐπεὶ τε τάχιστα εἶδον τοὺς Ἰωνας ἀρνευμένους<sup>79</sup> εἶναι χρηστοὺς, ἐν κέρδει ἐποιεῦντο<sup>80</sup> περιποιῆσαι τὰ τε ἱρὰ τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ’ ὅθεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλοσῶντος τοῦ Αἰάκεος· τύραννος δὲ ἐὼν Σάμου, ὑπὸ τοῦ Μιλησίου Ἀρισταγόρου ἀπεστέρητο τῆς ἀρχῆς, κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραννοι. (14) Τότε ὦν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἰωνες ἀντανήγον καὶ αὐτοὶ

MA, 458. To the examples there given others may be added from Xen. C. i, 6, 25; ii, 2, 12; 4, 10. αἰρετώτερον ἐστὶ μαχομένους ἀποθνήσκειν μάλλον ἢ φεύγοντας σωθῆναι, ib. iii, 3, 51; v, 5, 4; STG. viii, 41, 66. This idiom occurs in English: “It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire;” and “it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire;” St Matthew xviii, 8 f; where the Greek is καλὸν ... ἢ. Liv. xxi, 59, j.

72. φέρετε] VG, v, 13, 6. ZN is mistaken in asserting this imperative to be used in the singular only, whereas ἄγετε occurs often in the plural. LAU.

74. ἀναπειρᾶσθαι] ‘to keep up their practice, to repeat the trial.’ Consult BF, on Thu. vii, 7.

75. μαθόντες] The order of the words is οἱ δὲ στρ. τῶν Σ. μ. τ. τὰ γ. ἐκ τῶν Ἰ. ἐνθαῦτα δὴ ἐδέκοντο παρ’ Αἰ. τοῦ Σ. κείνους τοὺς λόγους (τοὺς λ.

Αἰ. κ. τῶν Π. πρότερον ἐκ. δ. σ. ἐ. τὴν Ἰ. σ.) ὁρέωντες ... Ἰώνων, ἅμα δὲ &c; the other words of Σάμιοι ὦν are introduced to resume the thread of the sentence, which was interrupted by the parenthesis. MA, 611, 3. LAU. ix, 43, 47.

77. τὸ π. ναυτικὸν] und. κατὰ ‘as regarded.’ GAL. Many verbs however have a double accusative; one of the more immediate object, or thing, and another of the more remote object, whether thing or person; Μιλησίου δὲ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας, Æsch. Ct. 61. MA, 409, &c. s. i, 61, 45.

78. πενταπλήσιον] victoriam (Marathoniam) de Persis non finem sed causam maioris belli fore, Jus. ii, 12: VK. μέγιστος ἐνίστατο πολέμου καταρχὴ καὶ φοβερωτέρου, Pol. i, 71.

79. ἀρνευμένους] οὐ βουλομένους. WE.

80. ἐν κέρδει ἐποιεῦντο] ‘they considered themselves lucky’ in saving; κέρδος ἐνόμισεν, Thu. iii, 33; vii, 68; viii, 66. WS. s. i, 118, 64.

τὰς νέας ἐπὶ κέρας. ὥς δὲ καὶ ἀγχοῦ ἐγίνοντο, καὶ συνέμισγον ἀλλήλοισι, τὸ ἐνθεύτην<sup>81</sup> οὐκ ἔχω ἀτρεκέως συγγράψαι, οἵτινες τῶν Ἴωνων ἐγένοντο ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίῃ ταύτῃ· ἀλλήλους γὰρ κατατιγνύονται. λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ συγκείμενα πρὸς τὸν Αἰάκεια, ἀειράμενοι<sup>82</sup> τὰ ἰστία, ἀποπλῶσαι ἐκ τῆς τάξις ἐς τὴν Σάμον, πλὴν ἑνδεκα<sup>83</sup> νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον καὶ ἐναυμάχεον, ἀνηκουστήσαντες<sup>84</sup> τοῖσι στρατηγοῖσι· καὶ σφί τὸ κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν<sup>85</sup>, ὥς ἀνδράσι ἀγαθοῖσι γενομένοι· καὶ ἔστι αὕτη ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσθιοι τοὺς προσεχέας φεύγοντας, τωὐτὸ ἐποίουν τοῖσι Σαμίοις· ὥς δὲ καὶ οἱ πλευνέας τῶν Ἴωνων ἐποίουν τὰ αὐτὰ ταῦτα. (15) Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περιέφθησαν τρηχύτατα Χῖοι, ὥς ἀποδεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ ἐθελοκακέοντες· παρείχοντο μὲν γὰρ, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἑκατὸν, καὶ ἐπ' ἐκάστης αὐτέων ἄνδρας τεσσαεράκοντα τῶν ἀστῶν λογάδας ἐπιβατεύοντας· ὁρέωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας, οὐκ ἐδικαίουν<sup>86</sup> γενέσθαι τοῖσι κακοῖσι αὐτῶν ὅμοιοι· ἀλλὰ, μετ' ὀλίγων συμμάχων μεμουνωμένοι<sup>87</sup>, διεκπλῶντες ἐναυμάχεον, ἐς δ, τῶν πολεμίων ἐλόντες νέας συχνὰς, ἀπέβαλον τῶν σφετέρων νεῶν τὰς πλεῦνας. Χῖοι μὲν δὴ τῇσι λοιπῇσι τῶν νεῶν ἀποφεύγουσι<sup>88</sup> ἐς<sup>89</sup> τὴν ἐνωτῶν. (16) Ὅσοις δὲ τῶν Χίων ἀδύνατοι<sup>90</sup> ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ, ὥς ἐδιώκοντο, καταφυγγάνουσι πρὸς τὴν Μυκάλῃν.<sup>91</sup> νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκέιλαντες κατέλιπον, οἱ δὲ πεζῇ<sup>92</sup>

81. τὸ ἐνθεύτην] τὰ δ' ἐνθεν οὐτ' εἶδον, οὐτ' ἐννέπω, *Æsch. A.* 239; τὰ δ' ὅστερ' οὐκέτ' οἶδα, *Eur. O.* 1512; *BL.* χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἶδ' ἀπὸλλυται, *Soph. C.* R. 1251.

82. ἀειράμενοι] 'hoisting.' It was the practice of the Greeks when they were going into action to 'strike' their mainsails and often to leave them on shore, *Xen. H.* i, 1, 13; vi, 2, 27.

83. ἑνδεκα] ἐπὶ Δαρείου Σαμίων, πλὴν ἐνός τε καὶ δέκα ἀνδρῶν, τῶν ἑλλαν τρηπάρων τὸ ναυτικὸν τῶν Ἴωνων προδόντων, *Pau.* vii, 10. *WE.*

84. ἀνηκουστήσαντες] An Homeric word, *Il. O.* 236; where it is followed by a genitive, as also in *Æsch. P.* V. 40. *MA.* 340, 3, obs.

85. πατρόθεν] i. e. τὰ ὀνόματα αὐτῶν σὺν τοῖς ὀνόμασι τῶν πατέρων: *STG.* a. iii, 1, 10.

86. οὐκ ἐδικαίουν] 'disdained.'

87. μετ' ὀλίγων σ. μεμουνωμένοι] The participle must not be too rigorously interpreted; *BF.* μονωθεὶς μετ' δ. τῶν ἐνδιαβάντων, *Thu.* vi, 101; *WE.* μονάδα ἑρέτην ἔρημον οὐ πολλῶν μέτα, *Æsch. P.* 740; μόνον σὺν τέκνοισι, *Eur. Hc.* 1130. *BL.*

88. ἀποφεύγουσι] 'escape:' the same as ἐκφεύγειν, vi, 40; which Homer uses frequently: *προφεύγειν* occurs in the same sense, *Il. H.* 309; as well as the simple verb, *Soph. C.* R. 355 f.

90. ἀδύνατοι] *MA.* 116, 6. 'disabled,' a. vi, 136, 78.

91. Μυκάλῃν] A woody promontory with a town of the same name, celebrated for the victory described ix, 97 &c. *L.R. A.*

92. πεζῇ] 'overland.' Their object was to reach the part nearest to the

ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπεὶ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι οἱ Χίοι, νυκτὸς τε ἀπικέατο ἐς αὐτὴν, καὶ ἐόντων τῇσι γυναῖξι αὐτόθι Θεσμοφορίων<sup>93</sup>, ἐνθαῦτα δὲ οἱ Ἐφέσιοι, οὐ τε προκαηκοότες ὥς εἶχε<sup>94</sup> περὶ τῶν Χίων, ἰδόντες τε στρατὸν ἐς τὴν χώραν ὀσβεβληκότα, πάγχυ σφέας καταδόξαντες εἶναι κλῶπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας, ἐξεβόηθρον πανδημεὶ, καὶ ἔκτεινον τοὺς Χίους. οὗτοι μὲν νυν τοιαύτησι περιέπιπτον<sup>95</sup> τύχησι. (17) Διονύσιος δὲ ὁ Φωκαεὺς, ἐπεὶ τε ἔμαθε τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα<sup>96</sup>, νέας ἑλὼν τρεῖς τῶν πολεμίων, ἀπέπλεε ἐς μὲν Φώκαιαν οὐκέτι, εὐ εἰδὼς, ὥς ἀνδραποδιεῖται<sup>97</sup> σὺν τῇ ἄλλῃ Ἰωνίῃ· ὁ δὲ ἰθὺς, ὥς εἶχε<sup>98</sup>, ἔπλεε ἐς Φοινίκην, γαύλους<sup>99</sup> δὲ ἐνθαῦτα καταδύσας<sup>100</sup>, καὶ χρήματα<sup>1</sup> λαβὼν πολλὰ, ἔπλεε ἐς Ζικελλήν· ὀρμεύμενος δὲ

island of Chios, and from that to cross over to the island itself. *LR. Liv. xxii, 31, 3.*

93. *Θεσμοφορίων*] This festival was celebrated by women in honour of Ceres, *Δήμητρος Θεσμοφόρου*, vi, 91, 80. It lasted five days, beginning on the fourteenth of the month Pyanepsion (i. e. the twenty-third of October) among the Athenians; though most of the Greek cities kept it in the summer, as the Ephesians appear to have done. Before the invention of agriculture, men led a wandering life, and lived without laws. Agriculture occasioned them to assemble together, and settle in the same province. Laws then became necessary, and to this necessity they owe, no doubt, their institution. Ceres was the first who gave instruction in agriculture, and she is therefore supposed to be the first that gave laws: *prima Ceres unco glebam dimovit aratro; prima dedit fruges alimentaque mitia terris: prima dedit leges: Cereris sumus omnia munus*, *Ov. M. v, 341*; *LR. PC, ii, 20. legifera Ceres* is mentioned *Vir. Æ. iv, 58.*

94. ὥς εἶχε] und. τὰ πρήγματα, 'how matters were.' *LAU.*

95. *περιέπιπτον*] τοιοῦτον πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπέζοντο, *Thu. ii, 54.* The verb of itself denotes 'meeting with ill success,' as in *Pol. i, 71. SS. i, 108, 58*; viii, 16, 65.

96. τὰ π. διεφθαρμένα] *διεφθόρη* τὰ π. vi, 89; τὰ π. δ. *Ρωμαίοις, Proc.*

259, 25. Thucydides seems to have imitated the expression, τὰ τῶν Ἑλλήνων π. ἐφθόρη, i, 110; *Ἰωσι τὰ π. ε. Pau. viii, 101. BF.*

97. *ἀνδραποδιεῖται*] To the examples in *MTT*, and *MA*, 178, c. may be added, besides this verb, *ἀφανιῶ*, *Xen. A. iii, 2, 7*; *ἀπολωτιῶ*, *Eur. I. A. 793*; *καθιῶ*, *Xen. H. ii, 1, 4*; *καποικιῶ*, *Soph. OE. C. 637*; *νομιῶ*, *Xen. A. ii, 5, 12*; *δνειδιῶ*, *Soph. OE. R. 1423*; 1500; *συγκατοικτιῶ*, *Tr. 544*; *καταπλουτιῶ*, vi, 132, 53; s. vi, 133, 60.

98. ὥς εἶχε] i, 61, 42; 114; v, 64; vi, 17; 'as he was,' i. e. 'without any further preparation or deliberation, instantly, forthwith.' *SW.* The full expression would seem to be *οὕτω ὥς ἑαυτὸν εἶχε τάχως περὶ*: the substantive is supplied, viii, 107.

100. *καταδύσας*] viii, 87; 88; 90 thrice; *Thu. i, 50*; 54; ii, 92; vii, 34; *Xen. H. i, 6, 36*; 7, 35. In most of these passages the verb denotes *τιτρώσκειν* merely (and not *βαπτί(ε)ν*) according to the Schol. on *Th.* or *διαφθείρειν*, 'to cripple.' The Greek triremes were so light and shallow, that, even when they became waterlogged from being shattered in action, they did not absolutely sink, but still were able for a time to keep the crew above water. *AO. BF.*

1. *χρήματα*] 'money, property, goods, effects'; *γαυλικά χ.* *Xen. A. v, 8, 1*; signifies 'the cargoes' of the merchantmen, according to *SPE.*

ἐνθεῦτεν, ληϊστῆς κατεστήκεε Ἑλλήνων μὲν οὐδενός, Καρχηδονίων δὲ καὶ Τυρσηνῶν. (18) Οἱ δὲ Πέρσαι, ἐπεὶ τε τῇ ναυμαχίῃ ἐνίκων τοὺς Ἴωνας, τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης<sup>2</sup> καὶ ὑπορύσσοντες τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες, αἰρέουσι κατ' ἄκρης<sup>3</sup>, τῷ ἔκτῳ ἔτει<sup>4</sup> ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρειω, καὶ ἡνδραποδίσαντο τὴν πόλιν, ὥστε συμπεσείν<sup>5</sup> τὸ πάθος τῷ χρηστήριῳ τῷ ἐς Μίλητον γενομένῳ.

- (19) “Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,  
 “πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ”  
 “σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις”<sup>6</sup>  
 “νηοῦ δ' ἡμετέρου Διδύμοις”<sup>7</sup> ἄλλοισι μελήσει.”<sup>8</sup>

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλεῖνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα ἐν ἀνδραποδῶν λόγῳ<sup>9</sup> ἐγίνοντο, ἱρὸν δὲ τὸ ἐν Διδύμοισι, ὁ νῆος τε καὶ τὸ χρηστήριον<sup>10</sup>, συληθέντα ἐνεπίμπρατο. (20) Ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἤγοντο ἐς Σούσα. βασιλεὺς

2. ἐκ γῆς καὶ θαλάσσης] ἐκπολιορκῆσαι τοὺς ἐν τῷ Πειραιεὶ κατὰ τε γῆν καὶ κατὰ θάλατταν, Xen. H. ii, 4, 28.

3. κατ' ἄκρης] vi, 82. A phrase of frequent occurrences in Hom. as νῦν ὤλετο πᾶσα κατ' ἄκρης Ἰλίου ἀπεινή, Il. N, 773; (ruit alto a culmine Troja, Vir. Æ. ii, 290; sternitque a culmine Trojam, 603;) κ. ἔ. Φίλιον ἀπεινήν ἐλέεν, O, 557; X, 411; πόλις ἦδε κ. ἔ. πέρσεται, Ω, 728. It is also found in Thu. Βρασιδας καὶ τὸ πλῆθος εὐθὺς ἔνω καὶ ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο, βουλόμενος κ. ἔ. καὶ βεβαίως ἐλεῖν αὐτήν, iv, 112; Æsch. Ch. 679; Soph. C. C. 1242; An. 207; (where *ΜV*'s emendation of *πέρσαι* for *πρῆσαι* is confirmed by the passage of Homer last quoted, and by the following) πόλισμα Τροίας πέρσας κ. ἔ. πόλιν, Eur. I. A. 777; Hl. 690; (κατ' ἄκρων περιγῶμιον ἐλεῖν πόλιν, Ph. 1192.) It signifies 'from the summit, from the citadel downwards,' and therefore 'entirely,' since when the citadel is taken, the city cannot hold out, although there are many instances of a city being captured without the citadel surrendering; *LAU. SW.* i, 15; v, 100. Some understand *κεφαλῆς* [vii, 148,

56;] or *κορυφῆς*, or *πόλεως*, *SBL*, on *BO*, 132; 136; 224: others consider *ἄκρης* as a substantive synonymous with *κεφαλῆς*, *WS. SH.* κατὰ κεφαλῆς, ἀπὸ τῆς ἀκροπόλεως, *Did.* ἐξ ἐφόδου καὶ αἰφνίδιον, *Hes. BL.* δλώς, δλοτελῶς παντελῶς. *DAM.* ventura desuper urbi, Æ. ii, 47; *AO.* Liv. xxiv, 2, 8.

4. τῷ ἔκτῳ ἔτει] und. ἐν, which is found in some *Mss*; *SH.* on *BO*, 426. and is more frequently expressed.

5. συμπεσείν] 'soincided with.' *SW.* The infinitive often follows the particles ὥστε and ὥς, 'so that.' *MA*, 543.

6. κομήταις] *κάρη κομόωντας*, Hom. Il. B, 11.

7. Διδύμοις] und. ἐν, which is supplied just below: *BO*, 424. so τῶν Ἀδαισὶ ναδν, Soph. C. R. 898. *WE.* i, 157, 41. see *LR*.

8. νηοῦ ἄλλοισι μ.] μέλει has a genitive of the thing and a dative of the person. *MA*, 326.

9. ἐν ἄ. λόγῳ] vi, 23; iii, 125; *HGV*, on *VG*, iii, 6, 10. 'in the light of slaves:' ἐν ἀνδρῶν λ. iii, 120; ἐν δμήρων λ. vii, 222; ἐν συμμάχων λ. viii, 68, 3; *liberatum loco*, Liv. i, 39; *hostium l.* ii, 4.



δέ σφεας Δαρείους, κακὸν οὐδὲν ἄλλο ποιήσας, κατοίκησε ἐπὶ τῇ Ἐρυθρῇ Θαλάσῃ<sup>11</sup> ἐν Ἀμπῇ<sup>12</sup> πόλει, παρ' ἣν Τίγρης ποταμὸς παραβρέων ἐς Θάλασσαν ἐξίει. τῆς δὲ Μιλησίης χώρας αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδωσαν Καρσι Πηδασεῦσι ἐκτῆσθαι.

(22) Μίλητος μὲν νυν Μιλησίων ἐρήμωτο· Σαμίων δὲ τοῖσι τι ἔχουσι<sup>13</sup> τὸ μὲν ἐς τοὺς Μήδους ἐκ τῶν στρατηγῶν τῶν σφετέρων ποιηθὲν οὐδαμῶς ἥρεσκε· ἐδόκεε δὲ μετὰ τὴν ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφί ἐς τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεια, ἐς ἀποικίην ἐκπλέειν, μὴδὲ μένοντας Μήδοισι τε καὶ Αἰάκει δουλεύειν. Ζαγκλαῖοι<sup>14</sup> γὰρ, οἱ ἀπὸ Σικελίης<sup>15</sup>, τὸν αὐτὸν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην ἀγγέλους, ἐπικαλέοντο τοὺς Ἴωνας ἐς Καλὴν Ἀκτὴν<sup>16</sup>, βουλόμενοι αὐτόθι πόλιν κτίσαι<sup>17</sup> Ἰώνων· ἡ δὲ

11. Ἐρυθρῇ θ.] i, 1, 19; here the Persian Gulf.

12. Ἀμπῇ] ὁ δὲ (Τίγρης) παρὰ ὧν πᾶν πόλιν ῥέων ἐς τὴν Ἐρυθρὴν Θάλασσαν ἐκδιδοί, i, 189; but very possibly Opis might be on one bank of the river and Ampe on the other. WE.

13. τι ἔχουσι] i.e. παχέεσι, πλουσίοις, γαμύροισι; the latter appears the proper designation of the Samian nobles or landed proprietors; Thu. viii, 21; Plu. M. xxi, p. 303, v. Xenophon calls them οἱ γινώρμοι, H. ii, 2, 6. Ἐχειν is often put alone, denoting 'to have property, to be rich,' as Soph. Aj. 157; Eur. Al. 57; Arist. Eq. 1292; ἔξεστι πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πτωχεῖν βέλτιον τοὺς μὲν ἔχοντας καὶ πλουτοῦντας..., τοὺς δὲ πένιτας τῶν ἀνθρώπων..., Pl. 594; Iso. Ar. St Matthew xiii, 12; and habere in Latin, as Cur. in Cic. E. vii, 29; amor habendi, Ov. A. A. iii, 541; F. i, 195; cura h. Phæd. iii, pr. 21; habens and inops are opposed, Vir. G. ii, 499; habentes, and non habentes, Lac. D. I. v, 8. In like manner 'to have no property, to be poor,' is signified by the addition of οὐκ, as οἱ μὲν δαλαιοί..., οἱ δ' οὐκ ἔχοντες, καὶ σπανίζοντες βίου, εἰς τοὺς ἔχοντας κέντρ' ἀφίσιν κακὰ, Eur. S. 249; or μὴ, as lxx, Nehemiah viii, 10; and of nil in Latin, as Juv. iii, 208. The ellipsis may be variously supplied, (1) χρήματα, in χρήμασιν διάφοροι· ἔχουσιν,

οἱ δ' οὐ, Eur. H. F. 635; Arr. Al. ii, 1; Pau. iii, p. 223; St Mark x, 23; St Luke xviii, 24; SS. (2) κτήματα, as St Matthew xix, 22; (3) πράγματα, as Thu. iii, 72; LS. (4) οὐσίας, as Dion. of Sin. in Ath. vi, 36, v. 30; Xen. H. v, 2, 7; (5) βίον, in Eur. Da. fr. v, 5; KU. (6) βίον, in Eur. Hl. 432; Ph. 416; s. 411 f; VK. BO. 38; 138; 307...310. MG.

14. Ζαγκλαῖοι] s. Thu. vi, 4; who says Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἔστί, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν: it was afterwards called Messana, and its modern name is Messina. LR. The town of Drepanum in Sicily also derived its name from the same resemblance to 'a sithe.' Liv. xxvii, 29, 4.

15. ἀπὸ Σικελίης] 'of Sicily;' δ. Κορίνθου, viii, 45; δ. Ἐπιδάφρου and δ. Ἀθηνέων twice, ib. 46, 83; δ. Λακεδαιμόνος and δ. Ἀ. ib. 48; WE. δ. Ἀθηναίων, Thu. vii, 57; VK. ἀπὸ 'of' signifies 'extraction, derivation, origin, beginning;' which sense, strictly speaking, seems founded on the notion of 'removal from:' so pastor ab Amphruso, Vir. G. iii, 2; MA, 573. οἱ ἀπὸ Στρυμόνος, v, 1.

16. Καλὴν Ἀκτὴν] 'Fair Shore;' litus piscosa Calacte, Sil. xiv, 251; afterwards Caronia. LR.

17. κτίσαι] Before this infinitive supply αὐτοὺς, i.e. τοὺς Ἴωνας; or it

Καλὴ Ἀκτὴ αὕτη καλεομένη, ἔστι μὲν Σικελῶν, πρὸς δὲ Τυρσηνίην τετραμμένη<sup>18</sup> τῆς Σικελίης· τούτων ὧν ἐπικαλεομένων, οἱ Σάμιοι μούνοι Ἰώνων ἐστάλησαν<sup>19</sup>, σὺν δὲ σφί Μιλησίων οἱ ἐκπεφυγότες. (23) Ἐν ᾧ τοιόνδε δὴ τι συνήνευκε γενέσθαι· Σάμιοι γάρ, κομιζόμενοι ἐς Σικελίην, ἐγένοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοις<sup>20</sup>, καὶ Ζαγκλαῖοι, αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐνομα ἦν Σκύθης<sup>21</sup>, περιεκατέατο πόλιν τῶν Σικελῶν, ἐξελεῖν βουλόμενοι. μαθὼν δὲ ταῦτα, ὁ Ῥηγίον<sup>22</sup> τύραννος Ἀναξίλειος<sup>23</sup>, τότε ἔων διάφορος τοῖσι Ζαγκλαῖοις, συμμίζας τοῖσι Σαμίοις, ἀναπείθει, ὥς χρεὼν εἶη Καλὴν μὲν Ἀκτὴν, ἐπ' ἣν ἔπλεον, εἰς αὐτὴν χαίρειν<sup>24</sup>, τὴν δὲ Ζάγκλην σχεῖν, εὐόσαν ἐρῆμον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην<sup>25</sup>, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὥς ἐπύθοντο ἐχομένην τὴν πόλιν ἐνωτῶν, ἐβοήθηον αὐτῇ, καὶ ἐπεκαλέοντο Ἰπποκράτεια τὸν Γέλῃς<sup>26</sup> τύραννον· ἦν γὰρ δὴ σφί οὗτος σύμμαχος. ἐπεὶ τε δὲ αὐτοῖσι καὶ ὁ Ἰπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθῶν, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων, ἀποβαλόντα τὴν πόλιν, ὁ Ἰπποκράτης πεδήσας, καὶ τὸν ἀδελφεὸν αὐτοῦ Πυθολόγην, ἐς Ἴνυκον<sup>27</sup> πόλιν ἀπέπεμψε· τοὺς δὲ λοιποὺς Ζαγκλαίους, κοινολογησάμενος τοῖσι Σαμίοις, καὶ ὄρκους δοὺς καὶ δεξάμενος, προέδωκε. μισθὸς δὲ οἱ ἦν εἰρημένος ὁδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπὶ πλῶν καὶ

may be the active put for the passive, *MA*, 534. *LAU*.

19. ἐστάλησαν] Supply ἐς ἀποικίην, *iv*, 159. *STG*.

20. Λοκροῖσι Ἐπιζεφυρίοις] These Locrians were to the north of the promontory of Zephyrium ('Western'), now Capo Bruzzano; the site of their city was near Gerace or at Pagliapoli, in the country of the Brutii. τοὺς δὲ πρώτους φασὶ χρήσασθαι νόμοις γραπτοῖς, οὗς Ζάλευκος [*ML*, *D*. i, 7, 4.] ὑποθέσθαι δοκεῖ· εἰς δ' ἀποικοὶ τῶν Ὀποντιῶν Λοκρῶν, ἔνιοι δὲ Λοκρῶν φασὶ τῶν ἐν Ὀζόλαις, *Scym*. 316. *CR*. *ML*, *D*. i, 6, 12.

21. Σκύθης] *vii*, 163, 43; probably the uncle of Seythes, tyrant of Cos. *VK*.

23. Ἀναξίλειος] *vii*, 165; *LR*. *Jus*. *iv*, 2. *CR*.

24. εἰς αὐτὴν χαίρειν] 'to bid adieu to, to give up all thoughts of, to relinquish'; *Arist*. *Pl*. 1187; *HGV*, and *HE*, on *VG*, v, 14, 7. *MA*, 410, *obs*. 2. τοὺς τοὺς λόγους ἐδόσαν. *χ*. *Æsch*.

*S. D*. ii, 38; *Pla*. *Phæ*. p. 49; *HU*. *Rp*. ii, 2; *Tht*. 13; *ED*. *id*. *Cto*, 4; *χ*. εἰς τὸ πρῶγμα, *Iso*. *T*. 14; τὸ μακρὰν *χ*. φράσαι τὸ μηκέτι φροντιεῖν δηλοῖ, *Luc*. *t*. i, p. 727; *Xen*. *A*. *vii*, 3, 12; τοὺς ὑπὲρ κάρᾳ φοιτῶντας ὄρνις πόλλ' ἐγὼ *χ*. λέγω, *Eur*. *Hi*. 1061; τὰς δητῶν ἐγὼ *χ*. κελεύω δεῖν ἔπερ προμηθείας, *Poet* in *Sto*. *M. O*. *vii*, p. 190; *VK*. ix, 41, 35; *WE*. ix, 45; *iv*, 127, 25.

25. σχόντων τὴν *z*.] Anaxilaus soon afterwards expelled them, re-peopled the town, and called it Messana, *Thu*. *vi*, 4. *WE*.

26. Γέλῃς] The inhabitants were afterwards transferred to the more modern town of Phintias, which was sometimes called Gela in consequence. The neighbouring river Gelas is now Fiume di Terra Nuova. *LR*. *A*.

27. Ἴνυκον] χωρίον πᾶν μικρὸν, *Pla*. *Hi*. *ma*. 5, 9; now the monastery of St John de Arenis. *WS*. It was probably near the mouth of the Hypsa to the east of Selinus. *LR*.

ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἴπποκράτεια λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάζαι· οὐ μέντοι οἱ γε Σάμιοι ἐποίησαν ταῦτα. (24) Σκύθης δὲ, ὁ τῶν Ζαγκλαίων μόνναρχος, ἐκ τῆς Ἰνύκου ἐκδιδρῆσκει<sup>28</sup> ἐς Ἱμέρην<sup>29</sup> ἐκ δὲ ταύτης παρῆν<sup>30</sup> ἐς τὴν Ἀσίην, καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιοτάτον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἐωντὸν ἀνέβησαν. καὶ γὰρ, παραιτησάμενος βασιλέα, ἐς Σικελίην ἀπῖκετο, καὶ αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὁ<sup>31</sup> γῆρα, μέγα<sup>32</sup> ὄλβιος ἔων, ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ, ἀπαλλαχθέντες Μήδων, ἀπονητὴ πόλιν καλλίστην Ζάγκλην περιεβέβλητο.<sup>33</sup>

(25) Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην, Φοίνικες, κελυσάντων Περσέων, κατήγον ἐς Σάμον Αἰάκεια τὸν Συλοσῶντος, ὡς πολλοῦ τε ἄξιον γενόμενόν σφισι καὶ μεγάλη κατεργασάμενον· καὶ Σαμίοισι μόννοισι τῶν ἀποστάντων ἀπὸ Δαρείου, διὰ τὴν ἔκλειψιν τῶν νεῶν τῶν ἐν τῇ ναυμαχίᾳ, οὔτε ἡ πόλις, οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης, αὐτίκα Καρίην ἔσχον οἱ Πέρσαι· τὰς μὲν ἐθελοντὴν<sup>34</sup> τῶν πολέων ὑποκυψάσας, τὰς δὲ ἀνάγκῃ προσηγάγοντο. ταῦτα μὲν δὴ οὕτω ἐγένετο.

(26) Ἰστιάφω δὲ τῷ Μιλήσιφ, ἔοντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας ἐκπλωούσας ἐκ τοῦ Πόντου<sup>35</sup>, ἐξαγγέλλεται τὰ περὶ Μίλητον γεγόμενα. τὰ μὲν δὴ περὶ Ἑλλήσποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτῃ, Ἀπολλοφάνεος παιδί, Ἀβυδηνῷ· αὐτὸς δὲ, ἔχων Λεσβίους, ἐς Χίον ἔπλεε· καὶ Χίων φρουρῇ, οὐ προσιεμένη μιν, συνέβαλε ἐν Κοίλοισι<sup>36</sup> καλεομένοισι τῆς Χίης

28. ἐκδιδρῆσκει] vi, 90; ix, 88; Thu. i, 126; vi, 7; Arist. V. 126. The aorist ἐξέδραν occurs, iv, 148; Arist. C. 55; Eur. Hr. 14. EE.

29. Ἱμέρην] Himera was to the west of the mouth of a river which bore the same name; it is now called Termini from *Dermai* 'the warm baths.' A. LR.

32. μέγα] vii, 190. Aelian has imitated this sentence, μέγα ὄλβιος ὢν, γῆρα κατέστρεψε τὸν βίον, V. H. viii, 17. The neuter adjective is used adverbially with each degree of comparison. HGV, on VG, iii, 7, 12.

33. περιεβέβλητο] The passive for the middle; 'had appropriated to

themselves;' literally, 'had surrounded for themselves,' or 'invested themselves with.' SW. It appears a metaphor taken from dress.

34. ἐθελοντὴν] 'voluntarily.' This word is properly an adjective, and may stand for κατὰ ἐθελοντὴν τρόπον, or here κ. ἐ. προσαναγῆν; in the same sense as in Thu. i, 82.

35. τοῦ Πόντου] und. Εὐξείνου, which was peculiarly so called.

36. Κοίλοισι] Chios is divided into two parts. The first is elevated and looks to the west; we see there hills covered with wood, and deep and dark 'hollows,' from which a great number

χώρης· τούτων τε δὴ ἐφόνευσε συγχρούς· καὶ τῶν λοιπῶν Χίων, οἷα δὴ κεκακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος, ἔχων τοὺς Λεσβίους, ἐπεκράτησε, ἐκ Πολίχνης<sup>37</sup> τῆς Χίων ὁρμώμενος. (27) Φιλέει<sup>38</sup> δὲ κως προσημαίνειν<sup>39</sup>, εὐτ' ἂν μέλλῃ<sup>40</sup> μεγάλα κακὰ ἢ πόλις ἢ ἔθνεϊ ἔσσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων σημήϊα<sup>41</sup> μεγάλα ἐγένετο. τοῦτο μὲν σφί πέμψασι ἐς Δελφοὺς χορόν νενηνίων ἑκατόν, δύο μῶνοι τούτων ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ ἐννεήκοντα αὐτῶν λοιμοὺς ὑπολαβὼν<sup>42</sup> ἀπήνευκε<sup>43</sup> τοῦτο δὲ, ἐν τῇ πόλει τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκόμενοι ἐνέπεσε ἡ στέγη, ὥστε ἀπ' <sup>44</sup> ἑκατόν καὶ ἑκοσι παίδων εἰς μῶνος ἀπέφυγε. ταῦτα μὲν σφί σημήϊα ὁ θεὸς προέδεξε· μετὰ δὲ ταῦτα, ἡ ναυμαχίη ὑπολαβοῦσα, ἐς γόνυ τὴν πόλιν ἔβαλε<sup>45</sup> ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος, Λεσβίους ἄγων· κεκακω-

of small rivers spring. *MLT. LR.* 'The Hollows' of Euboea are mentioned, vi, 100, 20. There were also districts of Syria and Elis so called; and a borough of Attica bore the same name, vi, 103; *Æsch. Ct.* 65.

37. Πολίχνης] 'Little Town.' There were towns of the same name in Crete, vii, 170; in Sicily, and in Troas. *WE. LR.*

38. φιλέει] iii, 82, 64; ὁ θεὸς may be understood here, as it occurs just below: or the verb may be taken impersonally. *SW.*

39. προσημαίνειν] If φιλέει be construed impersonally, this infinitive must be considered as an active used for the passive, as δηλοῖ, i. e. δηλόν ἐστι, ii, 117; ix, 68; διόδεξε, ii, 134; iii, 82; ἐδήλωσε, *Xen. C.* vii, 1, 30; *M.* i, 2, 32. In a military sense the nominative ὁ σαλπικτής may be understood before the verb ἐσήμνη, viii, 11, 48; *SW.* *Xen. A.* i, 2, 17; ii, 2, 2; iii, 4, 3; (*HU.*) iv, 3, 23; vi, 5, 15; *C. v.* 3, 52; *MA.* 294. *Eur. H.* 830; ἔσειε for σεισμός ἐγένετο, *Thu.* iv, 52; *EE.* *Xen. H.* iv, 7, 4; σημῆναι for σημείον εἶναι, *Thu.* ii, 8; σημαίνειν πρὸ τῶν μελλόντων, *Xen. H.* v, 4, 17. *BF.*

40. μέλλῃ] After particles of time the subjunctive is used, when an action, frequently occurring, is mentioned in the present or future tense. *MA.* 521.

41. σημήϊα μ.] ἐνθ' ἐφάνη μέγα σῆμα, *Hom. Il.* B, 308. *SS.*

42. ὑπολαβὼν] 'overtaking:' just below, and iv, 179; vi, 75; vii, 170; viii, 118: ἐπιλαβὼν is the same, ε. δὲ λοιμοὺς τὸν στρατὸν ἐφθειρε, viii, 115; *WE.* ἀπολαμφθέντες, ii, 115; ix, 114; 'intercepted.' Appian has imitated Herodotus in the use of these three verbs, ἀναχθέντα αὐτὸν χειμῶν ἐπέλαβε, *R.* iii, 12, 2; λιμοὺς ὁμοῦ καὶ λοιμοὺς ἐπέλαβε Ῥωμαίους, fr. t. iii, p. 16; τὴν δίοδον ἀπολαμβάνων, *C.* iv, 109. The first is generally applied to a storm. *SW.*

44. ἀπ'] 'of,' i. e. 'out of:' a sense not noticed by *MA.*

45. ἐς γόνυ ἔβαλε] This metaphor, taken from wrestling, is often used by *App. R.* viii, 94; *C.* ii, 146; τοὺς δημοκόπους ὁ δήμος, ἐπὶ πλείστον ἐξέρας, ἐς γ. ἔβρασε, iii, 20; καταστρεψάμενος [vi, 27, 46;] αὐτὴν καὶ κλίνας ἐς γ. ib. 30; *Bas.* the *Gr. E.* 301, p. 437, c; *Bas.* of *Sel. M. S.* Th. ii, 12, p. 168; *WE.* (τὴν πόλιν) οὐ, τὸ λεγόμενον δὴ τοῦτο, ἐς γ. πεσοῦσαν, ἀλλ' ἐπὶ στόμα, ἀνέστησεν αὐτὸς, *Æl.* V. H. iii, 17; ὁ παρὼν ὁμῶν ἀγὼν πρόκειται ὑπὲρ ἐκκλησιῶν ἐς γ. κατενεχθεισῶν, *Chrys. Ep.* ad *In. t.* iii, p. 522, λ; *VK.* Ἄσῖα χθὼν ἀνῶς ἐπὶ γ. κέκλιται, *Æsch. P.* 926. (*BL.*) γνῆξιν occurs repeatedly in *Homer*, *Il.* E, 68 & c; *incidit ictus ad terram duplicato poplite*, *Vir. Æ.* xii, 926.

μένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποιήσατο.<sup>46</sup> (28) Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον<sup>47</sup>, ἄγων Ἰώνων καὶ Αἰολέων συγχούς. περικατημένῳ δὲ οἱ Θάσον ἦλθε ἀγγελίη, ὡς οἱ Φοίνικες ἀναπλώουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην. πυθόμενος δὲ ταῦτα, Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον ἡπείγετο, ἄγων πᾶσαν τὴν στρατὴν. ἐκ Λέσβου δὲ, λιμαινούσης<sup>48</sup> οἱ τῆς στρατιῆς, πέρην διαβαίνει, ἐκ τοῦ Ἀταρνέος<sup>49</sup> ὡς ἀμήσων τὸν σίτον, τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καΐκου<sup>50</sup> πεδίου, τὸν τῶν Μυσῶν. ἐν δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἔων Ἀρκαγος, ἀνὴρ Πέρσης, στρατηγὸς στρατῆς οὐκ ὀλίγης<sup>51</sup> ὅς, οἱ ἀποξάντι συμβαλὼν, αὐτὸν τε Ἰστιαῖον ζωγρῆν ἔλαβε, καὶ τὸν στρατὸν αὐτοῦ τὸν πλὴν διέφθειρε. (29) Ἐζωγρήθη δὲ ὁ Ἰστιαῖος ὥδε<sup>52</sup> ὡς ἐμάχοντο οἱ Ἕλληνες τοῖσι Πέρσῃσι ἐν τῇ Μαλήνῃ τῆς Ἀταρνεΐτιδος χώρας, οἱ μὲν συνέστασαν<sup>53</sup> χρόνον ἐπὶ πολλόν, ἡ δὲ ἵπκος ὕστερον ὀρμηθεῖσα ἐπιτίπτει τοῖσι Ἕλλησι<sup>54</sup> τότε δὴ ἔργον<sup>55</sup> τῆς ἵπκου τοῦτο ἐγένετο<sup>56</sup> καὶ τετραμμένων τῶν Ἑλλήνων, ὁ Ἰστιαῖος, ἐλπίζων οὐκ ἀπολέσθαι ὑπὸ βασιλέος διὰ τὴν παρεούσαν ἀμαρτάδα, φιλοψυχίην τοιήνδε τινα ἀναιρέεται<sup>57</sup> ὡς φεύγων τε καταλαμβάνετο ὑπ' ἀνδρὸς Πέρσεω, καὶ ὡς καταφερέμενος ὑπ' αὐτοῦ ἔμμελλε συγκεντηθήσεσθαι, Περσίδα γλῶσσαν μετεῖς<sup>58</sup>, καταμηνύει ἑωυτὸν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος. (30) Εἰ μὲν νυν, ὡς ἐζωγρήθη, ἄχθη ἀγόμενος<sup>59</sup> παρὰ βασιλέα Δαρεῖον, ὁ δὲ<sup>60</sup> οὐτ' ἂν ἔπαθε<sup>61</sup> κακὸν

46. καταστροφὴν ἐποιήσατο] a periphrasis for κατεστρέψατο. HGV, on VG, v, 10, 9.

47. Θάσον] now Thaso. LR. It had formerly many names, which will be found in A.

48. λιμαινούσης] ἵνα μὴ λιμνῇει ἡ στρατὴ, vii, 25; WE. ἐλμαίνειν ὁ στρατὸς αὐτῷ καὶ τὴν πόαν ἡρτοποιοῦν, App. ii, 61. SW.

49. Ἀταρνέος] From the present passage it is probable that after the revolt of the Ionians the Persians had restored this territory to the Mysians. LR. s. i, 160, 60.

50. Καΐκου] Mysusque Caicus, Vir. G. iv, 370. LR. Its modern name is Mandragoræi, MNN. or, according to others, Girmasti. A.

52. ἔργον] 'then it became the business of the cavalry:' i. e. 'the cavalry put the finishing stroke to the action.'

53. μετεῖς] The simple verb is more common, ii, 2; WE. but the compound occurs, vi, 37; ix, 16; SW. Ἑλλάδα γλῶσσαν ἔντα, ib.

54. ἄχθη ἀγόμενος] Our author in like manner has ἴοντες ἦσαν, vi, 34; φεύγων ἐκφεύγει, v, 95; εἴχεσθαι οἰχομένους, vii, 220; WE. ἔφη λέγων, i, 118; 125; v, 36; 49; εἰσι ἐόντες, iii, 49; ἔστι ἐοῦσα, iii, 108; ἀρνέεται οὐ φάμενος, iv, 68. STG.

55. ὁ δὲ] Both these words are superfluous. This pleonasm is Homeric. SW.

56. οὐτ' ἂν ἔπαθε] This conjecture of the historian rests on the good-nature of Darius, his gratitude for past services, and that humane law of the Persians, τὸ μὴ μῆς ἀλγίης ἕνεκα μῆτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν ἀλλὰ λογισμένους ἦν εὐρύσκη πλέω τε καὶ μέγ' αὖτε ἀδικήματα ἐόντα τῶν ὑπουργημάτων, i, 137; Aristid. Ap. p. Q.

οὐδὲν, δοκέειν ἐμοὶ<sup>57</sup>, ἀπῆκέ<sup>58</sup> τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν, αὐτῶν τε τούτων εἵνεκα, καὶ ἵνα μὴ, διαφυγῶν<sup>59</sup>, αὐτὶς μέγας<sup>60</sup> παρὰ βασιλεῖ γένηται, Ἀρταφέρνης τε ὁ Σαρδίων ὑπαρχος, καὶ ὁ λαδῶν Ἀρπαγος, ὡς ἀπῆκετο ἀγόμενος ἐς Σάρδεις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεσταύρωσαν<sup>61</sup>, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ, πνυθόμενος ταῦτα καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας, ὅτι μιν οὐ ζῶντα ἀνήγαγον ἐς ὅψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιάου λούσαντάς τε καὶ περιστείλαντας εὖ ἐνετείλατο θάψαι<sup>61</sup>, ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσῃσι εὐεργέτω.<sup>62</sup> τὰ μὲν περὶ Ἰστιάου οὕτω ἔσχε.

(31) Ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἡπείρῳ κειμένας, Χλον καὶ Λέσβον καὶ Τένεδον.<sup>63</sup> ὅκως δὲ

V. t. iii, p. 419. The gratitude of Darius to foreigners is exemplified in the instances of Democedes, iii, 130 &c; Syloson, iii, 140; Coës, and others, v, 11; vi, 41. His clemency is shown in his treatment of the Eretrians, vi, 119; and Milesians, vi, 20; who had highly offended him. He even pardoned Oribazus the Hyrcanian and some Persians of rank, who had conspired against his life; *Æl. V. H.* vi, 14. And great as was the offence of Histæus, it was outweighed by the service he had rendered in preserving the bridge across the Danube, and thereby saving the king and the whole army, iv, 137. By the aforesaid law Teribazus seems to have been acquitted; *Diod.* xv, 11; by the same, Artabaces τῶν κινδύνων ἀπέλυσε τὸν Βέλεσυν, φήσας μέζονας εἶναι τὰς ἐξ αὐτοῦ προγεγενημένας εὐεργεσίας τῶν ὀσπερον ἀδικημάτων, *Ctes.* ii, 28; [the life of Sandoces was saved by it, vii, 194, 8. *ED.*] Pausanias alludes to the same custom, ix, p. 776. The way in which Darius speaks of Histæus when dead, and his honourable treatment of his remains, afford further confirmation to our author's opinion. *VK.*

58. ἀπῆκε] The nominative Δαρεῖος or βασιλεὺς must be supplied. *SW.* This verb is also constructed with an

accusative of the person and a genitive of the thing. *SS.*

59. διαφυγῶν] und. τὴν κόλασιν, *LR.* or τὸ δίκην διδόναι, as ἔνιοι παραβαίνοντες διαφεύγουσι τὸ δ. δ. *Xen.* M. iv, 4, 7.

60. μέγας] "The king made Daniel a great man," ἐμεγάλυνεν ὁ βασιλεὺς τὸν Δανιήλ, καὶ δόματα μεγάλα καὶ πολλὰ ἔδωκεν αὐτῷ, &c. *LXX.* Daniel ii, 48. 'a beg,' s. i, 161, 67\*.

61. θάψαι] Speaking of deceased parents, Hippias says, λέγω τοῖνυν ἀεὶ καὶ παντὶ καὶ πανταχοῦ κάλλιστον εἶναι ἀνδρὶ πλουτοῦντι ὑγιαίνοντι, τιμωμένῳ ὑπὸ τῶν Ἑλλήνων, ἀφικομένῳ εἰς γῆρας, τοὺς αὐτοῦ γούνας τελευτήσαντας καλῶς περιστείλαντι, ὑπὸ τῶν αὐτοῦ ἐγγόνων καλῶς καὶ μεγαλοπρεπῶς ταφῆναι, *Pla. H.* ma. 26; τέλος, θακρύσας περισσὰ τὴν κεφαλὴν ἐκείνην, τοῖς Πέρσαις λέγει λούσαντας ἐντίμως καταθάψαι, ὡς εὐεργέτου τῶν Περσῶν μεγάλως ὑπηρετήσαντος, *Tzet.* Ch. iii, 535. *VK.* s. vii, 238, 94.

62. εὐεργέτω] viii, 85.

63. Τένεδον] This island still retains its name. It was anciently called Leucophrys, 'White Brow.' *A. LR.* ὁπρὺς δρευνῇ occurs in *Stra.* v, p. 366; and the same metaphor is used by *St Luke* iv, 29; *HU.* in English it is very common.

λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην<sup>64</sup> αἰρέοντες, οἱ βάρβαροι ἐσα-  
γήνεον<sup>65</sup> τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τὸνδε τὸν τρόπον· ἀνήρ  
ἀνδρὸς ἀψάμενος τῆς χειρὸς, ἐκ θαλάσσης τῆς βορητῆς ἐπὶ τὴν  
νοτίην διήκουσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθη-  
ρεύοντες<sup>66</sup> τοὺς ἀνθρώπους. αἶρεον δὲ καὶ τὰς ἐν τῇ ἡπειρῷ πόλιας  
τὰς Ἰάδας κατὰ τὰ αὐτά·<sup>67</sup> πλὴν οὐκ ἐσαγήνεον τοὺς ἀνθρώπους·  
οὐ γὰρ οἶά τ' ἦν. (32) Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ  
ἐψεύσαντο τὰς ἀπειλὰς, τὰς ἐπηκέλησαν τοῖσι Ἴωσι στρατοπεδενο-  
μένοισι ἐναντία σφίσι. ὡς γὰρ δὴ ἐπεκράτησαν τῶν πολλῶν, τὰς  
πόλιας ἐνεπίμπρασαν αὐταῖσι τοῖσι ἱροῖσι.<sup>68</sup> οὕτω δὴ τὸ τρίτον<sup>69</sup>  
Ἴωες κατεδουλώθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, δις δὲ ἐπεξῆς τότε  
ὑπὸ Περσέων. (33) Ἀπὸ δὲ Ἰωνίης ἀπαλασσόμενος, ὁ ναυτικός  
στρατὸς τὰ<sup>70</sup> ἐπ' ἀριστερὰ<sup>71</sup> ἐσπλέοντι<sup>72</sup> τοῦ Ἑλλησπόντου αἶρεε  
πάντα· τὰ γὰρ ἐπὶ δεξιᾷ αὐτοῖσι τοῖσι Πέρσῃσι ὑποχείρια ἦν γεγο-  
νότα κατ' ἥπειρον. Εἰσὶ δὲ ἐν τῇ Εὐρώπῃ αἶδε τὸν Ἑλλησπόντον·  
Χερσόνησός τε, ἐν τῇ πόλιες συχναὶ ἐνεῖσι, καὶ Πέρινθος, καὶ τὰ  
τεῖχεα τὰ ἐπὶ Θρηίκης, καὶ Σηλυβρίη<sup>73</sup> τε, καὶ Βυζάντιον. Βυζάντιοι  
μὲν νυν, καὶ οἱ πέρθηεν Καλχηδόνιοι, οὐδ' ὑπέμειναν ἐπιπλέοντας

65. ἐσαγήνεον] iii, 149; ἐθήρεον, ῥηγμαλωτί(ον), ἤλεον, Hes. from σα-  
γήνη· δικτυον, πλέγμα τι ἐκ καλῶμων  
eis θήραν ἰχθύων, Hes. and Phav.  
SS. ὡς οὐδεὶς Ἑρετριέων αὐτὸν ἀποπε-  
φυγὼς εἶη, συνάψαντες γὰρ τὰς χεῖρας  
σαγηνεύσαντες πᾶσαν τὴν Ἑρετριεὺν  
οἱ στρατιῶται τοῦ Δάτιδος, Pla. de  
L. iii, 14; (AST.) ἰχθύων πάθει περὶ  
τὴν ἄλυσιν χρῆσασθαι, σαγηνευθῆναι  
γὰρ καὶ ἁλῶναι πᾶντας, Philost. i, 23.  
VK. s. i, 191, 8. There is a game  
still in vogue among boys (in which I  
have often borne a part), exactly re-  
sembling the *σαγήνη* τῶν ἀνθρώπων,  
and called by the name 'Widdy' or  
'Withy,' a word of northern origin.  
The English *seine* is derived from  
*σαγήνη*, as the French *reine* is from  
*regina*. While speaking of pastimes  
it may not be irrelevant to refer to  
Min. F. c. 3; for a very animated and  
exact description of the play called  
'Ducks and Drakes.'

66. ἐκθρεύοντες] s. Aesch. P. 238.  
BL.

67. κατὰ τὰ αὐτά] i. e. εὐπετέως.  
LAU.

68. αὐτοῖσι... ἱροῖσι] und. σύν. BO,

466. HGV, RZ, and HE, on VG,  
iv, 10; and ix, 5, 13. When a word  
which expresses the accompaniment  
has αὐτὸς with it, both, in the sense of  
'together with,' are put in the dative,  
without σύν; the preposition is very  
rarely expressed. MA, 400, f. Hom.  
Il. Θ, 24. (TR.) 'temples and all.'  
69. τὸ τρίτον] i, 28; 177; vi, 21.  
LAU.

70. τὰ] und. χωρία.

71. ἐπ' ἀριστερὰ] und. μέρη, BO,  
171. as well as in ἐπὶ δεξιᾷ which fol-  
lows. SH. ἐπὶ δεξιᾷ ἐσπλέοντι, iii, 90;  
ἐ. δ. εἰσόντι, i, 51; τὸ μὲν ἐ. δ. τῆς  
ὁδοῦ, τὸ δὲ ἐπ' ἀ. vii, 39; εἴτ' ἐ. δ.  
Ἴωσι, εἴτ' ἐπ' ἀ. Hom. Il. M, 239; ἐπ' ἀ.  
N, 675; WE. ἡ Θράκη (ἐν τῇ Ἀσίᾳ)  
ἐστὶν ἐ. δ. eis τὸν Πόντον εἰσπλέοντι,  
Xen. A. vi, 4, 1: s. ἐστὶ πόλις ἐν δεξιᾷ  
ἐσπλέοντι, Thu. i, 24; (DU. BF.)  
and καταβαίνοντι ἐν δ. ... ἐκ δὲ λαῖω,  
App. pr. R. H. 2. (SW.)

73. Σηλυβρίη] still retains its name,  
signifying 'the City of Selya.' Βρίη  
γὰρ, κατὰ Θράκας, ἡ πόλις, Steph. and  
Stra. vii, p. 491. HU. s. iv, 93, 41;  
vii, 58, 18. Our 'borough' and  
'burgh' (byrig in Saxon) have a com-

τοὺς Φοίνικας, ἀλλ' οἶχοντο, ἀπολιπόντες<sup>74</sup> τὴν σφετέρην<sup>75</sup>, ἔσω ἐς τὸν Εὐξείνιον πόντον· καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἰκισαν.<sup>76</sup> οἱ δὲ Φοίνικες, κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθείσας<sup>77</sup>, τράπονται ἐπὶ τε Προκόννησον<sup>78</sup>, καὶ Ἀρτάκην<sup>79</sup> πυρὶ δὲ καὶ ταύτας νείμαντες, ἔπλων αὐτὶς ἐς τὴν Χερσόνησον, ἐξαίρουντες τὰς ἐπιλοιπούς τῶν πολλῶν, ὅσας πρότερον προσχόντες οὐ κατέστυραν. ἐπὶ δὲ Κύζικον<sup>80</sup> οὐδὲ ἔπλωσαν ἀρχήν·<sup>81</sup> αὐτοὶ γὰρ Κυζικηνοὶ, ἐπὶ πρότερον τοῦ Φοινίκων ἔσπλου, ἐγεγόνεσαν ὑπὸ βασιλεῖ, Οἰβάρεϊ τῷ Μεγαβάζου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ<sup>82</sup> ὑπάρχει. τῆς δὲ Χερσονήσου, πλὴν Καρδίης<sup>83</sup> πόλιος, τὰς ἀλλὰς πάσας ἐχειρῶσαντο οἱ Φοίνικες.

(34) Ἐγυράνευε δὲ αὐτέων μέχρι τότε<sup>84</sup> Μιλιτιάδης ὁ Κίμωνος τοῦ Στρησαγόρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλιτιάδew τοῦ Κυψέλου τρόφῳ τοιῷδε· εἶχον Δόλογοι<sup>85</sup> Θρήικες τὴν Χερσόνη-

mon origin with the word *βρία*; and hence SALISBURY.

74. οἶχοντο, ἀπολιπόντες] By the punctuation here adopted the verb refers to ἐς τὸν πόντον, the participle to τὴν σφετέρην, and the phrase does not fall under the formulæ given, i, 1, 55.

75. τὴν σφετέρην] und. πόλιν.

76. οἰκισαν] λέγονται οἱ Βυζάντιοι πτοσηθαί ποτε τοὺς Φοίνικας ἐπιπλέοντας, καὶ ἀποφυγεῖν τὴν σφετέρην· φηγόντας δὲ εἰς τὸν Εὐξείνιον μετὰ τῶν Καλχηδονίων οἰκῆσαι τὴν Μεσημβρίαν πόλιν, Eust. on Dio. P. 803.

77. τὰς καταλεχθείσας] 'here enumerated.'

78. Προκόννησον] 'Hind Island,' now Marmara, was anciently called Elaphonnesus 'Stag Island,' and Nebriis 'Fawn'; Schol. on Ap. of Rh. ii, 279. LR.

79. Ἀρτάκην] adjoining to Cyzicus, in the neighbourhood of which there is a place still called Artaki. LR.

80. Κύζικον] *Cyzicum nobilis civitas, arce, mœnibus, portu, turribusque marmoreis, Asiaticæ plage litora illustrat*, Flo. iii, 5. It is now in ruins, but still bears the same name; it is also called Capidag. LR. A.

81. ἀρχήν] vii, 9, 78; 'at all.' ZN, HE, and RZ, on VG, iii, 3, 8.

82. Δασκυλείῳ] now Diaskillo or Dasceli. A. LR.

83. Καρδίης] This town was so named from being built in the form of 'a Heart.' It was also called Hexamilium 'Six Miles,' from the breadth of the isthmus, and is now Hexamilli. A. LR.

84. μέχρι τότε] i. e. μ. τοῦτό τε χρόνου, so τῷ τότε ἐν χρόνῳ, Soph. Œ. R. 564.

85. Δόλογοι] Δόλογοι καὶ Ἀψινθιοὶ ἐβηθ' ἡμῶρα περὶ τὸν Ἑλλήσποντον· οἱ δὲ Δόλογοι κατεπολέμουν τοὺς Ἀψινθίους. ἐρωτῶσιν οὖν Ἀψινθίοις τὸν δεῦν, 'πῶς ἂν ἀπαλλαγῶσι τῶν κακῶν;' ἔχρησεν αὐτοῖς, ὅτι "τὸν πρῶτον ὑποδεχόμενον ὑμᾶς Ἀθήνησιν αὐτὸν ἐκείνον στήσατε τύραννον." ἀκούσαντες τοῦτο οἱ Ἀψινθιοὶ ἤρξαντο περινοστεῖν τὰς πόλεις· καὶ τέλος, ἐλθόντας αὐτοὺς εἰς Ἀθήνας ὑπεδέξατο ὁ Μιλιτιάδης· ἐκ τοῦτου οὖν ἔγνωσαν ὅτι ὁ χρησμὸς τοῦτον δηλοῖ· εἰτα διελέχθησαν αὐτῷ περὶ τοῦτου ὁ δ' οὐκ ἐβουλήθη, ἀλλὰ λέγει Ἀψινθίοις, ὅτι "(ἐτι) πέμψαντες εἰς Πυθίαν, μᾶθετε ἀκριβεστέρον, εἰ περὶ ἐμοῦ λέγει ὁ χρησμὸς;" πεμφάντων οὖν αὐτῶν, λέγει, ὅτι "ναί· περὶ αὐτοῦ λέγει (λέγω!)." ἀκούσας τοῦ χρησμοῦ, πάλιν Ἀψινθίοις λέγει ὁ Μιλιτιάδης, ὅτι "ἐὰν κελεύσῃ ἡ πόλις, γίνομαι"· κελευσάσης οὖν τῆς πόλεως, ἐγένετο τύραννος, from



σον ταύτην.<sup>86</sup> οὔτοι ὦν οἱ Δόλογοι, πιεσθέντες<sup>87</sup> πολέμῳ ὑπὸ Ἀψινθίων, ἐς Δελφοὺς ἔπεμψαν τοὺς βασιλέας<sup>88</sup>, περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίη σφί ἀνείλε 'οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν 'χώραν τούτων, ὃς ἂν σφεας, ἀπιώντας ἐκ τοῦ ἱεροῦ, πρῶτος ἐπὶ 'ξείνια<sup>89</sup> καλέσῃ. ἴοντες δὲ οἱ Δόλογοι τὴν ἱρὴν ὁδὸν<sup>90</sup>, διὰ Φωκίων τε καὶ Βοιωτῶν ἦσαν καὶ σφεας ὡς οὐδεὶς ἐκάλεε, ἐκτράπονται ἐπ' Ἀθηνέων. (35) Ἐν δὲ τῇσι Ἀθήνῃσι τηνικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος· ἀτὰρ ἐδυνάστενέ \* τι καὶ<sup>91</sup> Μιλτιάδης ὁ Κυνψέλου, ἐὼν οἰκίης τεθριπποτρόφου<sup>92</sup>, τὰ μὲν ἀνέκαθεν<sup>93</sup> ἀπ' Αἰακοῦ τε καὶ Αἰγίνης<sup>94</sup> γεγονώς, τὰ δὲ νεώτερα<sup>95</sup> Ἀθηναίῳς Φιλαίου, τοῦ Αἴαντος παιδὸς, γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης, κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωντοῦ<sup>96</sup>, δρέων τοὺς Δολόγους παριόντας, ἐσθῆτα ἔχοντας οὐκ ἐγγχωρίην καὶ αἰχμὰς, προσεβόασατο· καὶ σφί προσελθοῦσι ἐπηγγείλατο καταγωγὴν καὶ ξείνια.<sup>97</sup> οἱ δὲ, δεξάμενοι, καὶ ξεινισθέντες ὑπ' αὐτοῦ, ἐξέφαινον πᾶν οἱ τὸ μαντήιον· ἐκφάναντες δὲ, ἐδέοντο αὐτοῦ τῷ θεῷ μιν<sup>98</sup> πείθεσθαι. Μιλτιάδεα δὲ ἀκούσαντα παραντίκα ἔπεισε ὁ λόγος, οἷα ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ, καὶ βουλόμενον ἐκ ποδῶν<sup>99</sup>

Schol. (Ms.) on Aristid. who has told the story of the Apsinthians instead of the Dolonci. VK.

86. τὴν X. ταύτην] i, 27, 93; vi, 40. As Chersonesus signified 'peninsula,' it applied to more than one place: this accounts for the addition of the demonstrative pronoun. The Romans applied the name κατ' ἐξοχὴν to Asia Minor, (which Appian calls ἡ μεγάλη Χερσόνησος, pr. R. H. 2); as we do to Spain and Portugal.

87. πιεσθέντες] 'being hard pressed.'

88. βασιλέας] It was customary for kings either to consult the oracle in person, or to send a prince of the blood or other personage of distinction for that purpose. Thus Laius θεωρὸς ἐκδημῶν ἀπεστάλη, Soph. Œ. R. 114; and Œdipus says πᾶσα Μενοικέως Κρέοντι, ἐμμαντοῦ γαμβρὸν ἐς τὰ Πυθικά ἔπεμψα Φοῖβου δάμαρ, ὡς πύθοιθ', ὃ τι δρῶν ἡ τί φωνῶν, τήνδε βυσσάμην πόλιν, 69; and accosts Creon thus on his return, ἀναξ, ἐμὸν κήδευμα, &c; 85: s. Liv. i, 56, 5.

89. ἐπὶ ξείνια] und. δεῖπνα; in the form ἐπὶ ξενίᾳ, τραπέζῃ is to be understood. LAU., i 118, 66.

90. ἱρὴν ὁδὸν] The most celebrated 'sacred road' was that from Athens to Eleusis. The way here meant was perhaps that by which the Athenians sent religious processions to Delphi. WE. If so, asks LAU, why should the compound ἐκτράπονται have been used? The context would seem to imply that the road, after passing through Phocis and Boeotia, went towards the Peloponnesus.

91. ἐδυνάστενέ τι καὶ] 'was also possessed of some influence.'

95. τὰ νεώτερα] Neuter adjectives, either with or without an article, are very often put for adverbs: but comparatives are almost always expressed by the singular, and superlatives by the plural. MA, 260, 1; 446, 7.

96. τοῖσι ἐωντοῦ] The villa of Miltiades was at Laciadae, not far from the borders of Attica. VK.

97. καταγωγὴν καὶ ξείνια] 'lodging and hospitable entertainment.'

98. αὐτοῦ... μιν] i, 2, 94.

99. ἐκ ποδῶν] or ἐκποδῶν, 'out of the way'; ἐκποδῶν, iv, 118; 'in the way.' LAU.

εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφοὺς, ἐπειρησόμενος τὸ χρηστήριον, 'εἰ ποιοίη τὰ περ αὐτοῦ οἱ Δολόγχοι προσεδέοντο;' (36) Κελενοῦσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια<sup>100</sup> ἀναιρηκῶς πρότερον τούτων τεθρίπῳ, τότε, παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον<sup>1</sup> μετέχειν τοῦ στόλου, ἔπλεε ἅμα τοῖσι Δολόγχοις καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαντο. ὁ δὲ πρῶτον μὲν ἀπετείχισε<sup>2</sup> τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύνην<sup>3</sup>, ἵνα μὴ ἔχοιεν σφεας οἱ Ἀψίνθιοι δηλέεσθαι<sup>4</sup>, ἐσβάλλοντες ἐς τὴν χώραν.<sup>5</sup> εἰσι δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος εἰςω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίαν τὸ μῆκος. (37) Ἀποτειχίνας ὦν τὸν αὐχένα<sup>6</sup> τῆς Χερσονήσου ὁ Μιλτιάδης, καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὠσάμενος, τῶν λοιπῶν πρώτοις ἐπολέμησε Λαμψακηνοῖσι καὶ μιν οἱ Λαμψακηνοὶ λοχίσαντες αἰρέουσι ζωγρίῃ<sup>7</sup>· ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνῶμῃ γεγονώς.<sup>8</sup> τυθόμενος ὦν ὁ Κροῖσος ταῦτα, πέμπων προηγόρευε τοῖσι

100. Ὀλύμπια und. ἀγωνίσματα. FI. as in Πύθια ἀνελόμενος, vi, 122. A person was also said νικᾶν ἐν Ὀλυμπίᾳ, ib. or, Ὀλυμπιάσι, Pau. vi, 7; or more commonly, in Her. Ὀλυμπιάδα, with which νίκη is to be understood, vi, 70, 35; 103 repeatedly; 125; ix, 33; Pin. O. ii, 5; P. vii, 14; Ael. H. A. xii, 40. In Pausanias an Olympic victor is said ἀνελίσθαι τὸν κότινον, [viii, 26, 5;] and a conqueror in the Pythian games ἀ. τὴν δάφνην. WE. VK. It is not known in what years this victory, and that spoken of in vi, 70; were won. LR.

1. πάντα τὸν βουλόμενον] Pisistratus readily promoted a scheme, by which he was likely to get rid of many restless spirits or disaffected subjects. WE. s. vi, 44, 59.

2. ἀπετείχισε] vi, 37; SW. the same as οἰκοδομέειν διὰ τοῦ ἰσθμοῦ τεῖχος, viii, 71. Xenophon adds the words ἐκ θαλάττης ἐς θαλάτταν, H. iii, 2, 8. In this sense Diodorus uses διατειχίζειν, xiv, 38; WE. and Thucydides the simple verb, as well as its compound with ἀπὸ, i, 64. BF.

3. Πακτύνην] now Palaia Patino. LR.

4. δηλέεσθαι] κακοῦν, iii, 87; συνέ-

εσθαι, i, 17; συναμαρτέειν, i, 152, 100; βλάπτειν, Schol. on Aristid.

5. χώραν] Justinian repaired this wall, and strengthened it with additional works against the Thracians. The Romans had previously used similar means to protect the Britons from the incursions of the Picts; namely, the celebrated wall of Severus. And, in a later period of the Empire, the Greeks under Emanuel Palaeologus adopted a like precaution to secure the Peloponnesus against the inroads of the Turks. The Chinese constructed that immense work, the great wall of China, as a protection from the Tartars. LR. So the wall of Dercyllidas, Xen. H. iii, 2, 10. LG.

6. αὐχένα] ἡ μὲν ἐν μέσῳ τῆς θαλάττης ἐκατέρωθεν παρῆκουσα γῆ (καλεῖται) αὐχὴν, Poll. ix, 18. This word occurs in a metaphorical sense, iv, 85; 89, 33; 118, 68; Xen. A. vi, 4, 2; and Pliny uses cervix in a like signification, H. N. iv, 3; vi, 29. HU.

7. αἰρέουσι (ζωγρίῃ) i. e. ἐξώγησαν, i, 86 &c; ζ. ἔλαβον, vi, 28.

8. ἐν γνῶμῃ γεγονώς] i. e. γνώριμος, 'an intimate acquaintance'; SW. STG. or κατὰ νόον ἔδω, ix, 111; 'beloved, esteemed.' CY. LR.

Δαμψακηνοῖσι 'μετιέναι Μιλτιάδεα' εἰ δὲ μὴ<sup>9</sup>, σφέας πίτνος τρόπον<sup>10</sup> ἀπείλεε 'ἐκτρίψειν.' πλανωμένων δὲ τῶν Δαμψακηνῶν ἐν τοῖσι λόγοις<sup>11</sup>, τὸ θέλει<sup>12</sup> τὸ ἔπος εἶναι<sup>13</sup>, τὸ σφί ἀπείλησε ὁ Κροῖσος, 'πίτμος τρόπον ἐκτρίψειν,' μόγις κοτὲ μαθὼν, τῶν τις πρεσβυτέρων εἶπε τὸ ἐόν, "ὅτι πίτμος μούνη<sup>14</sup> πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετρίει, ἀλλὰ πανώλεθρος<sup>15</sup> ἐξαπόλλυται." <sup>16</sup> δέισαντες ὧν οἱ Δαμψακηνοὶ Κροῖσον, λύσαντες μετήκαν<sup>17</sup> Μιλτιάδεα. (38) Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει· μετὰ δὲ, τελευτᾷ ἀπαις, τὴν ἀρχὴν τε καὶ τὰ χρήματα παραδούς Στησαγόρῃ τῷ Κίμωνος ἀδελφεοῦ παιδὶ ὁμομητρίου. καὶ οἱ τελευτήσαντι Χερσωνησῖται θύουσι, ὡς νόμος<sup>18</sup> οἰκιστῇ, καὶ ἀγῶνα ἱππικόν<sup>19</sup> τε καὶ

9. εἰ δὲ μὴ] 'otherwise,' vi, 56; viii, 62, 74; Thu. i, 26; 28; ii, 5; Xen. H. i, 3, 3; A. ii, 1, 1 f; iv, 3, 5; Dem. Ch. 3; Arist. R. 628; St Matthew vi, 1; ix, 17; St Luke v, 36 f. The first hypothetical proposition, which is here suppressed, might have been, εἰ μὲν τὸν Μιλτιάδεα μετιέναι ἐβούλοντο, καλῶς ἂν ἐσεσθαι. HGV, iii. ED.

10. πίτμος τρόπον] 'after the manner of a pine-tree.' This expression passed into a proverb, πεύκης τ. Diogenian. Suid. Zenob. and Phal. WE. LR.

11. πλανωμένων ἐν τ. λ.] 'wandering to and fro in their conversation;' LR. 'being quite at a loss to discover;' ἐν τ. λ. is much the same as γενομένης λέσχης, ix, 71.

12. τὸ θέλει] i, 78; τὸ ἐθέλει, iv, 131, 50. WE. τὸ is put for δ, i, 1, 24; and this for τί, as δs for τίs, vi, 124; before γένοιτο, ix, 71; τὰ for τίνα, iii, 51: SW. but it is to be observed, that the relative stands for the interrogative in dependent propositions only. MA, 485. The question with the Lampsacenes was, why the pine, in particular, should be mentioned. LR. s. i, 109, 71.

13. εἶναι] ἐθέλει λέγειν, ii, 13; iv, 131, 49; WE. ἐξίσταντο πάντες καὶ διεπύρουν, ἄλλος πρὸς ἄλλον λέγοντες· "τί ἂν δέλοι τοῦτο εἶναι;" Acts ii, 12; βουλόμεθα γινῶναι τί ἂν θ. ταῦτα εἰ. ib. xvii, 20. HGV, on FG, v, 8, 10. Compare εἶπον πρὸς ἀλλήλους· "τί ἐστὶ τοῦτο δ λέγει ἡμῖν; ... τοῦτο τί ἐστὶν δ λέγει; οὐκ οἶδαμεν τί λαλεῖ,"

St John xvi, 17 f; τί ἐστὶ, St Matthew ix, 13; xii, 7.

14. μούνη] quod Herodotus, scriptor historiae memoratissimus, patrum vere dixerit unam solamque pinum arborum omnium ceteram nunquam depuio ex iisdem radicibus pullulare, Gell. N. A. viii, 4. VK. "There is a grandeur in such allegories, especially when used in menaces;" Demet. Ph. p. 555. LR.

15. πανώλεθρος] μὴ μοι πόλιν γε πρέμνοθεν πανάλεθρον ἐκθαμνίσητε, Aesch. Th. 71; 930; P. 568; Ch. 921; Eur. 549; Soph. Aj. 839; E. 1009; and, in an active sense, Ph. 322. Compare the expression ἐκτέτριπται πρόβριζος, vi, 86, 3; Eur. Hi. 684. WE. BL.

16. ἐξαπόλλυται] Contrast with this passage the panegyric on the sacred olive, Soph. CE. C. 694.

17. λύσαντες μετήκαν] λύσατε αὐτὸν, καὶ ἔφετε ὑπάγειν, St John xi, 44.

18. νόμος] und. ἐστὶ θύειν. The sacrifice offered to heroes, or demigods, differed from that offered to gods, τῷ μὲν, ὡς ἀθάνατος, θύουσι· τῷ δὲ ἐτέρῳ, ὡς ἥρωϊ, ἐναγίζουσι, ii, 44; [s. i, 167, 16;] τῷ μὲν, ὡς ἡ, μετὰ ἡλίον δύσαντα ἐναγίζουσιν· Εὐαμερίωνι δὲ, ὡς Δεφί, θύουσι, Pau. ii, p. 137. The same honours were paid to Brasidas at Amphipolis, περιέρχωντες αὐτοῦ τὸ μνημεῖον, ὡς ἥρωϊ τε ἐντέμνουσι, καὶ τιμὰς δεδόκασιν ἀγῶνας καὶ ἐτησίους θυσίας, καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν, Thu. v, 11. (BF.) VK. s. vii, 43. LR.

γυμνικὸν ἐπιστάσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται<sup>20</sup> ἀγωνίζεσθαι. πολέμου δὲ ἑόντος πρὸς Λαμψακηνούς, καὶ Στῆσαγόρεα κατέλαβε<sup>21</sup> ἀποθανεῖν ἅπαιδα<sup>22</sup>, πληγέντα<sup>23</sup> τὴν κεφαλὴν πελέκει ἐν τῷ πρυτανεῖᾳ πρὸς ἀνδρὸς, αὐτομόλου μὲν τῷ λόγῳ<sup>24</sup>, πολεμίῳ δὲ, καὶ ὑποθερμότερου<sup>25</sup>, τῷ ἔργῳ. (39) Τελευτήσαντος δὲ καὶ Στῆσαγόρεω τρόπῳ τοιῷδε<sup>26</sup>, ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στῆσαγόρεω δὲ τοῦ τελευτήσαντος ἀδελφεὸν, καταλαμψόμενον τὰ πρήγματα<sup>27</sup> ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρεϊ οἱ Πεισιστρατίδαι· οἳ μιν καὶ ἐν Ἀθήνῃσι ἐποίησαν εἶς, ὥς οὐ συνειδότες<sup>28</sup> δῆθεν<sup>29</sup> τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θάνατον. Μιλτιάδης δὲ, ἀπικόμενος ἐς τὴν Χερσόνησον, εἶχε κατ' οἶκους<sup>30</sup>, τὸν ἀδελφεὸν Στῆσαγόρεα δῆλα δὲ ἐπιτιμίων.<sup>31</sup> οἱ δὲ Χερσονησίται, πυνθανόμενοι ταῦτα, συνελέχθησαν ἀπὸ πασιῶν τῶν πολλῶν οἱ δυναστεύοντες πάντοθεν· κοινῷ δὲ στόλῳ ἀπικόμενοι, ὥς συλλυπηθησόμενοι<sup>32</sup>, ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους βόσκων ἐπικούρους, καὶ γαμέει Ὀλόρου τοῦ Θρηϊκῶν βασιλέως θυγατέρα Ἠγησιπύλην.<sup>33</sup> (40) Οὗτος δὲ<sup>34</sup> ὁ Κίμωνος

19. ἱπικὸν] 'of chariot-races:' horse-racing was unknown to the ancients. Sophocles has the word ἱπικία to signify 'charioteering,' E. 505; ἱπικῶν ὠκύπους ἄγων, 698; L.R. ναυαγίων l. 'of the wrecks of chariots,' 730: ἱπικοί is constantly occurring in Homer in this sense, πολλοὶ δὲ πρηνεῖς τε καὶ ὕπτιοι ἔκπεσον ἱππων, II. A, 179. ludicrum (und. certamen) fuit equi pugilesque, Liv. i, 35.

20. ἐγγίνεται] i, 132; δέμης or δερμὶν perhaps may be understood; οὐ δερμὶν Δωριεὺσι παριέναι ἐνθαῦτα, v, 72.

21. κατέλαβε] vi, 40; ix, 75; 'it befell.'

22. καὶ Σ. κ. δ. ἅπαιδα] καὶ οὗτος ἀπέθανεν ἕτεκνος, St Luke xx, 30.

24. τῷ λόγῳ] s. i, 59, 7; *specie*, Liv. i, 40; where he describes the assassination of the elder Tarquin by a shepherd, who *elatum securim in caput dejecit*.

25. πολεμίῳ καὶ ὑποθερμότερου] 'an enemy and rather a bold one:' δερμὶς being the same as δρασὺς, Phot. and Suid. ἀναιδής, Eust. who adds δερμουργὸς ἀνὴρ ὁ δαρσάλεος, καὶ μὴ ψυχρὸς εἰς ἔργον, on II. B, p. 201, 6; ὃ δερμὶν ἔργον, κἀνόσιον, καὶ παρόνομον τολμῶντε δρᾶν, Arist. Pl. 416. BL.

27. τὰ πρήγματα] 'the administration of affairs, the government;' οἱ δοῦλοι ἴσχον πάντα τὰ π. ἄρχοντες τε καὶ διέκοντες, vi, 83; Thu. ii, 65; iii, 28; 72; iv, 2; v, 62; vii, 48. BL. BF.

28. συνειδότες] 'privity to, implicated in.'

30. εἶχε κατ' οἶκους] 'kept at home,' und. ἐαυτὸν 'himself:' the pronoun is supplied, iii, 79. In such cases ἔχειν is equivalent to εἶναι, i, 86, 33; and sometimes to μένειν, as σήμαιν', εἴτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλῃ κυρεῖ, Soph. Ph. 22; κατ' οἶκον occurs, 469; Tr. 531. It was a very ancient custom to keep within doors on the loss of a near relation. VK.

31. δῆλα δὲ ἐπιτιμίων] 'apparently out of respect for.'

32. συλλυπηθησόμενοι] συναχθεσθόμενοι, Aesch. Ct. p. 88; Dio Ch. O. xii, p. 198, v; συναλγήςοντες, συμπενησόμενοι, συμπεσιόμενοι, are opposed to συνησθησόμενοι, συγχαρησόμενοι, Diod. xvii, 48; 113. Addresses and embassies of condolence or congratulation appear to have been of very early origin: Liv. xxiii, 5. VK.

33. Ἠγησιπύλην] This princess, on the death of Miltiades, married an Athenian of rank, and by this marriage

Μιλτιάδης ἡνωσὶ <sup>35</sup> μὲν ἐληλύθει ἐς τὴν Χερσονήσον, κατελάμβανε δέ μιν ἐλθόντα ἄλλα τῶν κατεχόντων πρηγμάτων <sup>36</sup> χαλεπώτερα. <sup>37</sup> τρίτῃ μὲν γὰρ ἔτει τούτων <sup>38</sup>, Σκύθας ἔφευγε· Σκύθαι γὰρ οἱ νομάδες, ἐρεθισθέντες ὑπὸ βασιλέως Δαρείου συνεστράφησαν <sup>39</sup> καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τούτους ἐπιόντας οὐκ ὑπομείνας, ὁ Μιλτιάδης ἔφευγε ἀπὸ Χερσονήσου, ἐς δ' οἷ τε Σκύθαι ἀπαλλάχθησαν, καὶ μιν οἱ Δόλογχοι κατήγαγον ὅπισω. ταῦτα μὲν δὴ τρίτῃ ἔτει πρότερον ἐγεγόνει τῶν τότε μιν κατεχόντων. (41) Τότε δέ, πυθανόμενος εἶναι τοὺς Φοίνικας ἐν Τενέδῳ, πληρώσας τριήρεας πέντε χρημάτων τῶν παρόντων, ἀπέπλεε ἐς τὰς Ἀθήνας· καὶ ὥσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου <sup>40</sup>, παραμείβετό τε τὴν Χερσονήσον, καὶ οἱ Φοίνικες οἱ περιπίπτουσι τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσσερσι <sup>41</sup> τῶν νεῶν καταφεύγει ἐς Ἴμβρον, τὴν δέ οἱ πέμπτην τῶν νεῶν κατεῖλον <sup>42</sup> διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ Θρήϊκος ἐὼν θυγατρὸς, ἀλλ' ἐξ ἄλλης, καὶ τούτον ἄμα τῇ νηὶ εἶλον οἱ Φοίνικες, καὶ μιν πυθόμενοι, ὥς εἴη Μιλτιάδεω παῖς, ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήσεσθαι <sup>43</sup>, ὅτι δὴ Μιλτιάδης γνώμην ἀπεδέξατο <sup>44</sup> ἐν τοῖσι Ἴωσι, πείθεσθαι κελεύων τοῖσι Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο, λύσαντας τὴν σχεδὴν, ἀποπλέειν ἐς τὴν ἐνωτῶν. Δαρεῖος δέ, ὥς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτήσιν <sup>45</sup> ἔδωκε

had a son named Olorus (from his maternal grandfather), who was the father of Thucydides. *LR*. The scholar will bear in mind that the penult of compound nouns in -πύλη is short, whereas that of proper names in -φύλη (as Ἐριφύλη) is long.

35. *ἡνωσὶ*] 'recently' in comparison with the elder Miltiades and the other members of his family. *SW*.

36. *τῶν κατεχόντων π.*] These words refer to the expedition of the Phoenician fleet against the Chersonese, vi, 33. *SW*.

37. *ἄλλα ... χαλεπώτερα*] viz. his being driven from his dominions by the Scythians. *SW*.

38. *τούτων*] und. *πρὸ*, or *πρότερον*, as below.

39. *συνεστράφησαν*] 'collected in a body.'

40. *Μέλανος κ.*] 'the Black Gulf'; now called the Gulf of Megarision. *LR*. In many atlases the ancient name is incorrectly given as Sinus Melania. *LAU*.

41. *τέσσερσι*] This form occurs nowhere else. *MA*.

42. *κατεῖλον*] 'took'; *καταυρεόμενος*, vi, 29; 'being taken': the compound verb being put for the simple. *SW*.

43. *χάριτα μ. καταθήσεσθαι*] *χάρων ἀθάνατον κ.* vii, 178; *εὐεργεσίαν ἐς βασιλέα κ.* Thu. i, 128. The tragedians use the simple verb, *χάρων δέσθαι*, *Æsch.* P. V. 807; *Eur. Hc.* 1211; *χάριτα* *S. E.* 61; *χάρων ἄνακτι* *Ἰσώμην*, B. 720; *BL. χάριτας κ.* *Acts* xxiv, 27. *VK*.

44. *γνώμην ἀπεδέξατο*] iv, 137. *STG*.

45. *κτήσιν*] 'property, an estate: 'ὅς κεν ἐμ' ἐνδύκεις ἐφίλει, καὶ κτήσιν

καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα ἐγένετο, τὰ ἐς Πέρσας κεκοσμέεται.<sup>46</sup> Μιλτιάδης δὲ ἐξ Ἰμβρου ἀπικνέεται ἐς τὰς Ἀθήνας.

(42) Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλέον<sup>46</sup> ἐγένετο τούτων ἐς νεῖκος φέρον<sup>47</sup> Ἴωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ ἔτους· Ἀρταφέρνης ὁ Σαρδίων ὑπαρχος, μεταπεμψάμενος ἀγγέλους ἐκ τῶν πολλῶν, συνθήκας σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιέεσθαι, ἵνα δοσίδικοι εἶεν<sup>48</sup>, καὶ μὴ ἀλλήλους φέροιν τε καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιέειν, καὶ τὰς χώρας σφείων μετρήσας κατὰ παρασάγγας<sup>49</sup>, τοὺς καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια· κατὰ δὴ τούτους μετρήσας, φόρους ἔταξε ἐκάστοισι, οἱ κατὰ χώραν<sup>50</sup> διατελέουσι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ, ὡς ἐτάχθησαν ἐξ Ἀρταφέρνηος· ἐτάχθησαν δὲ σχεδὸν κατὰ τὰ αὐτὰ, τὰ καὶ πρότερον εἶχον. καὶ σφὶ ταῦτα μὲν εἰρηναῖα ἦν.

(43) Ἄμα δὲ τῷ ἔαρι, τῶν ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλείας, Μαρδόνιος ὁ Γωβρύεω<sup>51</sup> κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα ἀγόμενος, πολλὸν δὲ<sup>52</sup> ναυτικὸν<sup>53</sup>, ἡλικίην τε νέος ἔων, καὶ νεωστὶ γεγαμηκῶς βασιλέος Δαρείου θυγατέρα Ἀρταζώστην. ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος, ἐπεὶ τε ἐγένετο ἐν τῇ Κιλικίᾳ, αὐτὸς μὲν ἐπιέας ἐπὶ νεὸς, ἐκομίζετο ἅμα τῇσι ἄλλῃσι νηυσὶ, στρατιὴν δὲ τὴν πεζὴν ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὡς δὲ, παραπλέων<sup>54</sup> τὴν

δρασκεν, οἷά τε φῶ οἰκῆι φάναξ εὐθυμος ἔδωκεν, οἰκόν τε, κληρόν τε, πολυμήστην τε γυναῖκα, Hom. O. II, 62.

46. κεκοσμέεται] τετάχεται, τεταγμένα ἐστὶ, 'were reckoned'; ἐς τὸν Αἰγύπτιον νομὸν αἰται (Κυρήνη τε καὶ Βάρκη) ἐκεκοσμέετο, iii, 91. VK.

47. ἐς νεῖκος φέρον] 'tending to strife, of a hostile tendency'; opposed to εἰρηναῖα, below. SW. νεῖκος is used for 'hostilities,' vii, 158; and by Homer, WE. II. I', 87. s. iii, 133, 22.

48. δοσίδικοι εἶεν] more usually δοσίδικοι; WE. 'they would submit their disputes to the decision of the magistrate.'

50. κατὰ χώραν] v, 201; 'undisturbed'; (as we sometimes say) in statu quo. VG, iii, 13, 10.

51. Μαρδόνιος ὁ Γωβρύεω] Gobryas, iii, 70; was a relation of Darius; for Diodorus says of Mardonius, ἀνεψιὸς

καὶ κηδεστὴς ἦν Ξέρου, xi, 1. LR. WE.

52. μὲν...δὲ] sometimes answer to the Latin cum...tum: very frequently the same word is repeated, with these particles, in two members of a sentence which immediately follow one another; this is called anaphora. MA, 606, 2; or 622, 2. s. vii, 204, 38.

53. ναυτικὸν] 'to man the fleet.' CS. s. vi, 95. WE.

54. παραπλέων] The objection, which some critic (according to WE) made to this passage, is best refuted by adverting to the difference in the signification of tenses: παραπλεύσας would be certainly wrong, for a fleet could not be said, after coasting along Asia, to reach Asia; whereas in coasting (or while coasting) along Asia, it would arrive at Asia. i, 43, 34; iii, 65, 23. Liv. xxviii, 36, 2.

Ἀσίην, ἀπῖκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω<sup>55</sup> τοῖσι μὴ ἀποδεκομένοισι τῶν Ἑλλήνων<sup>56</sup>, Περσέων τοῖσι ἐπτά Ὅτάνεα γνῶμην ἀποδέξασθαι, ὥς χρεὼν εἴη δημοκρατέεσθαι Πέρσας· τοὺς γὰρ τυράννους τῶν Ἰώνων καταπαύσας<sup>57</sup> πάντας, ὁ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλεις. ταῦτα δὲ ποιήσας, ἠπείγετο ἐς τὸν Ἑλλήσποντον. ὥς δὲ συνελέχθη μὲν χρῆμα<sup>58</sup> πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς πολλὸς στρατός, διαβάντες τῇσι νηυσὶ τὸν Ἑλλήσποντον, ἐπορεύοντο διὰ τῆς Εὐρώπης· ἐπορεύοντο δὲ ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας. (44) Αὗται μὲν ὦν σφὶ πρόσχημα<sup>59</sup> ἦσαν τοῦ στόλου· ἀτὰρ, ἐν νόῳ ἔχοντες ὅσας ἂν πλείστας δύναιντο<sup>60</sup> καταστρέφεσθαι τῶν Ἑλληνίδων πολίων, τοῦτο μὲν δὴ, τῇσι νηυσὶ Θασίους, οὐδὲ χεῖρας ἀνταειραμένους, κατεστρέψαντο· τοῦτο δὲ, τῷ πεζῷ Μακεδόνας, πρὸς τοῖσι ὑπάρχουσι<sup>61</sup>, δοῦλον προσεκτέσαντο· τὰ γὰρ ἐντὸς<sup>62</sup> Μακεδόνων ἔθνεα πάντα σφὶ ἦν ἡδὴ ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην<sup>63</sup>, ὑπὸ τὴν ἠπειρον ἐκομίζοντο μέχρι Ἀκάνθου<sup>64</sup>· ἐκ δὲ Ἀκάνθου ὀρμώμενοι, τὸν Ἀθῶν<sup>65</sup> περιέβαλλον. ἐπιπεσὼν δὲ σφὶ περιπλέουσι, βορρῆς ἄνεμος μέγας τε καὶ ἄπορος<sup>66</sup> κάρτα τρηχέως περιέσπε πληθεῖ πολλὰς τῶν νεῶν, ἐκβάλλων πρὸς τὸν Ἀθῶν. λέγεται γὰρ κατὰ<sup>67</sup> τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης εὐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἀθῶν, οἱ μὲν ὑπὸ τῶν Θηρίων<sup>68</sup> διεφθείροντο

56. τ. μὴ ἂ. τῶν Ἑλλήνων] iii, 80. STG.

57. καταπαύσας] v, 38; und. τῆς τυραννίδος or τῆς ἀρχῆς, iv, 1; vi, 64. VK. He did this "apparently with the view to acquire popularity among a people, whose willing service might be important," MT, vii, 3.

59. πρόσχημα] 'the pretext.' "Considering the character of Darius, and the circumstances of the times, it appears highly probable that the same necessity for employing restless spirits, which had urged the Scythian expedition, was the principal motive also for this enterprise." MT, vii, 3. TX. s. vi, 36, 1.

60. ὅσας... δύναιντο] MA, 461.

61. πρὸς τοῖσι ὑπάρχουσι] 'in addition to those who were so already,' MA, 590, b. Some Macedonians had submitted previously, v, 18. LR.

62. ἐντὸς] 'on this side,' viz. as regarded the Persians. WE.

63. πέρην] 'to the other side;' und. κατὰ, or ἐς τὴν, for πέρα is originally a noun: Χαλκίδος πέραν ἔχων, Aesch. A. 183. BL.

64. Ἀκάνθου] afterwards Erisus, now Erisso. LR.

65. Ἀθῶν] now called Hagion Oros, 'Holy Mountain,' or Monte Santo; the Turks have corrupted the former name and added unnecessarily the word Daghi 'Mountain,' calling it Aionourou-Daghi. It is so called from the number of monasteries (no less than twenty-two) and churches which are built on it. LR.

66. ἄπορος] i. e. πρὸς ὃν οὐδένα πόρον εὐρεῖν ἐστὶ, Harp. 'irresistible': ἄνεμος Στρυμονίης μέγας καὶ κυματίνης, viii, 118; WE. importunus, 'unmanageable.'

67. κατὰ] 'about;' ii, 145; vi, 117, 44. WE. HE, on VG, ix, 5, 7. MA, 581, b.

68. Θηρίων] γυναικόμενοι ἄλλ, δευὰ

ἀρπαζόμενοι· οἱ δὲ, πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστάτο, καὶ κατὰ τοῦτο<sup>69</sup> διεφθείροντο· οἱ δὲ, ῥίγῃ, ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε. (45) Μαρδονίῳ δὲ καὶ τῷ πεζῷ, στρατοπεδευομένῳ ἐν Μακεδονίῃ, νυκτὸς Βρύγοι<sup>70</sup> Θρήϊκες ἐπεχειρήσαν· καὶ σφῶν πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τραυματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλосύνην διέφυγον πρὸς Περσέων·<sup>71</sup> οὐ γὰρ δὴ πρότερον ἀπανεστῆ<sup>72</sup> ἐκ τῶν χωρέων τούτων<sup>72</sup> Μαρδόνιος, πρὶν ἢ σφῶας ὑποχειρίους ἐποίησαντο· τούτους μέντοι καταστρεφάμενος, ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους, καὶ τῷ ναυτικῷ μεγάλως περὶ Ἀθῶν. οὗτος μὲν νυν ὁ στολός, αἰσχυρῶς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην. (46) Δευτέρῳ δὲ ἔτεϊ τούτων<sup>73</sup>, ὁ Δαρεῖος πρῶτα μὲν<sup>74</sup>, Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγεϊτόνων, ὡς ἀπόστασιν μηχανοίατο, πέμψας ἄγγελον, ἐκέλευε σφῶας<sup>75</sup> τὸ τεῖχος περιαιρέειν καὶ τὰς νέας ἐς Ἀβδόηρα<sup>76</sup> κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἳ αὖ ὑπὸ Ἰστιάου τε τοῦ Μιλησίου πολιορκηθέντες, καὶ προσόδων ἰουσέων μεγαλέων, ἐχρέοντο τοῖσι χρήμασι, ναῦς τε ναυπηγεύμενοι<sup>77</sup> μακρὰς καὶ τεῖχος ἰσχυρότερον περιβαλλόμενοι. ἡ δὲ πρόσδοξ σφι ἐγένετο ἔκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετᾶλλων.<sup>78</sup> ἐκ μὲν γε τῶν ἐκ Σκαπτῆς Ὑλῆς<sup>79</sup> τῶν χρυσέων μετᾶλλων<sup>80</sup> τὸ ἐπίπαν ὀγδῶκοντα

σκόλλονται πρὸς ἀναύδων παίδων τὰς ἀμύγτου, *Æsch.* P. 582; *submersa sedere rates*; *fuitantia nunquam latigius Arctoois pavere cadauera pisces*, *Claud.* viii, 628; *BL.* *ποντίοις δάκεσι δὸς βορὰν*, *Æsch.* P. V. 602; τὰ θηρία *are monstra nautantia*, *Hor.* i O. iii, 18; and *θάλασσα θηριώδης* (*Theoph.* H. P. iv;) answers to *belluosis oceanus*, iv O. xiv, 47; or *scatens belluis pontus*, iii O. xxvii, 26.

69. κατὰ τοῦτο] 'owing to this.'

70. Βρύγοι] the same probably with the *Brigyes*, vii, 73; a portion of whom migrated into Asia and took the name of *Φρύγες*. The Macedonians οὐδέποτε κατ' ἀρχὰς λέξεον τῷ φ χρώνται, ἀλλὰ τῷ β, *Heracl.* in *Eust.* on *Od.* K, p. 391: *VK.* hence they say *Βερενίκη* for *Φερενίκη*, &c. So in the ancient Latin *Bruges* for *Phryges*, *Quint.* i, 4, 15. *MA*, 32.

71. δουλосύνην πρὸς Π.] δ. for τὸ δουλωθῆναι, iii, 19; vii, 154; as not only neuter verbs, but nouns, often take the construction of passive verbs; *Herod.* Vol. I.

φεύγων θάνατον βίαιον π. Π. i, 159; ὃν ἐν ἀζιώματι ὑπὸ τῶν Ἑλλήνων, *Thu.* i, 130; ὃν ἐν ἁ. ὑπὸ τῶν ἀστών, vi, 15; μή τις δόλος με πρὸς κασιγνήτου κτάνη, *Eur.* Ph. 365. *VK. MA*, 496, 3. A different explanation is given, iii, 19, 99.

72. τῶν χ. τούτων] The article is put with demonstrative pronouns in order to express the designation more strongly. *MA*, 264, 1.

73. δευτέρῳ ἔτεϊ τούτων] τ. for μετὰ ταῦτα, *MA*, 334, 4. τρίτην ἡμέραν αὐτοῦ ἤκοντος, 'the third day from his coming,' *Thu.* viii, 23. *HGV.* The genitive depends on ἀπὸ understood; πέμπτη ἡ ἔκτη ἡμέρη ἀπὸ τούτων, iii, 42. *ZN*.

74. πρῶτα μὲν] answers to μετὰ δὲ τοῦτο, vi, 48. *LR*.

75. σφῶας] A pleonasm.

77. ναυπηγεύμενοι] 'in building.'

78. μετᾶλλων] *Thu.* i, 100. *WE*.

79. ἐκ Σκαπτῆς Ὑλῆς] Properly ἐν or ἐπὶ should be put after the article, when the preposition with its noun, but



τάλαντα προσήιε· ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ, ἐλάσσω μὲν τούτων, συχνὰ δὲ οὕτω, ὥστε τὸ ἐπίπαν Θασιόισι, εἴοσι καρπῶν ἀτελέσι<sup>81</sup>, προσήιε ἀπὸ τε τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἐκάστου δικόσια τάλαντα· ὅτε δὲ τὸ πλείστον προσῆλθε, τριηκόσια. (47) Οἱ δὲ Θάσιοι, τῷ βασιλεῖ κελεύσαντι<sup>82</sup>, καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον, καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀέθρα.

(48) Μετὰ δὲ τοῦτο, ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων, ὃ τι ἐν νόμῳ ἔχοιεν, κότερα πολεμέειν ἐκ τῶν, ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας, ἄλλους ἄλλῃ τάξας, ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλεῖ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε· ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐκ τῆς ἑξωτοῦ δασμοφόρους<sup>83</sup> πόλεις τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἱππαγωγὰς πλοῖα<sup>84</sup> ποιεῖσθαι. (49) Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα· καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτῶν ἐδίδουσαν, τὰ προῖσχετο αἰτέων ὁ Πέρσης, πάντες<sup>85</sup> δὲ οἱ νησιῶται, ἐς τοὺς ἀπικόιατο αἰτήσοντες. οἱ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ, καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δὲ σφι ταῦτα

without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently however the principal verb of the proposition is referred to, and ἐκ [vii, 106, 23;] or ἀπὸ [vii, 144, 15;] is put, if that verb admits of being constructed with these prepositions. *MA*, 596, a; 270, b. s. v, 36, 7. The name signifies 'Dug Wood.' *LR*.

80. τῶν ἐκ Σ. "Γ. τῶν Χ. μ.] On this arrangement, see *MA*, 276.

81. καρπῶν ἀτελέσι] Thasos was fertile both in corn and in wine; but it also possessed extensive estates on the Thracian coast, which were productive in the same articles of commerce to a still greater degree: and as there were no drawbacks, in the shape of tribute or duties payable to the kings of Persia or of Thrace, the whole annual revenue of the island amounted at times to 300 talents. *SW*.

82. τῷ βασιλεῖ κελεύσαντι] The dative absolute. *MA*, 562, 2.

83. δασμοφόρους] A word of frequent occurrence in our author: δασμὸς is especially used by Greek writers in speaking of tribute to the king of Persia; *Xen. A. i.*, 1, 8. *BL*.

84. νέας ... πλοῖα] vii, 1; 2; 21; νῆες πλοίων διαφέρει, τὰ μὲν γὰρ ἐστὶ στρογγύλα, αἱ δὲ κωπήρεις καὶ στρατιώτιδες, *Ammon. HU. i.*, 2, 69; but we find that the former term, though sometimes specific, is also frequently used generically, νῆες σύμματα, αἱ τε μακρὰ, καὶ ὅσα στρογγύλα πλοῖα, καὶ ἄλλα ἱππαγωγὰ, καὶ σιτία ἄγουσαι, *Att. I.* 19; *WE.* so we have ἱππαγωγοὶ νέες, vi, 95, 97; for the Greek ships were often distinguished by compound appellatives of this sort designating the purpose for which they were used; *CS. οἰναγωγοί, δολιταγωγοί, σιταγωγοί*; as *Ι. τριήρεις*, *Dem. Ph. i.*, 7. *ED.* The Schol. on *Thu. vi.*, 43 f; thus enumerates the different kinds of vessels there referred to: *τρ. ταχέαι, τρ. στρατιώτιδες, πεντηκόντοροι*, *Ι.*, πλοῖα, *δολκάδες*. Of these last two, the *π.* were 'barges' attendant on the triremes, (hence called 'tenders'); the *δ.* (iii, 136, 48;) were vessels of burden, serving as ' transports.' *BF*.

85. πάντες] Yet Herodotus says, *Χερσίοι τε καὶ Χίφριοι καὶ Μήλιοι...* οὗτοι οὐκ ἔδουσαν μόνου νησιωτῶν τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ, viii, 46. Apparently he should also have excepted Euboea and Crete; or at least most of their towns. *MT*, vii, 3. *TX*.

ἰθὺς Ἀθηναῖοι ἐπέκατο, δοκίοντες ἐπὶ σφίσι ἔχοντας<sup>86</sup> τοὺς Αἰγινήτας δεδωκέναι, ὥς ἅμα τῷ Πέρσῃ ἐπὶ σφίας στρατεύωνται. καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτούντες τε ἐς τὴν Σπάρτην, κατηγοροῦν<sup>87</sup> τῶν Αἰγινήτων, τὰ πεποιθήκειεν προδόντες τὴν Ἑλλάδα. (50) Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew, βασιλεὺς ἑὼν Σπαρτιτῶν, διέβη ἐς Αἴγιναν, βυλόμενος συλλαβεῖν Αἰγινήτων τοὺς αἰτιωτάτους. ὥς δὲ ἐπειρᾶτο<sup>88</sup> συλλαμβάνων, ἄλλοι τε δὴ αὐτῷ ἐγίνοντο ἀντίζοοι τῶν Αἰγινήτων, ἐν<sup>89</sup> δὲ δὴ καὶ Κρίος<sup>90</sup> ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη<sup>91</sup> 'αὐτὸν οὐδένα ἄξειν' χαίροντα<sup>92</sup> Αἰγινήτων· ἄνευ γάρ μιν Σπαρτιτῶν τοῦ κοινοῦ 'ποιεῖν ταῦτα, ἢ' Ἀθηναίων ἀναγνωσθέντα<sup>93</sup> χρήμασι' ἅμα γὰρ 'ἂν μιν τῷ ἐτέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.' ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς<sup>94</sup> τῆς Δημαρήτου. Κλεομένης δὲ, ἀπελαινόμενος ἐκ τῆς Αἰγίνης, εἶρετο τὸν Κρίον, 'ὅ τι οἱ εἶη τὸ οὐνομα;' ὁ δὲ τὸ ἐὼν ἔφρασε οἱ. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· "Ἴδῃ νῦν κατα-  
"χαλκοῦ<sup>95</sup>, ὦ κριε<sup>96</sup>, τὰ κέρα, ὥς συνοισόμενος<sup>97</sup> μεγάλῳ κακῷ."

86. ἐπὶ σφίσι ἔχοντας] 'with a view to their prejudice,' *SW.* 'with hostile intentions towards them,' *HGV*, on *VG*, v, 7, 10.

87. κατηγοροῦν] Verbs of this signification, compounded with *κατά*, take the person in the genitive and the crime in the accusative. *MA*, 347, *obs.* 2.

90. Κρίος] *κριός*, 'a ram.' The Greeks, when they use an appellative as a proper name, change the accent: *SH. SW.* s. vii, 123, 10. *ED.* There was an Aeginetan wrestler of this name, mentioned by Simonides. *VK.*

92. χαίροντα] The order of the words is αὐτὸν (i. e. Κλεομένηα) χ. ἄ. οὐδ. *Al.* s. iii, 36, 81. *HGV*, on *VG*, v, 14, 7. (*HE.*)

93. ἀναγνωσθέντα] i, 128, 48. This is by no means a solitary instance of the Spartan character being accessible to bribery. *PW*, on the *Gr. t.* ii, p. 203.

94. ἐξ ἐπιστολῆς] *ἐπ.* in iv, 10; is used for ἐπιτολῆς, ἐπιταγῆς, *Hes.* or τῶν ἐντεταλμένων, s. iv, 9; *Æsch. P.* V. 3; *P.* 788. The 'orders' to Crisus might have been conveyed in a 'letter': *WE. LR. BL.* ἐκ διδαχῆς, v, 70.

95. καταχαλκοῦ] Imperative middle; καταχάλλειν, imperative active καταχρῶσθαι is a verb of frequent

occurrence, i, 98; ii, 129 &c; *καταχρῶσθαι*, i, 98.

96. κριε] Cicero often plays upon the name of Verres; *videtis Verrutium? videtis primas literas integras? videtis extremam partem nominis, caudam illum verriis, tanquam in luto, demersam esse in litura? II V. ii, 78; ridiculum est nunc de Verre me dicere, cum de Pisone Frugi dixerim; ut hic nomen suum comprobavit, sic ille cognomen, iv, 25; aiebant in labores Hercutis non minus hunc immanissimum verrem, quam illum aprum Erymanthium referri oportere, 43; and so Caium Annium Cimbrum, Lysidici filium, Lysidicum ipsum Græco verbo, quoniam omnia jura dissolvit; nisi forte jure Germanum Cimber occidit, Ph. xi, 6; Atrium Umbrium semitizum, nominis etiam abominandi ducem, secuti sunt, Liv. xviii, 28. VK. Even the Tragedians did not disdain this play on names, for instance *Æsch.* on *Poly-nices*, Th. 655; on *Helen*, A. 671; on *Apollo*, A. 1048; *Soph.* on *Ajax*, &c. Euripides still more frequently; nn, on Ph. 645. It was very usual to consider a name as ominous of either good or ill.*

97. συνοισόμενος] 'about to encounter.'

(51) Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομένων, Δημάρτος ὁ Ἀρίστωνος διέβαλλε τὸν Κλεομένεα, ἔων βασιλεὺς καὶ οὗτος Σπαρτιγέων, οἰκίης δὲ τῆς ὑποδεεστέρης· κατ' ἄλλο μὲν οὐδὲν ὑποδεεστέρης, ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασι· κατὰ πρεσβυγενεῖν<sup>98</sup> δὲ κως τετίμηται μᾶλλον ἢ Εὐρυσθένης. (61) Τότε δὲ τὸν Κλεομένεα, ἔοντα ἐν τῇ Αἰγίνῃ, καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προσεργαζόμενον<sup>99</sup>, ὁ Δημάρτος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος, ὡς<sup>100</sup> φθόνῳ καὶ ἄγῃ<sup>1</sup> χρεώμενος. Κλεομένης δὲ, νοστήσας ἀπ' Αἰγίνης, ἐβούλετο τὸν Δημάρτην παῦσαι τῆς βασιλείης. (64) Κλεομένει διεβλήθη<sup>2</sup> μεγάλως πρότερον<sup>3</sup> ἢ ὁ Δημάρτος, ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἑλευσίνος, καὶ δὴ καὶ τότε ἐπ' Αἰγινητέων τοὺς μηδίσαντας διαξάντος Κλεομένεος.

(65) Ὁρμηθεὶς ὦν ἀποτίνυσθαι, ὁ Κλεομένης συντίθεται Λευτυχίδῃ<sup>4</sup> τῷ Μενάρει τοῦ † Ἀγίου<sup>5</sup>, ἔοντι οἰκίης τῆς αὐτῆς Δημαρήτῳ, ἐπ' ᾧ τε, ἦν αὐτὸν καταστήσει βασιλεία ἀντὶ Δημαρήτῳ, ἔψεται οἱ ἐπ' Αἰγινήτας. ὁ δὲ Λευτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα<sup>6</sup> γεγονῶς διὰ πρῆγμα τοιόνδε· ἀρμωσαμένου<sup>7</sup> Λευτυχίδεω Πέρκαλον τὴν Χίλωνος<sup>8</sup> τοῦ Δημαρμένου<sup>9</sup> θυγατέρα, ὁ Δημάρτος ἐπιβουλεύσας ἀποστερεῖ Λευτυχίδα τοῦ γάμου, φθάσας<sup>10</sup> αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχῶν γυναῖκα· κατὰ τοῦτο μὲν τῷ

98. πρεσβυγενεῖν] παλαιότεραν γένεσιν, Hes. derived from πρεσβυγενής which occurs Hom. II. A, 249; Eur. T. 595. SEI.

99. προσεργαζόμενον] The preposition may denote 'in addition to his own individual interests.' LR.

100. οὐκ οὕτω ὥς] οὐκ οὕτω τιμωρῆσαι θεομένοισι Σαμίοισι ἐστρατεύοντο, ὥς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς, iii, 47; STG. vi, 108, 80. 'I sent thee late a rosy wreath, Not so much honouring thee, As giving it a hope that there it would not withered be;' B. Jonson.

1. ἄγῃ] (ηλῶσει, φθόνῳ, Hes. VK. βασκανία, Suid. The word occurs, Pin. P. ii, 151; WE. Aesch. A. 129; BL. s. viii, 69, 13: 'jealousy.'

2. διεβλήθη] 'was become odious' or 'an object of hatred;' v, 35; Eur. Hc. 863; I. A. 1373; WE. Thu. iv, 22.

3. πρότερον] v, 75. LR.

4. Λευτυχίδῃ] The syllable -ew was

formerly written -eo; hence the Æolic form -eu; MA. 67, obs. 4. Thu. i, 89. HUD. s. viii, 131, 83.

5. † Ἀγιος] Ἠγησίλειω, viii, 131. WE. Unless one or other of these names is wrong, the grandfather of Leotyichides must have had two names. SW.

6. μάλιστα] may be joined with διὰ π. τ. VK.

7. ἀρμωσαμένου] 'having betrothed;' v, 47; iii, 137. LR. s. v, 32, 71.

8. Χίλωνος] Chilo, the sage, was the son of Demagetes; i, 59; vii, 235. LR.

9. Δημαρμένου] This name is compounded with ἀρμένος (i. e. ἄρμιος, φίλιος), the perfect participle passive of ἄρω. ἀρμένος ἦν ξείνοισιν ἀνὴρ 33ε καὶ φίλος ἀστοῖς, Leon. Ep. in Plu. BL.

10. φθάσας] This passage is remarkable on account of the participle φθ. being placed before another participle. HE. s. iii, 78, 18.

Λευτυχίδη ἢ ἔχθρη ἢ ἐς τὸν Δημάρητον ἐγεγόνεε. τότε δὲ, ἐκ τῆς Κλεομένεος προθυμίας<sup>11</sup>, ὁ Λευτυχίδης κατόμνυται Δημαρήτου, φᾶς 'αὐτὸν οὐκ ἰκνεομένως<sup>12</sup> βασιλεύειν Σπαρτιητέων, οὐκ ἰόντα παῖδα 'Αρίστωνος.'

(66) Τέλος δὲ<sup>13</sup>, ἰόντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιητῇσι ἐπείρεσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι, 'εἰ 'Αρίστωνος εἴη 'παῖς ὁ Δημάρητος;' ἀνώστου<sup>14</sup> δὲ γενομένου ἐκ προνοίας τῆς Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέται<sup>15</sup> Κλεομένης Κόβωνα τὸν 'Αριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον. ὁ δὲ Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπειθεῖ, τὰ Κλεομένης ἐξούλετο λέγεσθαι, λέγειν. οὕτω δὲ ἡ Πυθίη, ἐπειρωτῶντων τῶν θεοπρόπων, ἔκρινε μὴ 'Αρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρῳ μέντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν, καὶ Περίαλλα ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς. (67) Κατὰ μὲν δὲ Δημαρήτου τὴν κατάπανσιν τῆς βασιλείης οὕτω ἐγένετο. ἔφευγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιούτου ὀνειδέος· μετὰ τῆς βασιλείης τὴν κατάπανσιν ὁ Δημάρητος ἦρχε, αἰρεθείς, ἀρχήν.<sup>16</sup> ἦσαν μὲν δὲ γυμνοπαῖδιαι<sup>17</sup> θεωμένου δὲ τοῦ Δημαρήτου, ὁ Λευτυχίδης, γεγονώς ἦδ' αὐτὸς βασιλεὺς ἀντ' ἐκείνου, πέμψας τὸν Θεράποντα, ἐπὶ γέλωτί τε καὶ λάσθῃ<sup>18</sup> εἰρώτα τὸν Δημάρητον, 'ὁκοῖόν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν;'<sup>19</sup> ὁ δὲ, ἀλγῆσας τῷ ἐπειρωτήματι, εἶπε φᾶς<sup>20</sup>, 'αὐτὸς μὲν<sup>21</sup> ἄμφο-

11. ἐκ τῆς Κ. προθυμίας] 'from his zeal to serve Cleomenes;' not that this arose from disinterested attachment, but from the consideration that by so doing he should best forward his own views and insure his own promotion. *iii*, 136, 53.

12. οὐκ ἰκνεομένως] οὐ προσηκόντως, οὐ καθηκόντως. ΓΛ.

13. τέλος δὲ] und. κατὰ, 'but at last.' *HGV*, and *HE*, on *VG*, *iii*, 11, 2. *ix*, 9, 46. *LAU*.

15. προσποιέται] 'gains over to his side, secures to himself. τὸν δῆμον αὐτὸν προσποιῶν, 'always make friends of the people,' *Arist. Eq.* 215; *Thu.* i, 57. *VK*.

16. ἀρχήν] depends on ἦρχε, not on αἰρεθείς. *SW*.

17. γυμνοπαῖδιαι] ἑορτὴ ἐν Σπάρτῃ, ἐν ᾗ γυμνοὶ χοροὶς ἱστᾶσιν, ΓΛ. ἐν ᾗ παῖδες ἦδον τῷ 'Απόλλωνι παιᾶνας, *Etym. M.* whence also it appears that

they sang the praises of the 300 Spartans, who fell at Thermopylae; but this must have been at a later period than that of which Herodotus is now speaking. These games were celebrated during ten days, towards the end of July. The children wore only a girdle round their middle. *LR. SD. LAU. Thu.* v, 82; *Juv.* ii, 71.

18. ἐπὶ γέλωτι ... καὶ λάσθῃ] may signify 'with laughter;' but likewise 'in order to excite laughter, in joke,' *MA*, 586, γ, 'by way of ridicule, out of derision;' *ED.* i, 41, 21; *ἔρεσθαι δι' ἀχθῆδον*, *Thu.* iv, 40; *ἔ. κατὰ ἄ. Philos.* V. A. iv, 31; *BF. μὴ με χλεύῃν τε ποιῆν καὶ γέλωτα καὶ λάσθην*, *Æsch.* in *Ath.* viii, 13; *WE. λάσθην αἰσχύνῃ. ΓΛ.* s. vii, 209, 58.

19. βασιλεύειν] Compare the insulting question of Harpagus to Astyages, i, 129, 58.

21. αὐτὸς μὲν] i, 2, 86. *HGV*, on  
o 3

‘τέρων ἤδη πεπεριῆσθαι, κείνον δὲ οὐ’ τὴν μέντοι ἐπειρώτῃσιν ταύ-  
την ἄρξειν<sup>22</sup> Λακεδαιμονίοισι ἡ μυρὶς κακότητος<sup>23</sup>, ἡ μυρὶς εὐδαι-  
μονίης.’ ταῦτα δὲ εἶπας, καὶ κατακαλυψάμενος<sup>24</sup>, ἦϊε ἐκ τοῦ θεήτρον  
ἐς τὰ ἑωυτοῦ οἰκία.

(70) Ὁ δὲ, πυθόμενός τε τὰ ἐβούλετο, καὶ ἐπόδια<sup>25</sup> λαβὼν,  
ἐπορεύετο ἐς Ἥλιν<sup>26</sup> τῷ λόγῳ φάς, ὡς ‘ἐς Δελφούς, χρῆσόμενος.’<sup>27</sup>  
‘τῷ χρηστηρίῳ, πορεύεται.’ Λακεδαιμόνιοι δὲ, ὑποπονηθέντες Δημά-  
ρῳ δρημῷ ἐπιχειρεῖν, ἐδῶκον, καὶ ὡς ἐφθῆ ἐς Ζάκυνθον<sup>28</sup>  
διαβὰς ὁ Δημάρῳ ἐκ τῆς Ἥλιδος· ἐπιδιαβάντες<sup>29</sup> δὲ, οἱ Λακεδαι-  
μόνιοι αὐτοῦ τε ἄπτοντο<sup>30</sup>, καὶ τοὺς θεράποντας αὐτὸν ἀπαιρόντα<sup>31</sup>  
μετὰ δὲ, οὐ γὰρ ἐξεδίδοσαν αὐτὸν οἱ Ζακύνθιοι, ἐνθεῦτεν<sup>32</sup> διαβαί-  
νει ἐς τὴν Ἀσίην παρὰ βασιλείᾳ Δαρείῳ. ὁ δὲ ὑπεδέξατό τε αὐτὸν  
μεγαλῶστί, καὶ γῆν τε καὶ πόλιν<sup>33</sup> ἔδωκε. οὕτω ἀπύκετο ἐς τὴν  
Ἀσίην Δημάρῳ, καὶ τοιαύτῃ χρῆσάμενος τύχῃ· ἄλλα τε<sup>34</sup> Λακε-  
δαιμονίοισι συχνὰ ἔργοισι τε καὶ γνώμῃσι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ

VG, v, 3, 2. αὐτὸς μὲν opposed to  
κείνον δὲ clearly exemplifies the dis-  
tinction made, *MA*, 535.

22. ἄρξειν] is resolvable into ἀρχῇν  
γενέσθαι, v, 97, 48.

23. μυρὶς κακότητος] ‘infinite wo:’  
Hom. II. A, 382; *STG*. μῆνιν οὐλομέ-  
νην, ἡ μυρὶς Ἀχαιοῖς ἀλγέα δῆκε, A, 1;  
“woes unnumber’d,” *Pope*: s. v, 97,  
48; viii, 109, 93.

24. κατακαλυψάμενος] ‘muffling up  
his face.’ It was the custom for per-  
sons in distress to veil their heads.  
ἐγκαλυψάμενος ἔκλαψε, *Iso*. Tr. p. 714;  
*ABR*. χλαῖναν ἀντ’ ὀφθαλμοῖν ἀνα-  
σχών, Hom. O. Δ, 115; κατήρη χλαυ-  
δοῖς ἐκκαλύψας κρᾶτα, *Eur*. S. 110;  
ἄμμα δειῖσ’ εἰς ὤμους πέπλων, O. 274. *BL*.

25. ἐπόδια] iv, 203; ἐφόδιον, *Thu*.  
ii, 70; ‘provision’ or ‘money for a  
journey’ or ‘voyage’; ἐπισιτισμὸς εἰς  
τὴν δόδον, *LXX*, *Genesis* xlii, 25; xlv,  
21. *BF*.

26. Ἥλιν] *Elis* was the capital of  
the country bearing the same name;  
and is now called Gastounion or Cal-  
loscopion. *LR*.

27. χρῆσόμενος] The future parti-  
ciple often corresponds to the active  
supine in Latin. *HGV*, on *VG*, vi, 1,  
18. *venimus quæsitum oracula*, *Vir. G*.  
iv, 449; *scitatum oracula Phæbi mitti*.

*mus*, *Æ*. ii, 114. The words τῷ χρη-  
στηρίῳ are often suppressed. *SBL*,  
on *BO*, 312.

28. Ζάκυνθον] now Zante. *LR*.

31. ἀπαιρόντο] viii, 3, 17; ἀφαί-  
ρομαι οἱ δοκιμοὶ μετὰ αἰτιατικῆς  
ἀμφοῖν καὶ τοῦ πράγματος καὶ τοῦ  
προσώπου μόνον, *Thom. M*. ἀπαιτεῖν  
and ἀποστερεῖν have the same con-  
struction: *VK*. μήτε σὺ τόνδ’ ἀποάρεο  
κούρην, Hom. II. A, 275. *WE. MA*,  
412, 5.

32. ἐνθεῦτεν] inde, as *primo* in *Ma-  
cedoniam venisse*; inde in *Siciliam de-  
latum*; ab *Sicilia Laurentem agnum*  
*tenuisse*, *Liv*. i, 1, 5.

33. πόλιν] πόλεις, Πέργαμον καὶ  
Τευθράσιαν, καὶ Ἀλυσάρην ὧν Εὐρυ-  
σθένης τε καὶ Προκλῆς ἤρχον, οἱ ἀπὸ  
Δημάρῳ τοῦ Λακεδαιμονίου· ἐκείνῳ  
δὲ αὐτῇ ἡ χώρα δῶρον ἐκ βασιλέως  
ἔδδθη ἀντὶ τῆς ἐπὶ τὴν Ἑλλάδα συστρα-  
τείας, *Xen. H*. iii, 1, 6; *A*. ii, 1, 3.  
His posterity are reported to have ex-  
isted a long while in Asia, *Pau*. iii.  
*HU*.

34. ἄλλα τε] The order of the  
words is (κατ’) ἄλλα τε συχνὰ (ἐν) Ἀ.  
ἀπολαμπρυνθεῖς ἔργοισι τε καὶ γνώμῃσι,  
ἐν δὲ δὴ (τοῖς ἄλλοις) Ὁ. (νίκην) σφι  
προσέβαλε, ἀνελόμενος (αὐτὴν) τεθρίπ-  
κῃ. *SW*.

καὶ Ὀλυμπιάδα<sup>35</sup> σφί, ἀνελόμενος τεθρίκῳ, προσέβαλε, μῶνος<sup>36</sup> τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας. (71) Λευτυχίδης δὲ ὁ Μενάρεος, Δημαρῆτον καταπαυσθέντος, διεδέξατο τὴν βασιληίην.

(73) Τότε<sup>37</sup> δὲ, ὡς τῷ Κλεομένει εὐωδῶθη<sup>38</sup> τὸ ἐς τὸν Δημάρητον πρῆγμα, αὐτίκα παραλαβὼν Λευτυχίδα, ἦγε ἐπὶ τοὺς Αἰγινήτας, δεινὸν τινὰ σφί ἔγκοτον διὰ τὸν προπηλακισμὸν ἔχων. οὗτω δὴ οὗτε οἱ Αἰγινήται, ἀμφοτέρων<sup>39</sup> τῶν βασιλέων ἡκόντων ἐπ' αὐτοὺς, ἐδικαίευν ἔτι ἀντιβαίνειν· ἐκεῖνοί τε, ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινήτων τοὺς πλείστου ἀξίους καὶ πλοῦτος καὶ γένει, ἦγον καὶ ἄλλους, καὶ δὴ καὶ Κρίον τε τὸν Πολυκρίτου καὶ Κάσαμβον τὸν Ἀριστοκράτους, οἵπερ εἶχον μέγιστον κράτος· ἀγαγόντες δὲ σφείας ἐς γῆν τὴν Ἀττικὴν, παραθήκην<sup>40</sup> παρατίθενται<sup>41</sup> ἐς τοὺς ἐχθίστους Αἰγινήταισι Ἀθηναίους.

(74) Μετὰ δὲ ταῦτα, Κλεομένεια, ἐπάϊστον γερόμενον κακοτεχνήσαντα ἐς Δημάρητον, δέϊμα ἔλαβε Σπαρτιητέων· καὶ ὑπεξέσχε<sup>42</sup> ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἔπρησσε πρήγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσάγων<sup>43</sup> σφί, 'ἢ μὲν<sup>44</sup> ἔψεσθαί σφείας αὐτῷ, 'τῇ ἂν ἐξηγῆται·' καὶ δὴ καὶ ἐς Νάνακριν<sup>45</sup> πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προεστειώτας ἀγινέων, ἐξορκοῦν τὸ Στυγὸς ὕδωρ<sup>46</sup> ἐν δὲ ταύτῃ τῇ πόλει λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ.

(75) Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεια ταῦτα πρήσσοντα, κατήγον<sup>47</sup> αὐτὸν, δέισαντες, ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην, τοῖσι

36. μῶνος] The other kings of Sparta were probably of opinion that such victories were due rather to riches than to courage. Plu. t. i, p. 606, x; t. ii, p. 212, v. VK.

37. τότε] The narrative is resumed from vi, 50. LAU.

38. εὐωδῶθη] ἔως μὲν γὰρ τὰ κατὰ τὴν πολιτείαν εὐδοῦται πράγματα αὐτῷ, Philo. in Jo. p. 548, Δ; p. 557, Δ; Soph. OE. C. 1435; χρηστὰ δοῦται, iv, 139, 90. WE.

39. ἀμφοτέρων] s. vi, 50. STG.

40. παραθήκην] 'Ελληνικῶς' παρακαταθήκην, (Thu. ii, 72; ) Ἀττικῶς, Moer. SS. vi, 86; ix, 45. This substantive is here redundant. VK.

41. παρατίθενται] κατατίθενται is the more common word; Thu. iii, 28; 27; 102; iv, 57; v, 61; 84; viii, 3; Xen. H. i, 3, 2. VK.

42. ὑπεξέσχε] ὑπεξῆλθεν, ὑπεξέστη, 'he withdrew privately,' und. ἐκ τῆς Σπάρτης; v, 72; viii, 132; πρὸ τῆς δίκης ὑπεξέσχε, Dio. i.e. as the Athenians say, οὐκ ὑπέμεινε τὴν κρίσιν οὐ τὸν ἀγῶνα. VK.

43. ὄρκους προσάγων] ἐπὶ τοῖτοισι δ. ἐπήλασαν, vi, 62. STG.

45. Νάνακριν] Of this city nothing remains but ruins. LR.

46. τὸ Σ. ὕδωρ] Stygiatque paludem, di cuius iurare timent et fallere numen, Vir. Aë. vi, 323; θεοὺς πηγὰς καὶ ποταμούς ἐνόμισον μεγίστους τε καὶ πρώτους, καὶ ἔτι γε νάματα, Aristid. Is. t. i, p. 18. Hence μὰ τὰς Σιμοενίδας πηγὰς, Eur. Rh. 823. MR.

47. κατήγον] The order of the words is δέισαντες κατήγον αὐτὸν ἐς Σ. ἐπὶ τοῖσι αὐτοῖσι, τοῖσι, &c. LAU. s. i, 60, 28.

καὶ πρότερον ἦρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανίη νοῦσος<sup>48</sup>, ἴοντα καὶ πρότερον ὑπομαργότερον<sup>49</sup> ὅκως γάρ τε φ' ἐντύχοι Σπαρτιηγέων, ἐνέχρανε ἐς τὸ πρόσωπον τὸ σκήπτρον.<sup>50</sup> ποι-εῦντα δὲ αὐτὸν ταῦτα, καὶ παραφρονήσαντα, ἔδησαν οἱ προσήκοντες ἐν ξύλῳ<sup>51</sup> ὁ δὲ, δεθείς, τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων, αἶτεε μάχαιραν<sup>52</sup> οὐ βουλομένον δὲ τὰ πρῶτα τοῦ φυλάκου διδόναι, ἀπείλκε τά μιν αὐτίς ποιήσειε· ἐς δ', δείσας τὰς ἀπειλάς, ὁ φύλακος, ἦν γὰρ τῶν τις εἰλωτέων<sup>53</sup>, διδοῖ οἱ μάχαιραν Κλεομένης δὲ, παρα-λαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἐωντὸν λωβόμενος· ἐπιτάμνων γὰρ κατὰ μήκος<sup>54</sup> τὰς σάρκας, προῦβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὴν λαπάρας, ἐς δ' ἐς τὴν γαστέρα ἀπίκητο, καὶ, ταύτην καταχορδεύων<sup>55</sup>, ἀπέθανε τρώψ τοιούτῳ.

48. μανίη νοῦσος] ν. ποδάγρα, Suid. SW.

50. ἐνέχρανε ἐς τὸ π. τὸ σ.] ἐπληξε τὸ π. τῷ σκήπτρῳ, Eust. on O. B. p. 79, 42; VK. οἷσι κερδότης οὐλό-μενον κακοεργὸν ἐνιχραύσει κυνόδοντα, Nican. Th. 277. WE.

51. ἐν ξύλῳ] ix, 37; 'in the stocks.'

52. μάχαιραν] "The Greeks of the heroic age usually carried two weapons of the sword kind, one called ξίφος, the other μάχαιρα, very different one from the other, but commonly both rendered in English by the word 'sword.' The ξίφος was a large broadsword; the μάχαιρα was but a large knife, and used for the purpose of a knife equally and a weapon. Hom. Il. γ, 271; A, 843; T, 252." MT, i, 3. TX.

53. εἰλωτέων] 'The Helots,' strictly speaking, were the inhabitants of the city of Helos, in Laconia. When the Heraclidæ had conquered a part of the Peloponnesus, wishing to attach their new subjects to them, they granted them very extensive privileges, and even admitted them to the magistracy. Agis, an ambitious prince, not content with depriving them of these privileges, imposed a tribute on them; to which the greater part of the cities, not daring to trust to the fate of war, submitted. The city of Helos alone took up arms. Agis attacked it, and, after an obstinate resistance, conquered it, and reduced

its inhabitants to slavery. The Mes-senians afterwards experienced the same treatment, and at length became one and the same body with the Helots. L.R. Consult also PC, i, 10. TX. and MT, iv, 3; xii, 1; xvi, 2. With respect to the orthography of the word, "it is generally agreed, that it is an ancient participial form, derived from ἔλω or εἰλω, making the penult of the oblique cases long; as in ἐκγεγλωτός, μεμώλωτος, &c. in Hom. s. ML, D. t. ii, p. 33; Prol. zur Myth. p. 428. At any rate, even if it is contended that the word is a national name from ἔλος, it will hardly be denied that the nominative is εἰλως, and not εἰλώτης. We should therefore read εἰλώτων," Class. Jour. xi, 79.

55. καταχορδεύων] κατατέμνων, ΓΛ. εἰς χορδὰς ἦτοι λέπαθνα τέμνων δια-φθελεῖν; the preposition has the same force in κατατρωματί(ε)ω, vii, 212; τὸ αὐτοῦ σῶμα κατεχόρδενεν ἐκ ποδῶν ἀρξάμενος, Aristid. ii, p. 393; εἴτα τῶν φρενῶν [iii, 155, 97;] ἐξέπλευσε καὶ μανὲς αὐτὸν μαχαίρᾳ κατεχόρδενε, Theop. (probably) in Suid. διὰ μέθην αὐτὸν καὶ μαχαίρᾳ κατέτεμε, Ath. x, 48; ἀπολομένη, καὶ διατριβείην, δια-τμηθείην τε λέπαθνα, Arist. Eq. 768; εἰς μέρη λωροτμηθείην, Schol. WE. VK. SW. καταπύσσας, ix, 14, 71; HE, on VG, ix, 5, 8. κατὰ implied 'destruction by the action' which the verb denotes; Xen. A. i, 2, 25; 3, 2;

(85) Τελευτήσαντος δὲ Κλεομένεος, ὡς ἐτύθοντο Αἰγινήται ἐπεμπον ἐς Σπάρτην ἀγγέλους καταβωσομένους<sup>56</sup> Λευτυχίδεω περὶ τῶν ἐν Ἀθήνῃσι ὀμήρων ἐχομένων. Λακεδαιμόνιοι δὲ, δικαστήριον συναγαγόντες, ἔγνωσαν περιῦβρίσθαι Αἰγινήτας ὑπὸ Λευτυχίδεω, καὶ μιν κατέκριναν ἔκδοτον<sup>57</sup> ἄγεσθαι ἐς Αἴγινα ἀντὶ τῶν ἐν Ἀθήνῃσι ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινήτων τὸν Λευτυχίδα, εἶπέ σφι Θεασίδης ὁ Λεωπρέπεος, ἑὼν ἐν τῇ Σπάρτῃ δόκιμος ἀνὴρ· “Τί βούλεσθε ποιεῖν, ἄνδρες Αἰγινήται; τὸν βασιλέα τῶν Σπαρτιητῶν ἔκδοτον γενόμενον ὑπὸ τῶν πολιητῶν ἄγειν; “εἰ νῦν, ὀργῇ χρεώμενοι, ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ “ὑστέρης μὴ<sup>58</sup> τι ὑμῖν, ἣν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς “τὴν χώραν ἐσβάλωσι.” ταῦτα ἀκούσαντες, οἱ Αἰγινήται ἐσχοντο τῆς ἀγωγῆς· ὁμολογίῃ δὲ ἐχρήσαντο τοιῇδε, ἐπιστόμενον<sup>59</sup> Λευτυχίδα ἐς Ἀθήνας, ἀποδοῦναι Αἰγινήταις τοὺς ἄνδρας. (86) Ὡς δὲ, ἀπικούμενος Λευτυχίδης ἐς τὰς Ἀθήνας, ἀπαίτεε τὴν παρακαταθήκην, οἱ Ἀθηναῖοι προφάσις εἶλκον<sup>60</sup>, οὐ βουλούμενοι ἀποδοῦναι· φάντες, “δύο σφέας ἑόντας βασιλέας παραθέσθαι, καὶ οὐ δικαιοῦν “τῷ ἐτέρῳ ἄνευ τοῦ ἐτέρου ἀποδιδόναι.” οὐ φαμένων δὲ ἀποδώσειν τῶν Ἀθηναίων, Λευτυχίδης μὲν ἀπαλλάσσετο. (87) Οἱ δὲ Αἰγινήται, πρὶν τῶν πρότερον<sup>61</sup> ἀδικημάτων δοῦναι δίκας, τῶν ἐς Ἀθηναίους ὕβρισαν, Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε· μεμφόμενοι τοῖσι Ἀθηναίοισι, καὶ ἀξιοῦντες ἀδικέσθαι, ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πενήτης ἐπὶ Σουνίῳ<sup>62</sup>, λοχῆσαντες ὦν, τὴν Θερπίδα<sup>63</sup> νῆα εἶλον

St Matthew v, 13; 17; xxvi, 49; Lxx, Job i, 16; vii, 19.

56. καταβωσομένους] ‘to inveigh against;’ Thu. v, 45; BF. literally ‘to cry down.’

57. ἔκδοτον] προεδομένον, ἀποεδομένον, Hes. ἡ γὰρ τὸν στρατηγὸν Ἀννίδα, καὶ τοὺς μετ’ αὐτοῦ συνέδρους, ἐκδότους δίδουσι Ῥωμαίοις ἀπῆτουν, ἡ προήγγελλον τὸν πόλεμον, Pol. iii, 20, 8. The expression is used in speaking of our Saviour, Acts ii, 23. SS.

58. ὅκως ... μὴ] ὅπως μὴ σκεπτεῖς οἰκτιεῖς ποτε, Aesch. P. V. 68; Soph. GE. R. 325. BL. The former passage is paraphrased thus by Eust. δέδοιθι μὴ πάθος οἴκτου ἔξια, on O. E, p. 231, 37. DW, p. 229. The ellipsis may be supplied in different ways, εἰ περὶ ἡμῶν γινώσκεσθε μὴ τὰ εἰκότα, ὁρᾶτε δ. μὴ οὐκ ἀποδέξωνται, Thu. iii, 57; βλέπε

δ. μὴ παρέσθαι πρὸς ἡμᾶς θῆτι, Diog. L. ii, 102; VK. or φοβητέον ἐστὶν ὁμῶν, a. iii, 62, 5; STG. or φροντίζετε, ZN, on VG, vii, 10, 6. or σκοπεῖτε. LS, and SH, on BO, 380.

60. προφάσις εἶλκον] πᾶσας πρ., ὅσας ἀπελθεῖν οἰκάδε, ἔλκουσιν, Arist. L. 726. WE.

61. πρότερον] v, 80 f. SW.

62. Σουνίῳ] now called Cape Colonna from nineteen Doric ‘pillars,’ which are visible from a far distance at sea, and belonged to the temple of Minerva. LR. Liv. xxviii, 8, mar.

63. Θερπίδα] ἔτυχε ἡ πρύμνα ἐστεμμένη τοῦ πλοίου, ὃ εἰς Ἀἴγλον Ἀθηναῖοι πέμκουσι [κατ’ ἔτος]. τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἐπτά ἐκείνους φέχετο ἔγων, καὶ ἔσωσέ τε, καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὐχάντο, ὡς



πλήρεα ἀνδρῶν τῶν πρῶτων Ἀθηναίων λαβόντες δὲ τοὺς ἄνδρας, ἔδσαν. (88) Ἀθηναῖοι δὲ, παθόντες ταῦτα πρὸς Αἰγινήτων, οὐκέτι ἀνεβάλλοντο μὴ οὐ<sup>64</sup> τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καί, ἦν γὰρ Νικόδομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ, ἀνὴρ δόκιμος, οὗτος, μεμφόμενος μὲν τοῖσι Αἰγινήτησι προτέρην ἐωντοῦ ἐξέλασιν<sup>65</sup> ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει, καὶ ἐκείνους ἐς τὴν<sup>66</sup> ἡκεῖν δεήσει βοηθεύοντας. μετὰ ταῦτα, κάταλαμβάνει μὲν, κατὰ τὰ συνεθήκατο ὁ Νικόδομος Ἀθηναίοισι, τὴν παλαιὴν καλεομένην πόλιν. (89) Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εὐοῦσαι νέες σφι ἀξιώμαχοι τῇσι Αἰγινήτων συμβαλέειν. ἐν ᾧ<sup>67</sup> ὦν Κορινθίων ἐδέοντο χρῆσαι<sup>68</sup> σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορινθιοί, ἦσαν γὰρ σφι τοῦτον τὸν χρόνον φίλοι ἐς τὰ μάλιστα<sup>69</sup>, Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους<sup>70</sup> ἀποδόμενοι<sup>71</sup> ὧν γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δοῦναι. ταύτας τε δὴ λαβόντες<sup>72</sup> οἱ Ἀθηναῖοι καὶ τὰς σφετέρας,

λέγεται, τότε, 'εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπᾶσιν εἰς Δῆλον' ἦν δὴ αἰεὶ καὶ νῦν. ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν, Pla. Phdo, 2. (WY. FI. HDF.) It was stationed at Sunium, because ἀπ' ἄκρας τῆς Ἀττικῆς ἡ Λητὼ ἐπέβη τῆς νήσου, Hyper. in Del. VK. The festival, which was called Θεωρία or Δήλια, commenced when the priest of Apollo had crowned the stern of the vessel. The ambassador sent to offer a sacrifice to a god, or to consult the oracle, was termed θεωρός; this name served to distinguish such ambassadors from those who were charged with civil affairs; the latter being called πρέσβεις. LR. PC, ii, 9. T.X. Xen. M. iv, 8, 2. STG.

64. μὴ οὐ] οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυνθεῖσθαι τῶνδ' ἀλήθειαν πέρι, Soph. Tr. 88. This combination of negatives is used with infinitives, after negative propositions or verbs, and is equivalent to the Latin *quin* or *quo minus*, iii, 51; ix, 12; MA, 601, a; 608, e, 1. s. vii, 5, 23; viii, 57, 34; 119, 42.

65. ἐξέλασιν] v, 76; ἐν Αἰγίνῃ δὲ τὴν πράξιν πρὸς Χάρητα πράξας ἐνεχείρησε μεταβαλεῖν τὴν πολιτείαν, Arist.

P. v, 6. WE. This Chares was an Athenian general. LR.

66. ἐς τὴν] 'on which'; γενομένης διαμαρτίας τῶν ἡμέρων, ἐς ἃς ἔβη ἀμφοτέρους στρατεύειν, Thu. iv, 89. BF.

68. χρῆσαι] iii, 58; 'to oblige' them 'by a donation,' SW, or 'loan.' WE.

69. ἐς τὰ μάλιστα] i, 20; Thu. vi, 104; and, without the preposition, ii, 147; ἐς τὰ μέγιστα, viii, 111; 144, 34; πρὸς τὰ μ. viii, 20; VK. WS, ἐς τὸ πᾶν is a favourite expression with Æschylus. BL, on Ch. 672.

70. πενταδράχμους] 'for five drachmæ a-piece'; s. v, 77, 71. WE. If the whole fleet had been given for five drachmæ, the genitive πέντε δραχμῶν would be used. MA, 342, b. Selling the vessels for between three and four shillings a-piece was virtually a donation. LR.

71. ἀποδόμενοι] i, 70; 'selling' them; SW. ἀπέδοτο τὸν κολοῦν ὀβολοῦ, Ar. Av. 17 f. (DF.)

72. λαβόντες] The Corinthians afterwards reminded the Athenians of this benefit, νεῶν μακρῶν σπανισαντές ποτε πρὸς τὸν Αἰγινήτων ὑπὲρ τὰ Μηδικὰ πόλεμον, παρὰ Κορινθίων εἴκοσι ναῦς ἐλάθετε, Thu. i, 41. WE.

πληρώσαντες ἑβδομήκοντα νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἰγίνα, καὶ ὑστέρισαν<sup>73</sup> ἡμέρη μὴ τῆς συγκειμένης. (90) Νικόδρομος δέ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καιρὸν οὐ παρεγίνοντο, ἐς πλοῖον ἐσβας, ἐκδιδρῆσκει ἐκ τῆς Αἰγίνης· σὺν δέ οἱ καὶ ἄλλοι ἐκ τῶν Αἰγινητέων ἔσποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδωσαν.<sup>74</sup> ἐνθεῦτεν δὲ οὗτοι ὀρμεύμενοι ἔφερόν τε καὶ ἦγον<sup>75</sup> τοὺς ἐν τῇ νήσῳ Αἰγινήτας. ταῦτα μὲν δὴ ὕστερον ἐγίνετο. (91) Αἰγινητέων δὲ οἱ παχέες, ἐπαναστάντος τοῦ δήμου σφί ἅμα Νικοδόρῳ, ἐπεκράτησαν· καὶ ἔπειτὰ σφας χειρωσάμενοι, ἐξήγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος<sup>76</sup> σφί ἐγένετο, τὸ ἐκθύσασθαι<sup>77</sup> οὐκ οἶοι τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' ἐφθσαν ἐκπεσόντες πρότερον<sup>78</sup> ἐκ τῆς νήσου, ἢ σφί ἴλεων γενέσθαι τὴν θεόν. ἐπτακοσίους γάρ δὴ τοῦ δήμου ζωγρήσαντες, ἐξήγον ὡς<sup>79</sup> ἀπολέοντες. εἷς δὲ τις τούτων, ἐκφυγὼν τὰ δεσμὰ, καταφεύγει πρὸς πρόθυρα Δήμητρος Θεσμοφόρου<sup>80</sup>, ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων<sup>81</sup>, εἶχετο· οἱ δὲ, ἐπεὶ τέ μιν ἀποσπάσαι οὐκ οἶοι τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας, ἦγον οὕτω χεῖρες δὲ κείναι ἐμπεφυκνύαι ἦσαν τοῖσι ἐπισπαστήρσι. (92) Ταῦτα μὲν νυν σφῆας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο. Ἀθηναῖοισι δὲ ἦκουσι ἐνανυμάχσαν νηυσὶ ἑβδομήκοντα· ἐσσωθέντες δὲ τῇ ναυμαχίῃ, ἐπεκαλέοντο τούτους αὐτοὺς, τοὺς καὶ πρότερον, Ἀργεῖους. καὶ δὴ σφί οὗτοι μὲν οὐκέτι βοηθεύουσι, μεμφόμενοι, ὅτι Αἰγινᾶται νέες, ἀνάγκη<sup>81</sup> λαμβοθεῖσαι

73. ὑστέρισαν] ὑστέρησαν, i, 70; Thu. viii, 44. WE.

74. οἰκῆσαι ἔδωσαν] ἐκπεσοῦσι τοῖς Αἰγινήταις οἱ Λακεδαιμόνιοι ἔδωσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, Thu. ii, 27; 30; v, 42; iv, 64; Soph. Aeg. fr. i, 3; χώραν ἔδωκε νέμεσθαι, Jos. 741, 20. The infinitive limits the other verb, so as to denote 'occupation,' but not 'property.' BF.

76. ἄγος] corresponds to the Latin word *sacer*, and implies set apart or devoted to some god, whether for good or for evil: *acerba fata Romanos agunt, scelusque fraternæ necis; ut immerentis fluxit in terram Remi sacer nepotibus cruor*, Hor. E. vii, 17. τὸ ἄγος τῆς θεοῦ, Thu. i, 126; is 'the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance.' AO. Liv. ii, 38, 3.

77. ἐκθύσασθαι] 'to expiate, to atone for:' it also signifies *ἰλιεῶσασθαι*,

*ἐκμειλίξασθαι*, Suid. οὐδὲν ἐξεθύσαντο, Dio C. xli, 14; *ὅς οἱ τερατοσκοποὶ καὶ οἱ μάντις ἐκθύονται*, Synes. En. Cal. p. 74, v; WE. τίνα δὲ μακάρων ἐκθυσαμένους εὐρεῖν μόχθων ἀνάπαυαν, Eur. fr. inc. clv, 12. VK.

79. ὡς] Just above, this particle was omitted; but it is often inserted, *διαβαίνει ὡς ἀμήσων τὸν σίτον*, vi, 28; *αὐτὸς ἡγγέλλετο βασιλεὺς διανοεῖσθαι ὡς ἐπιχειρήσων πάλιν ἐπὶ τοὺς Ἑλληνας*, Plu. Mx. p. 240, v; *διενοοῦντο ὡς θάψοντες*, Pau. ix, 13. WE.

81. ἐπισπαστήρων] ἐπισπαστήρ was the 'handle, ring,' or 'knocker,' by which a person pulled a gate in order to shut it, (*ἐπισπᾶσθαι τὴν θύραν καὶ ἐπικλείσαι*;) *ὅς καὶ ῥόπτρον ἐλέγετο*, Eust. *ἐχομένη τῶν ῥόπτρων τῶν θυρῶν τοῦ ἱεροῦ*, Phyl. in Ath. xiii, p. 593, v; *ἐπισπᾶσθαι τὴν θύραν, εἶχετο τοῦ ῥοπτρου (ῥόπτρου?)*, Xen. H. vi, 351, 29. *εὐρὼν προσκειμένας*

ὑπὸ Κλεομένους<sup>82</sup>, ἔσχον τε ἐς τὴν Ἀργολίδα χώραν, καὶ συναπέ-  
 ξησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικωνίων<sup>83</sup> νεῶν  
 ἄνδρες τῇ αὐτῇ ταύτῃ ἐσβολῇ· καὶ σφί ὑπ' Ἀργείων ἐπεδλήθη ζήμνη,  
 χίλια τάλαντα ἐκτίσαι, πεντακόσια ἑκατέρους. Σικωνῖοι μὲν νυν,  
 συγγγόντες ἀδικῆσαι, ὠμολόγησαν, ἑκατὸν τάλαντα ἐκτίσαντες,  
 ἀζήμιοι εἶναι· Αἰγινῆται δὲ οὐ τε συνεγινώσκοντο, ἥσάν τε αὐθα-  
 δέστεροι.<sup>84</sup> διὰ δὲ ὧν σφί ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου  
 οὐδείς Ἀργείων ἔτι ἐβοήθει, ἐθελονταὶ δὲ ἐς χιλίους ἦγε δὲ αὐτοὺς  
 στρατηγὸς ἀνὴρ<sup>85</sup>, ᾧ οὖνομα Εὐρυβάτης, πεντάεθλον<sup>86</sup> ἐπασκῆσας.  
 τούτων οἱ πλεῖνες οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' <sup>87</sup>  
 Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης, μονομα-  
 χίην ἐπασκῆων, τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτείνει, ὑπὸ δὲ τοῦ  
 τετάρτου Σωφάνους τοῦ Δεκελέος<sup>88</sup> ἀποθνήσκει. (93) Αἰγινῆται  
 δὲ, εὐοῦσι ἀτάκτοισι Ἀθηναίοισι συμβαλόντες τῇσι νηυσὶ, ἐνίκησαν  
 καὶ σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον.

(94) Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινῆτας. Ὁ  
 δὲ Πέρσης τὸ ἐνωτοῦ<sup>89</sup> ἐποίηε, ὥστε ἀναμνησκοντός τε αἰεὶ τοῦ  
 Θεράποντος<sup>90</sup> 'μεμνησθαί μιν τῶν Ἀθηναίων,' καὶ Πεισιστρατι-  
 δέων προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ἅμα δὲ βουλό-  
 μενος ὁ Δαρεῖος, ταύτης ἐχόμενος τῆς προφάσιος<sup>91</sup>, καταστρέφεσθαι  
 τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον

τὰς δύρας, καὶ λαβόμενος τῶν ἐπι-  
 σπαστήρων, ἀπρὶξ εἶχετο, Suid. *VK*.

82. ἀ. λ. ὑπὸ Κ.] This expedition is  
 mentioned, vi, 76 ff. *LR*.

83. Σικωνίων] Sicyon is now Basi-  
 lica. *LR*.

84. αὐθαδέστεροι] 'more self-willed'  
 than they ought to have been, i.e. 'too  
 self-willed'; *MA*, 457, 2. or, perhaps,  
 'obstinate in comparison with' the  
 Sicyonians. s. vi, 108, 76; ix, 6, 23.

85. στρατηγὸς ἀνὴρ] i, 90, 68.  
*WS* thinks the order of the words may  
 be σ., ᾧ οὖνομα Εὐ., ἀ. π. ἐκ. so Εὐρυ-  
 βάτην τὸν Ἀργεῖων, ἀνδρα π. ix, 75;  
 where further particulars are men-  
 tioned of Sophanes.

86. πεντάεθλον] 'The pentathlon'  
 included five kinds of exercise; jump-  
 ing, running, the exercise of the disk,  
 that of the javelin, and wrestling;  
 ἅμα, πῶς αἰεὶ, δίσκον, ἄκοντα, πάλην,  
 Simon. Ep. viii. These five exercises  
 were not all in use at the Olympic  
 games from the beginning. To those

of jumping, the disk, and the javelin,  
 they first added the simple race of the  
 stadium; in the fourth Olympiad, that  
 of the double stadium or *diaulus* was  
 introduced; and in the eighteenth,  
 wrestling; which was properly called  
 the *pentathlon*. Pugilism having been  
 introduced in the twenty-third Olympi-  
 ad, they still continued to give these  
 exercises the name of *pentathlon*,  
 though the more suitable name would  
 have been *hexathlon*, ἑξαθλος. This  
 Eurybates obtained the prize of the  
*pentathlon* at the Nemean games. *LR*.  
*Soph. E.* 685. f.

88. Δεκελέος] Decelea is now Biala  
 Castro. *LR*.

89. τὸ ἐνωτοῦ] und. μέρος. *FI*, on  
*BO*, 157.

90. τοῦ Θεράποντος] v, 105. *SW*.

91. προφάσιος] *prophasis* often oc-  
 curs in the sense of 'cause, reason';  
 i, 29; ii, 161; iii, 36 &c; Thu. i,  
 118; *skhesis* is used in the same sense,  
*Æsch. A.* 859. *BF*.

μὲν δὴ, φλαύρως<sup>92</sup> πρήξαντα τῷ στόλῳ, παραλῦει τῆς στρατηγίης<sup>93</sup> ἄλλους δὲ στρατηγούς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἑρέτριαν καὶ Ἀθήνας, Δαίτην τε, ἔοντα Μῆδον γένος, καὶ Ἀρταφέρνηα τὸν Ἀρταφέρνηος παῖδα, ἀδελφιδέον<sup>94</sup> ἑωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε, ἑξάνδραποδίσαντας Ἀθήνας καὶ Ἑρέτριαν, ἄγειν ἑωυτῷ ἐς ὄψιν ἑτῶν ἀνδράποδα. (95) Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες, πορευόμενοι παρὰ βασιλέως, ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλῆϊον πεδίον<sup>95</sup>, ἅμα ἀγόμενοι πεζὸν στρατὸν πολλὸν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρατοπεδευόμενοι ἐπῆλθε<sup>96</sup> μὲν ὁ ναυτικός πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ καὶ αἱ ἰππαγωγοὶ<sup>97</sup> νέες, τὰς τῇ προτέρῳ ἑτεῖ προεῖπε τοῖσι ἑωυτοῦ δασμοφόροις Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι<sup>98</sup> δὲ τοὺς ἵππους ἐς ταύτας, καὶ τὸν πεζὸν στρατὸν ἐσβιβάσαντες ἐς τὰς νέας, ἔπλεον ἐξακοσίῃσι τριήρεσι ἐς τὴν Ἰωνίην. ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἡπειρον εἶχον<sup>99</sup> τὰς νέας ἰθὺ<sup>100</sup> τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηήκης, ἀλλ', ἐκ Σάμου<sup>1</sup> ὁρμώμενοι, παρὰ τε Ἰκάριον<sup>2</sup> καὶ διὰ νήσων τὸν πλοῦν ἐποιεῦντο ὥς μὲν ἐμοὶ δοκεῖν<sup>3</sup>, δέξαντες μάλιστα τὸν περίπλοον τοῦ Ἄθω, ὅτι τῷ προτέρῳ ἑτεῖ ποιούμενοι ταύτῃ τὴν κομιδὴν, μεγάλως προσέπταισαν<sup>4</sup> πρὸς δὲ, καὶ ἡ Νάξος σφέας ἠνάγκαζε, πρότερον οὐκ ἀλοῦσα. (96) Ἐπεὶ δὲ, ἐκ τοῦ Ἰκαρίου πελάγους προσφερόμενοι, προσέμιξαν τῇ Νάξῳ· ἐπὶ ταύτῃ γὰρ δὴ πρῶτην ἐπέιχον<sup>5</sup> στρατεῦσθαι οἱ Πέρσαι, μεμνημένοι τῶν πρότερον<sup>6</sup> οἱ Νάξιοι πρὸς τὰ οὖρεα οἴχοντο<sup>7</sup> φεύγοντες, οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι, ἀνδραποδισάμενοι τοὺς

92. φλαύρως] iii, 129; 130; vi, 135, 71; vii, 10, 17; Thu. i, 126; Arist. Av. 651. φλαῦρος, in the earlier writers, signifies what is 'bad, unlucky,' and 'unfavourable,' Æsch. P. 222; in the later ones, what is 'paltry, base,' and 'vile.' φαῦλος is derived from it by metathesis: its root is φλᾶω. BF. φαῦλος is generally used of persons, φλαῦρος of things. BL.

93. παραλῦει τῆς στρατηγίης] παραλύει τῆς ἀρχῆς, Thu. vii, 16; viii, 54; Herod. vi, 2, 3; 2, 18; π. τῆς δίκης, Luc. i, 474; BF. π. τῆς στρατῆς, vii, 38; (v, 75;) καταλυθέντες τῶν ἀρχῶν, vi, 9.

94. ἀδελφιδέον] 'nephew.'

95. τὸ Ἀλῆϊον π.] οὐκ ἔχων λήϊα, i. e. σιτοφόρα χωρία. s. Hom. Il. Z, 201. LR. WE.

96. ἐπῆλθε] 'came to join;' vi, 108; Thu. i, 36.

98. ἐσβαλόμενοι] i, 1, 54; ἵππους ἐξεβάλλοντο, vi, 101.

99. εἶχον] ἤλαυνον, Eust. Hom. Il. N, 326. WE.

100. ἰθὺ] an Ionic form of εὐθὺ, Æ. 'straight to;' followed by a genitive case, or an accusative with εἰς, MA, 328. iv, 120; vii, 179; viii, 38; ὁ μὲν, ἄρας, εὐθὺ τῆς Φασήλιδος καὶ Καῦνου ἄνω τὸν πλοῦν ἐποιεῖτο, Thu. viii, 88. BF. 'right for.'

1. ἐκ Σάμου] It would have been much more direct to have gone at once to Naxos: their object therefore must have been to rest at Samos after their voyage, before attacking Naxos. LR.

2. Ἰκάριον] und. πέλαγος, vi, 96. FI, on BO, 214. It is named from the isle of Icarus. LR.

4. προσέπταισαν] vi, 44. WE.

6. πρότερον] v, 34. WE.

κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες, ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο. (97) Ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δῆλιοι, ἐκλεπόντες καὶ αὐτοὶ τὴν Δῆλον, οἷχοντο φεύγοντες εἰς Τήνον.<sup>7</sup> τῆς δὲ στρατιῆς καταπλευούσης, ὁ Δᾶτις, προσπλώσας, οὐκ ἔα τὰς νέας πρὸς τὴν νῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηνέῃ<sup>8</sup> αὐτὸς δὲ, πυθόμενος, ἵνα ᾦσαν οἱ Δῆλιοι, πέμπων κήρυκα, ἡγόρευέ σφι τάδε· “ἄνδρες ἱροὶ, τί φεύγοντες; οἷχεσθε, οὐκ ἐπιτήδεα καταγνόντες κατ’ ἐμεῦ; ἐγὼ γὰρ καὶ αὐτὸς “ἐπὶ τοσούτῳ<sup>9</sup> γε φρονέω, καὶ μοι ἐκ βασιλέος ὧδε ἐπέσταλται, ἐν ᾗ “χώρῃ οἱ δύο θεοὶ ἐγένοντο.<sup>10</sup> ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν “τὴν χώραν, μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἅπιτε ἐπὶ τὰ “ὑμέτερα αὐτῶν<sup>11</sup>, καὶ τὴν νῆσον νέμεσθε.” Ταῦτα μὲν ἐπεκηρύκευστο τοῖσι Δηλίοισι· μετὰ δὲ, λιβανωτοῦ τρηκκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.<sup>12</sup> (98) Δᾶτις μὲν δὴ, ταῦτα ποιήσας, ἔπλεε ἅμα τῷ στρατῷ ἐπὶ τὴν Ἑρέτριαν πρῶτα, ἅμα ἀγόμενός καὶ Ἴωνας καὶ Αἰολέας. μετὰ<sup>13</sup> δὲ τοῦτον ἐνθεύτην ἐξαναχθέντα, Δῆλος ἐκινήθη<sup>14</sup>, ὡς ἔλεγον οἱ Δῆλιοι, καὶ πρῶτα καὶ ὑστατα

7. Τήνον] also called Hydrussa and Ophiussa, now Teno. LR.

8. Ῥηνέῃ] as well as Delos, is now called Sdili. LR.

9. ἐπὶ τοσούτῳ] namely ὥστε νομί-  
ζω οὐκ ὅσιον εἶναι τὴν νῆσον ταύτην  
σίνεσθαι, ὡς ἱερὰν τῶν δυοῖν θεῶν οὖ-  
σαν. STG.

10. οἱ δύο θεοὶ ἐγένοντο] Gobryas the Magian is said to have been sent to Delos, κατὰ τὴν τοῦ Ξέρξου διάβασιν, ὅπως τηρήσειε τὴν νῆσον, ἐν ᾗ οἱ δ. δ. ἔ. Ἀesch. S. iii, 19; est proditum memoria ac literis, Latonam, ex longo errore, confugisse Delum, atque ibi Apollinem, Dianamque peperisse: qua ex opinione hominum, illa insula eorum deorum sacra putatur: tantaque ejus auctoritas religionis est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis hominibusque indissent, et mille numero navium clussem ad Delum appulissent, quidquam conarentur. aut violare, aut attingere, Cic. II V. i, 18; WE. Persæ, mille navium numero Delum compulsi, templo Apollinis religiosas potius quam rapaces manus adhibuerunt, V. Max. i, 1, 6. VK.

12. ἐθυμίησε] Δᾶτις τῷ Ἀπόλλωνι

ἐνθυμῷ τῇ Δῇ τάλαντα τριακόσια λιβανωτοῦ πρωτίστου, Tzetz. Ch. i, 863. The other general is seldom mentioned; Datis is called by Aristides ὁ τοῦ στρατοπέδου κύριος καὶ ἡγεμὼν, Mil. t. iii, p. 269. VK.

14. Δ. ἐκινήθη] Thucydides, in speaking of the Peloponnesian war, says, ἔτι δὲ Δ. ἐ. ὀλίγον πρὸ τούτων, πρότερον οὐκω σεισθεῖσα ἀφ’ οὗ Ἕλληνες μέμνηνται· ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι σημῆναι, ii, 8. WE. “As Thucydides, ii, 16; uses the word ἄρτι to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus here expressly affirms that the earthquake, which visited Delos a little before the battle of Marathon, had never been repeated within his memory; as he notices in his history events later than the beginning of the Peloponnesian war; and as he says that the earthquake, which he does mention, was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion; it seems to me probable that

μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο μὲν κον τέρας ἀνθρώποισι τῶν μελόντων ἔσσεσθαι κακῶν ἔφηγε ὁ θεός. (99) Οἱ δὲ βάρβαροι, ὡς ἀπῆρσαν ἐκ τῆς Δήλου, προσίσχον πρὸς τὰς νήσους· ἐνθεῦτεν δὲ στρατιὴν τε παρελάμβανον, καὶ ὁμήρους τῶν νησιωτῶν παῖδας ἐλάμβανον. ὡς δὲ, περιπλέοντες τὰς νήσους, προσέσχον καὶ ἐς Κάρυστον·<sup>15</sup> οὐ γὰρ δὴ σφι οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδοσαν, οὔτε ἔφασαν ἐπὶ πόλιν ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρετρίαν τε καὶ Ἀθήνας· ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν σφῶν ἔκειρον, ἐς δὲ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσῶν τὴν γνώμην. (100) Ἐρετρίες δὲ, πυνθανόμενοι<sup>16</sup> τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσιν, Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο<sup>17</sup> τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχιλίους κληρουχέοντας τῶν ἱπποβοτῶν<sup>18</sup> Χαλκιδέων τὴν χώραν, τούτους σφι διδοῦσι τιμωρούς. τῶν δὲ Ἐρετριῶν ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα· οἱ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβουλεύοντο ἐκλιπεῖν τὴν πόλιν ἐς<sup>19</sup> τὰ ἄκρα<sup>20</sup> τῆς Εὐβοίας· ἄλλοι δὲ αὐτῶν, ἴδια κέρδεα<sup>21</sup> προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι, προδοσίην ἐσκευάζοντο, μαθὼν δὲ, τούτων ἑκάτερα ὡς εἶχε, Αἰσχίνης ὁ Νόθωνος, ἐὼν τῶν

Thucydides after all alludes to the same earthquake as Herodotus, although the words ἄλιγον πρὸς τούτων are somewhat of an exaggeration." 40. Both WE and LR are of this opinion. ἐκινήθη, 'was shaken by an earthquake'; this is a very rare signification: *insolitis tremuerunt motibus Alpes*, Vir. G. i, 475; BF. *motamque tremoribus urbem*, Ov. M. xv, 798.

15. Κάρυστον] also called Chironia, now Caristo, produced the mineral known by the name of asbestos. LR.

17. ἀπείπαντο] 'renounced'; ἡρνήσαντο, ἀπεβρίψαντο, παρητήσαντο, ἀπετάξαντο, Hes. ἀπηρνήσαντο, Suid. SS.

18. ἱπποβοτῶν] v, 77, 68. WE.

19. ἐκλιπεῖν...ἐς] Frequently a verb of itself signifies only a removal 'from' a place (which is sometimes expressed with it), and the accompanying motion 'to' a place is merely signified by ἐς: iv, 12; 155; viii, 50. MA, 578, 3. After ἐκλιπεῖν the words καὶ ἵνα may be supplied. STG.

20. τὰ ἄκρα] vii, 192, 99. 'The rocks' of Euboea were well-known objects of terror; *Euboeica cautes ultorque*

*Caphereus*, Vir. Æ. xi, 260; Soph. Tr. 790. Dio Ch. makes τὰ ἄκρα, and τὰ κοῦλα [vi, 26, 36;] τῆς Εὐβοίας, synonymous, Eub. p. 99, v; and describes the latter as ἄγρια καὶ σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος, p. 100, α: s. viii, 13, 57; Str. x; Philost. in Her. p. 716; *est sinus Euboeicus, quem Cæla vocant, suspectus nautis*, Liv. xxxi, 47; VK. Eur. Tr. 84; Tzetz. on Lyc. 384. MLT says that this coast is beset with crags, breakers, and sunken rocks. The Epitomizer of Strabo places 'the Hól-lows' between Caphereus and Geræstus. It is necessary to be thus particular, as the generality of modern geographers have fallen into an error on this point. BARBIÉ DU BOGAGE, V. du J. A. pl. 5. is correct. The Persian fleet would hardly have dared to venture among these rocks, for fear of being wrecked. LR. The word may also mean 'the heights.'

21. κέρδεα] Gongylus received as the 'reward' of his treason four cities, Gambrium, Palægambrium, Myrina, and Grynium; Xen. H. iii, 1, 6. LR.

Ἑρετριέων τὰ πρῶτα<sup>22</sup>, φράζει τοῖσι ἡκουσι<sup>23</sup> τῶν Ἀθηναίων πάντα τὰ παρούσα σφι πρήγματα· προσεδέετό τε ἁπαλλάσσεσθαι ἑσφας ἐς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται.<sup>24</sup> οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλευέσαντι πείθονται. καὶ οὗτοι μὲν, διαβάντες ἐς Ὀρωπὸν<sup>25</sup>, ἔσωζόν σφας αὐτούς. (101) Οἱ δὲ Πέρσαι, πλέοντες, κατέσχον τὰς νέας<sup>26</sup> τῆς Ἑρετρικῆς χώρας κατὰ Ταμύνας<sup>27</sup> καὶ Χοιρέας καὶ Αἰγίλια· κατασχόντες δὲ ἐς ταῦτα τὰ χωρία, αὐτίκα ἵππους τε ἐξεβάλλοντο, καὶ παρεσκευάζοντο ὥς προσοισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἑρετρίες ἐπεξελθεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλὴν· εἰ κως<sup>28</sup> δὲ διαφυλάξαιεν τὰ τείχεα, τούτου σφι ἔμελε περί, ἐπεὶ τε ἐνίκα<sup>29</sup> μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γενομένης καρτερῆς πρὸς τὸ τεῖχος, ἔπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων· τῇ δὲ ἐξδόμῃ Εὐφορέος τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέου, ἄνδρες τῶν ἀστῶν δόκιμοι, προδιδούσι τοῖσι Πέρσησι. οἱ δὲ, ἐσελθόντες ἐς τὴν πόλιν, τοῦτο μὲν, τὰ ἱρὰ συλῆσαντες ἐνέπρησαν, ἀποτινύνμενοι τῶν ἐν Σάρδισι κατακαυθέντων ἱρῶν· τοῦτο δὲ, τοὺς ἀνθρώπους ἠνδραποδίσαντο, κατὰ τὰς Δαρείου ἐντολάς.<sup>30</sup> (102) Χειρωσάμενοι δὲ τὴν Ἑρετρίαν, καὶ ἐπισχόντες ὀλίγας ἡμέρας, ἔπλεον ἐς τὴν Ἀττικὴν, κατέργοντες<sup>31</sup>

22. τὰ πρῶτα] ix, 78, 94; Eur. M. 913; O. 1245; τὸν τῶν τὰ π. ἐν τῇ νήσῳ δυναστῶν φερόμενον, Dio C. xi, p. 136; xxxvi, p. 16, c; Synes. Dion. p. 35, v; οἱ ἀμφ' [s. i, 62, 69;] Ἀρίστικπὸν τε καὶ Ἐπίκουρον τὰ π. παρ' αὐτοῖς ἐφέροντο, Luc. V. H. ii, 18; Δῆλος ἐθέλει τὰ π. φέρεσθαι ἐκ Μουσέων, Call. Del. 4; αὐλωπίας ('a fish of the tunny species') βῆμην τε καὶ ἀλικὴν τὰ π. φέροιτο ἄν, Ael. N. A. xiii, 17; φερόμενον οὐ τὰ δεύτερα τῶν εὐνούχων παρὰ βασιλεῖ, viii, 134; Ἀνατολίῃ τῷ μετὰ Πορφύριον τὰ δ. φερομένη, Eunap. in Iam. p. 21; μὴ δ. σείο φέρηται, Mos. iii, 57. VK. WE. Proper names in the singular are often accompanied by πρῶτος in the neuter plural with an article, either as a predicate or in apposition: MA, 438, 5, ductores Danaum delecti, prima vi-torum, Lucr. i, 87. LR. Many other instances of this enallage are collected by BL, on A. P. 1; of which the following corresponds more closely, than that from Lucretius, with the above rule; *summa ducum Atrides*, Ov. A. i, 9, 37.

23. ἡκουσι] 'to those who were come:' ἦκω has regularly the signification of a past action, of the perfect, not 'I come, I am in the act of coming,' but 'I am come, I am here;' hence it is coupled with ἐκπεφευγώς, vi, 104, 37; viii, 50; 68, 2. MA, 504, 2.

24. ἴ. μὴ προσαπόλωνται] 'lest they also should perish.' s. i, 29, 23.

25. Ὀρωπὸν] now Orope. LR.

26. κ. τὰς νέας] viii, 40. The substantive is often omitted, as just below; Xen. H. ii, 1, 29. SH, on BO, 183.

27. τῆς Ἑ. χ. κατὰ Ταμύνας] 'at the territory of Eretria at the towns of Tamynæ,' &c. AO. πόλις ἐστὶν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἑρετριέων αἱ Ταμύναι, Harp. VK. s. v, 100, 57.

28. εἰ κως] These words give the following meaning to the passage; διαφυλάξαι δὲ τὰ τείχεα, εἰ κως δύναντο. SW.

29. ἐνίκα] und. ἡ γνώμη. STG. v, 118; vi, 109. s. i, 61, 45.

30. ἐντολάς] vi, 94. LAU.

31. κατέργοντες] 'hemming them in, reducing them to great straits;' v,

τε πολλὸν, καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιήσειν<sup>32</sup>, τὰ καὶ τοὺς Ἑρετρίας ἐποίησαν' καὶ, ἣν γὰρ ὁ Μαραθῶν<sup>33</sup> ἐπιτηδεύατον χωρίον τῆς Ἀττικῆς ἐνιππεύσαι<sup>34</sup>, καὶ ἀγχοτάτω τῆς Ἑρετρίης, ἐς τοῦτό σφι κατηγέετο Ἰππίης ὁ Πεισιστράτεω. (103) Ἀθηναῖοι δέ, ὡς ἐπύθοντο ταῦτα, ἐξοήθεον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα· ἦγον δὲ σφας στρατηγοὶ δέκα· τῶν ὁ δέκατος<sup>35</sup> ἦν Μιλτιάδης, τοῦ<sup>36</sup> τὸν πατέρα Κίμωνα, τὸν Στγησαγόρεω, κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισιστράτον τὸν Ἰπποκράτεος. (104) Οὗτος δὲ ὢν τότε ὁ Μιλτιάδης, ἦκων<sup>37</sup> ἐκ τῆς Χερσονήσου, καὶ ἐκπεφυγῶς διπλόον θάνατον, ἐστρατήγεε Ἀθηναίων. ἅμα μὲν γὰρ οἱ Φοίνικες αὐτὸν, οἱ ἐπιδιώξαντες μέχρι Ἱμέρου, περὶ πολλοῦ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέα· ἅμα δὲ<sup>38</sup>, ἐκφυγόντα τε τούτους, καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ, δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη, τὸ ἐνθευτέν μιν οἱ ἔχθροί, ὑποδεξάμενοι καὶ ὑπὸ δικαστήριον<sup>39</sup> αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος<sup>40</sup> τῆς ἐν Χερσονήσῳ.<sup>41</sup> ἀποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω<sup>42</sup> Ἀθηναίων ἀπεδέχθη, αἰρεθεὶς ὑπὸ τοῦ δήμου. (105) Καὶ πρῶτα μὲν, ὄντες ἔτι ἐν τῷ ἄσπεϊ, οἱ

63; WE. κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, Thu. vi, 6; SW. π. καὶ δεινῷ τινὶ κατεργόμενον, Thu. iv, 98. BF.

32. ποιήσειν] before this infinitive und. αὐτοί, which is omitted as not being emphatic. MA, 535.

33. ὁ Μαραθῶν] feminine in Pin. O. xiii, 157. MA, 93, obs. 1.

34. ἐπιτηδεύατον χ. τῆς Ἀ. ἐνιππεύσαι] ἐνδυστοχηῖσαι ἐπιτήδειος εἰ, Eur. B. 508; Arist. P. 1228; POR. εὐμενῇ ἐναγωνιάσασθαι 'a favourable field to fight in,' Thu. ii, 74. A verb similarly compounded is ἐνευδαίμωνῆσαι, ib. 44; AO. χάρος ἐπιτήδειος ἐνστρατοπεδεύσαι, ib. 20; MA, 532, 2. χ. ἐπιτήδειος ἐνδιατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατὸν, vii, 59, 22; χ. ἐπιτηδεύτερος ἐνστρατοπεδεύεσθαι, ix, 2; WE. 25; ἐπιτηδεύατον ἐμμάχασθαι πεδίον, ix, 7, 2; π. ἐπιτήδειον ἵππῳ ἐμμάχεσθαι, Suid. VK. HE, on VG, ix, 3, 16. τῷδε τῷ παιδί ἤρκεσε τότε τὸ σκεῦμα ἐνιδρῶσαι, Xen. Con. 2, 18; Liv. xxiv, 37, b: 'most suitable for cavalry to act in.'

35. ὁ δέκατος] δ. αὐτὸς, Thu. ii, 13; σὺν δὲ τρίτος ἕκκων, Theoc. vii, 2; WS. μετ' ἄλλων δέκα, Thu. i, 57. MA, 472, 12. a. vi, 111, 9.

36. τοῦ] vi, 39... 41. SW.

38. ἅμα μὲν... ἅμα δὲ] 'partly... partly,' MA, 597. HGV, on VG, vii, 2, 6 f. δ. μὲν... πρὸς δὲ, viii, 51, 5. HE, ibid. Liv. xxvii, 15, j.

39. ὅπῃ δ.] perhaps for eis. MA, 593, c. 'before;' vi, 72; 82; ix, 93. SH, on BO, 68.

40. ἐδίωξαν τυραννίδος] As the genitive expresses the cause 'on account of which,' it is put with verbs signifying 'to accuse, to prosecute.' διώκομαι σε δειλίας, Arist. Eq. 368. MA, 346.

41. τυραννίδος τῆς ἐν Χ.] MA, 276. 'Tyranny' was the crime of which Miltiades was accused; the place, in which it had been exercised, was comparatively immaterial, and only so far important, as it enabled the prosecutors to bring specific evidence of the charge. Hence the noun is put without an article, and the designation of the noun follows, as much perhaps to remind the reader of the particulars in the history of Miltiades previously recorded, as to give a definite character to the accusation itself.

42. οὕτω] often stands like οὗτος, and after participles, whose meaning it thus repeats for the sake of emphasis. MA, 610.



στρατηγοὶ ἀποπέμνουσι ἐς Σπάρτην κήρυκα Φειδιππίδην<sup>43</sup>, Ἀθηκαῖον μὲν ἄνδρα, ἄλλως<sup>44</sup> δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα.<sup>45</sup> τῷ δὴ, ὡς αὐτός τε ἔλεγε Φειδιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον<sup>46</sup> οὖρος, τὸ ὑπὲρ Τεγέης, ὃ Πᾶν περιπίπτει.<sup>47</sup> βώσαντα<sup>48</sup> δὲ τὸ οὖνομα τοῦ Φειδιππίδου, τὸν Πᾶνα Ἀθηναίοισι ‘κελεῦσαι ἀπαγγεῖλαι, ‘διότι<sup>49</sup> ἔωντοῦ οὐδεμίαν ἐπιμέλειαν<sup>50</sup> ποιεῖν, εὖνται, ἐόντος εὐνόου Ἀθηναίοισι, καὶ πολλαχῇ γενομένου ἤδη ‘σφίσι·χρησίμου, τὰ δ’ ἔτι<sup>51</sup> καὶ ἐσομένου;’ καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφίσι εὖ<sup>52</sup> ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθεῖα<sup>53</sup>, ἰδρύσαντο<sup>54</sup> ὑπὸ τῇ ἀκροπόλει Πανὸς ἱρὸν, καὶ αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείλῃσι καὶ λαμπάδι<sup>55</sup> ἱλάσκονται. (106) Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὔτος, ὅτε πέροι ἔφη καὶ τὸν Πᾶνα φανῆναι, δευτεραίος<sup>56</sup> ἐκ τοῦ Ἀθη-

43. Φειδιππίδην] Most authors call him Philippiades: *Philippides cursor ejus generis, qui hemerodromi vocantur*, Nep. i, 4. WE.

44. ἄλλως] i, 60; ‘besides this.’

45. τοῦτο μελετῶντα] ‘making this his profession.’

46. Παρθένιον] now Partheni. LR.

47. περιπίπτει] ‘falls in with;’ *περιπεσοῦσαν*, ‘about to fall into,’ vi, 106.

48. βώσαντα] This sudden transition from direct to oblique speech may be dependent on ἔλεγε ὁ Φ. understood. HGV, on VG, v, 3, 9.

49. διότι] i.e. διὰ τί. STG.

50. ἐπιμέλειαν] σπουδὴν, Hes. φρον. τίδα, Suid. SS. According to Schol. on Aristid. Pan said ‘τῇ μάχῃ παρόσομαι· εἰπὲ δὲ Ἀθηναίοις τιμᾶν με.’ VK. s. vii, 118, 77.

51. τὰ ἔτι] ‘hereafter,’ as τὰ νῦν ‘now.’ MA, 282. LAU, i, 5, 36.

52. εὖ] i.e. τῶν βαρβάρων νικηθέντων, καὶ σωθείσης τῆς πόλεως. JC.

53. ἀληθεῖα] It was probably a pious fraud devised by Miltiades. Pericles practised a similar artifice, Fron. St. i, 11, 10. Archidamus, Agesilaus, and Epaminondas did not disdain to avail themselves in like manner of popular superstitions. VK.

54. ἰδρύσαντο] Lucian makes Pan say ‘Ἀθηναίοισι συμμαχήσας οὕτως ἤρπτευσεν ἐν Μαραθῶνι, ὥστε καὶ ἀριστέων ἡρέθη μοι τὸ ὑπὸ ἀκροπόλει στήλαιον,’ D. D. xxii, 3. VK. This cave

is probably the chapel, which was a little below the propylæa of the citadel (Pau. i, 28;) and in which was a statue of Pan, of Parian marble (Anth. iv, 12;) erected by Miltiades. (Anal. P. V. G. t. i, p. 131.) LR.

55. λαμπάδι] The ‘torch-race’ was as follows. A man ran, with a lighted torch in his hand, from the altar of the god, in whose honour the race was celebrated, to a certain spot. If the torch of him, who first made the attempt, went out, it was handed to a second; and he, in like manner, delivered it to a third. If all the three were unsuccessful, neither obtained the prize. The competitors were limited to three. They were not allowed by the spectators to slacken their pace; Pau. i, 30. This ceremony was performed in honour of several other deities, and there are allusions to it by the poets: ἡ ἄρη λαμπὰς ἔχουσα τρέχει, Alcæ. of M. An. P. V. G. t. i, p. 486; *quasi cursores, vitæ lampada tradunt*, Lucr. ii, 78. LR. PC, ii, 20. TX. s. viii, 98, 31.

56. δευτεραίος] s. i, 84, 95. *Philippides biduo mille ducenta quadraginta stadia ab Athenis Lacedæmonem decurrit*, Sol. i, p. 9, s; SM. λέγεται, ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην, εἰπεὶν πρὸς τοὺς ἄρχοντας: “χαίρετε, νικῶμεν” καὶ τοῦτο εἰπὼν, συναποβαλεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνεῦσαι, Luc. t. i, p. 727. VK.

ναίων ἄσπερος ἦν ἐν Σπάρτῃ. ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας<sup>57</sup> ἔλεγε· “ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονταί σφισι βοηθῆσαι, καὶ μὴ περιϋδεῖν πόλιν ἀρχαιοτάτην ἐν<sup>58</sup> τοῖσι Ἑλλήσι δουλοσύνην περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ Ἑρέτριά τε νῦν ἡνδραπόδισται, καὶ πόλις<sup>59</sup> λογίμη ἢ Ἑλλὰς γέγονε ἀσθενεστέρα.” Ὁ μὲν δὲ σφὶ τὰ ἐντεταλμένα ἀπήγγελλε· τοῖσι δὲ ἔαδε<sup>60</sup> μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα<sup>61</sup> δὲ σφὶ ἦν τὸ παραυτίκα ποιεῖν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον<sup>62</sup>· ἦν γὰρ ἱσταμένου τοῦ μηνὸς<sup>63</sup> εἰνάτῃ εἰνάτῃ δὲ οὐκ ἐξελεύσεσθαι ἔφασαν, μὴ οὐ<sup>64</sup> πλήρως ἐόντος τοῦ κύκλου.<sup>65</sup> οὗτοι μὲν νῦν τὴν πανσέληνον<sup>66</sup> ἔμενον.<sup>67</sup> (107) Τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίτης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα· τότε δὲ κατηγεόμενος, τοῦτο μὲν, τὰ ἀνδράποδα τὰ ἐξ Ἑρετρίης ἀπέβησε<sup>68</sup> ἐς τὴν νῆσον τὴν Στυρέων<sup>69</sup>, καλεομένην δὲ Αἰγίλειαν· τοῦτο δὲ, καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὠρμιζε<sup>70</sup> οὗτος, ἐκβάντας τε ἐς τὴν γῆν τοὺς βαρβάρους διέτασσε. (108) Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένει Ἡρακλέος<sup>71</sup> ἐπήλθον βοηθέοντες Πλαταιέες<sup>72</sup> πανδημεῖ·<sup>73</sup> καὶ γὰρ καὶ ἐδεδώκεσάν σφεας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνοους ὑπὲρ

57. τοὺς ἄρχοντας] not properly so called (as in the preceding passage of Lucian), but τὰ τέλη, consisting of kings, ephors, and senate.

59. πόλις] The dative expresses the relation of the measure, degree, &c. with the comparative. *MA*, 405, 7.

60. ἔαδε] *MA*, 161.

62. νόμον] “The Lacedæmonians were obliged never to march before the full moon; for that planet was believed to have a particular influence upon their affairs, to bless them with success, when itself was in the height of its splendour, but till it was arrived there, to neglect or suffer them to be blasted for want of power to send assistance;” *PC*, iii, 7. This was one of “the curbs to which Lycurgus trusted for restraining that ambition which he could not but foresee must arise among his fellow-countrymen;” *MT*, iv, 3. *TX*. s. vii, 206, 48; ix, 7, 30.

63. ἱσταμένου τοῦ μηνὸς] i. e. ἀρχομένου, ‘from the month’s beginning.’ *SW*.

64. μὴ οὐ] ‘if the moon’s orb were not full,’ ii, 110. The ‘if’ is con-

tained not in μὴ οὐ, but in the particle; *MA*, 566, 4, and μὴ, which is in this connexion the appropriate negative particle, is only strengthened by οὐ. ib. 608, 2; (p. 954;) or 601, b. s. vi, 9, 32.

65. τοῦ κύκλου] und. τῆς σελήνης. *STG*.

66. τὴν πανσέληνον] und. ὥρην. *FE*, on *BO*, 336.

67. ἔμενον] “As things now stood, probability of successful opposition was so small, that perhaps we ought not to impute to any base or unreasonable selfishness the caution of the Lacedæmonian government, though we should believe that policy or irresolution, more than religion, detained their army;” *MT*. vii, 4. *TX*.

69. Στυρέων] *Thu*. vii, 57; of Styra in Eubœa, *Hom.* II. B, 539; *LR*. now Spililus. *WS*.

70. ὠρμιζε] ‘brought to anchor;’ ὠρμίετο, ‘came to an anchor,’ *Thu*. i, 51. *BF*.

71. ἐν τ. Ἡρακλέος] vi, 116, 40. *EE*.

72. Πλαταιέες] Platæa is now Cocla. *LR*.

αὐτῶν οἱ Ἀθηναῖοι συχνούς ἤδη ἀναίρατο·<sup>74</sup> ἔδοσαν δὲ ὤδε. πιεζέμενοι<sup>75</sup> ὑπὸ Θηβαίων, οἱ Πλαταιεῖς ἐδίδοσαν πρῶτα παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδῃ καὶ Λακεδαιμονίοισι σφεας αὐτούς. οἱ δὲ, οὐ δεκόμενοι, ἔλεγόν σφι τάδε· “ἡμεῖς μὲν ἑκαστέ·<sup>76</sup> ρω<sup>76</sup> τε οἰκόμεν, καὶ ὑμῖν τοιήδε τις γίνουι’ ἂν ἐπικουρίῃ ψυχρή·<sup>77</sup> “φθαίητε γὰρ ἂν πολλάκις ἐξανδραποδισθέντες<sup>78</sup>, ἢ τινα πυθέσθαι “ἡμέων. συμβουλευόμεν δὲ ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, “πλησιοχώροισι τε ἀνδράσι καὶ τιμωρέειν ἐοῦσι οὐ κακοῖσι.”<sup>79</sup> Ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐ κατὰ ἐννόηον οὕτω τῶν Πλαταιέων, ὥς<sup>80</sup> βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους, συνεστῶτας Βοιωτοῖσι. Λακεδαιμόνιοι μὲν νυν Πλαταιεῦσι ταῦτα συνεβούλευον·<sup>81</sup> οἱ δὲ οὐκ ἠπίστησαν<sup>82</sup>, ἀλλ’, Ἀθηναίων ἰρὰ ποιούντων τοῖσι δώδεκα θεοῖσι<sup>83</sup>, ἰκέται ἰζόμενοι ἐπὶ τὸν βωμὸν, ἐδίδόσαν σφεας αὐτούς. ἔδοσαν μὲν δὴ οἱ Πλαταιεῖς σφεας αὐτοὺς Ἀθηναίοισι τρῶπῃ τῷ εἰρημένῳ· ἦκον δὲ τότε ἐς Μαραθῶνα βοηθέοντες.

ε. (109) Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα<sup>84</sup> αἱ γνῶ-

74. ἀναίρατο] ‘had undertaken;’ Ionic = ἀνέηρτο. *VK.* s. v, 36, 4.

75. πιεζέμενοι] iii, 146; vi, 108, 75; viii, 142, 19; ix, 21; “δεομένων γὰρ ἐνιμαχίας ὅτε Θηβαῖοι ἡμᾶς ἐξέδσαντο, ὁμῆς ἀπεώσασθε καὶ πρὸς Ἀθηναίους ἐκελεύετε τραπέσθαι ὡς ἐγγὺς ὄντας, ὁμῶν δὲ μακρὰν ἀποικούντων” is in the speech of the Platæans to the Spartans, *Thu.* iii, 55. *WE.* It was the custom of the Ionians to lengthen many verbs in -ω by substituting the termination -έω. *MA.* 178, 3.

76. ἑκαστέρῳ] iii, 101; *Apoll. Rh.* iv, 90 &c; *πορρωτέρῳ*, *Hes. WE.* vi, 92, 84. A comparison seems to be implied here, which would be expressed by an infinitive with ἤ. *MA.* 457, 2.

77. ἐ. ψυχρῇ] ‘but a poor assistance:’ *νίκη ψ.* ix, 49; *ἐλπίς ψ.* *Eur.* I. A. 1014; *Jos. B. J. i.* 18, 3. *WE.*

78. φθαίητε ἂν ἐξ. ἡ] ‘you would in all probability be enslaved before that’ &c. *HE.* and *HGV.* on *VG.* v, 14, 2. *MA.* 553, 3.

79. τιμωρέειν οὐ κακοῖσι] s. i, 79, 63; iii, 72, 77. οὐ may here be rendered ‘far from, by no means.’ It is an instance of litotes similar to οὐκ ἄμεινον, i, 187; iii, 71, 73; οὐκ ἐλαχίστην μολῆν, i, 204; οὐ γήθησεν, *Hom. Il. A.* 330; οὐχ ἐνός, *Æsch. Th.* 100; (where *BL*

gives several parallel examples both in Greek and in Latin;) οὐχ ἥκιστα, vii, 210, 70; *Soph. CE. R.* 1053, and elsewhere very frequently; οὐκ ἐν ὀστάτοις, *Tr.* 315; οὐ χαλεπῶς, *Thu.* i, 2; οὐχ ἥσσον, *ib.* 8; 44; οὐ τὸ πλείον, *ib.* 9; 36; οὐκ ἐλάσσω, *ib.* 40; *non magis*, *Liv.* ii, 5; 11; 29; οὐτ’ ἐλαχίστης οὐτ’ ἀσθενεστάτης (i. e. καὶ μεγίστης καὶ ἰσχυροτάτης), vii, 101, 70; οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ, iv, 95; οἱ οὐκ ἐλαχίστον δυνάμενοι ἐν τῇ πόλει, *Xen. H.* vi, 4, 18. *MA.* 463.

81. συνεβούλευον] The crafty selfishness of the Spartan character was notorious, *Σπάρτης ἔνοικοι, δόλια βουλευτήρια*, *Eur. An.* 447. *WE.*

82. ἠπίστησαν] *ἠπέσθων*, *Harp.* ἦσαν ἀπειθεῖς; thus εἰ μὲν ἐπέσθης ... εἰ δ’ ἠπίστησας, *Isoc.* to *Ph.* p. 409, A. This sense is common in *Soph. VK.* as τοῖς ἀπιστοῦσιν, *An.* 225; σὲ ἀπιστοῦσαν τοῖς βασιλείουσιν νόμοις, 387; these participles the Scholiast rightly explains, τοῖς ἀπιστοῦσιν, and μὴ πειθαρχοῦσαν. *LR.*

83. τοῖσι δώδεκα θεοῖσι] ii, 7; *LR.* *Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Jovis, Neptunus, Vulcanus, Apollo*, *Enn.*

84. ἐγίνοντο δίχα] Instead of adjectives or participles, adverbs are fre-

μαί· τῶν μὲν οὐκ ἑόντων συμβάλλειν, ὀλίγους γὰρ εἶναι, στρατιῇ  
 τῇ Μῆδων συμβαλέειν.<sup>85</sup> τῶν δὲ, καὶ Μιλτιάδεω, κελευόντων. ὥς  
 δὲ δῖχα τε ἐγίνοντο, καὶ ἐνίκα ἡ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν  
 γὰρ ἐνδέκατος ψηφιδόφορος ὁ τῷ κυάμφω λαχὼν<sup>86</sup> Ἀθηναίων πολε-  
 μαρχεῖν.<sup>87</sup> τὸ παλαιὸν γὰρ Ἀθηναῖοι ὁμόψηφον<sup>88</sup> τὸν πολέμαρ-  
 χον<sup>89</sup> ἐποιεῦντο τοῖσι στρατηγοῖσι.<sup>90</sup> ἦν τε τότε πολέμαρχος  
 Καλλίμαχος Ἀφιδναῖος.<sup>91</sup> πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε  
 τάδε· “Ἐν σοὶ νῦν, Καλλίμαχε, ἔστι<sup>92</sup> ἡ καταδουλώσαι Ἀθήνας,  
 “ἦ, ἐλευθέρως ποιήσαντα<sup>93</sup>, μνημόσυνα<sup>94</sup> λιπέσθαι ἐς τὸν ἅπαντα  
 “ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων λείπουσι.  
 “νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι<sup>95</sup>, ἐς κίνδυνον ἤκουσι μέ-  
 “γιστον. καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μῆδοισι, δέδοκται<sup>96</sup> τὰ

quently put in the predicate, after εἶμι  
 or some equivalent verb; Thu. iv, 61;  
 vii, 81. *MA*, 308, c; 604 or 612.  
 With δῖχα the verb is sometimes un-  
 derstood, *Æsch.* P. V. 963; *A.* 1340.  
*BL*.

85. ὀλίγους συμβαλέειν] ‘too few  
 to engage;’ ὥς ἐόντων αὐτῶν ὀλίγων  
 στρατῶν τῶν Μῆδων ἀλέξασθαι, vii,  
 207; νῆες ὀλίγαι ἀμύνειν, Thu. i, 50.  
 The positive in these passages is put  
 for the comparative, and the words ἦ  
 ὥστε or ἦ ὥς are omitted. *MA*, 448, b.  
*SW.* iii, 14, 70.

88. ὁμόψηφον] “lest, in controverted  
 matters, an equality of voices should  
 retard their proceedings;” *PC*, iii, 5.  
 The word occurs, vii, 149; it is the  
 same as *ισόψηφον*, Thu. i, 141; iii, 11;  
 79; *Dion.* A. R. i, 46; *Eur.* S. 353;  
 and is to be taken metaphorically for  
*ισότιμον*. *BF*.

89. πολέμαρχον] The polemarch  
 was the third of the nine archons.  
 He offered to Diana (*Agrotera* ‘the  
 huntress,’) and to Mars the sacrifices  
 which were made annually in commem-  
 oration of the victory of Marathon.  
 He regulated the funeral games cele-  
 brated in honour of those who died in  
 the field; and performed funeral sac-  
 rifices to Harmodius and Aristogiton.  
 He was the judge of the *metaxi*, or  
 ‘domiciled strangers,’ and exercised  
 over them the same authority that the  
 archon *eponymus* (i. e. ‘the one from  
 whom the year was designated’) did  
 over the other citizens. *LR.* *PC*, i, 12;

iii, 5. *TX.* ἔρχων, πρὸς τὸν κατηγγυῶντο  
 τοὺς ξένους. *ΓΑ*.

90. τοῖσι στρατηγοῖσι] “When the  
 Athenian tribes or wards were in-  
 creased to ten, each ward elected its  
 own military commander. Ten gene-  
 rals therefore with equal rank, and  
 elected annually, commanded the  
 forces of the Athenian commonwealth.  
 All were not sent together on foreign  
 expeditions; but at home, on ordinary  
 occasions, each commanded his day in  
 turn; the ten forming a council of  
 war to decide on emergencies;” *MT*,  
 v, 4.

91. Ἀφιδναῖος] Harmodius and Ari-  
 stogiton were also of this borough;  
 the site of which is doubtful. *LR*.

92. ἐν σοὶ ἔστι] ‘it depends upon  
 thee, it rests with thee;’ ἐν τούτῳ ἔστι,  
 iii, 85; ἐν ὧν οἷκε εἶναι ἐμοὶ ἡ σωτη-  
 ρία, viii, 118; *STG.* ἐν σοὶ νῦν ἔστι  
 σῶσαι τὴν Ἑλλάδα, viii, 60, 1; Thu.  
 vi, 92; *Æsch.* P. 177; *Soph.* *CE.* R.  
 314; *Eur.* Al. 279; and with the verb  
 suppressed, Ph. 1265; *I.* A. 1379;  
*HL.* 1441. *BL*.

94. μνημόσυνα] This plural again  
 occurs, vii, 226; ix, 16; where the  
 singular might have been expected.  
*WE*.

95. ἐξ οὗ ἐγένοντο Ἀ.] ἐξ οὗοι Ἀ.  
 ἀειμνηστοὶ εἰσιν, *Lys.* p. 115; ἀφ’ οὗ  
 ἐγένοντο ἡ πόλις, *Dem.* p. 204; *VK.*  
 s. vii, 8, 49; *ex quo*, *Juv.* i, 81.

96. δέδοκται] ‘have already been de-  
 termined and settled;’ vii, 16, 3; ix,  
 74. *WE*.

“ πείσονται παραδεδομένοι Ἰππίῃ” ἦν δὲ περιγένηται αὐτῇ ἡ πόλις,  
 “ οἷη τέ ἐστι πρώτη τῶν Ἑλληνίδων πόλιων γενέσθαι. κῶς ὦν δὴ  
 “ ταῦτα οἶα τέ ἐστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει τῶν  
 “ πρηγμαμάτων τὸ κύρος<sup>97</sup> ἔχειν, νῦν ἔρχομαι φράσω. <sup>98</sup> ἡμέων τῶν  
 “ στρατηγῶν, ἐόντων δέκα, δίχα γίνονται αἱ γνώμαι· τῶν μὲν,  
 “ κελυόντων συμβαλέειν, τῶν δέ, οὐ συμβαλέειν” ἦν μὲν νυν<sup>99</sup>  
 “ μὴ συμβάλλωμεν, ἔλπομαι<sup>100</sup> τινα στάσιν μεγάλην ἐμπεσοῦσαν  
 “ διασείσειν τὰ Ἀθηναίων φρονήματα, ὥστε μηδίσαι” ἦν δὲ συμ-  
 “ βάλλωμεν, πρίν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι,  
 “ θεῶν τὰ ἴσα νεμόντων, οἳ τέ εἰμεν περιγενέσθαι τῇ συμβολῇ.  
 “ ταῦτα ὦν πάντα ἐς σέ νῦν τείνει<sup>1</sup> καὶ ἐκ σέο ἀρτηται” ἦν γὰρ  
 “ σὺ γνώμῃ τῇ ἐμῇ προσθῇ, ἔστι τοι πατρίς τε ἐλευθέρη, καὶ πόλις  
 “ πρώτη τῶν ἐν τῇ Ἑλλάδι” ἦν δὲ τὴν τῶν ἀποσπευδόντων τὴν  
 “ συμβολὴν ἔλῃ, ὑπάρξει τοι, τῶν ἐγὼ κατέλεξα ἀγαθῶν, τὰ ἐναν-  
 “ τία.” (110) Ταῦτα λέγων, ὁ Μιλτιάδης προσκτᾶται τὸν Καλλι-  
 μαχον. προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκεκύρωτο  
 συμβάλλειν. μετὰ δέ, οἱ στρατηγοί, τῶν ἡ γνώμῃ ἔφερε συμβάλλειν,  
 ὥς ἐκάστου αὐτῶν ἐγίνετο πρυτανή<sup>2</sup> τῆς ἡμέρης, Μιλτιάδῃ παρε-  
 δίδοντο· ὁ δέ, δεκόμενος, οὐ τί κω συμβολὴν ἐποίεετο, πρίν γε δὴ  
 αὐτοῦ πρυτανή<sup>2</sup> ἐγένετο. (111) Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐν-  
 θαῦτα δὴ ἐτάσσοντο ὧδε Ἀθηναῖοι, ὥς συμβαλέοντες· τοῦ μὲν  
 δεξιοῦ κέρεος<sup>3</sup> ἡγήετο<sup>4</sup> ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος  
 τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ  
 δεξιόν.<sup>5</sup> ἡγεομένου δὲ τούτου, ἐξεδέκοντο ὥς ἀριθμέοντο αἱ φυλαί<sup>6</sup>,

97. τὸ κύρος] ‘the power of deciding, authority to decide, the decision.’

99. μὲν νυν] For μὲν οὖν the Ionic writers and the poets use μὲν νυν both for commencement and transition. *HGV*, xi. v, 123; 125; vi, 1; 6 &c.

1. ἐς σέ τείνει] *eis sē t. tōn de dialusis kakōn*, Eur. Ph. 445. *VK*.

2. πρυτανή] from πρύτανις: for various usages of which word, s. *BL*, on *Æ*. P. V. 176.

3. κέρεος] The regular genitive is κέρατος, κέραος, κέρως. *MA*, 84, *obs.* 1.

4. ἡγήετο] ἐξῆρχε γὰρ, κἂν τοῖς πρώτοις ἐτάττεν αὐτὸν ἡ πολέμαρχία, Polemo *Soph.* p. 3. *VK*.

5. κ. τὸ δεξιόν] This was formerly the post of the king (Eur. S. 657); after the establishment of a republic, it devolved on the polemarch. The

tribe of *Æantis*, to which Callimachus belonged, was on the right wing. *WE*. This same tribe distinguished itself at the battle of *Platæa*. *LR*.

6. αἱ φυλαί] “By an excellent institution, those of the same tribe and the same district are enlisted in the same company and the same squadron; they march, they fight by the side of their parents, their friends, their neighbours, their rivals. What soldier would dare disgrace himself in the presence of such formidable witnesses?” *BRT*, V. du J. A. c. x. *MIT*. φυλῇ, Thu. vi, 98. Other nations adopted the custom of keeping their tribes distinct in battle; Thu. iii, 90: hence φύλωνις ‘the shout of tribes’ is put for ‘battle’; Hom. *Il.* Δ, 15 &c. *DÜ*. s. vii, 40, 12; ix, 53, 84.

ἐχόμεναι ἀλληλέων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ εὐνυμνον κέρας, Πλαταιέες. ἀπὸ ταύτης γάρ σφι τῆς μάχης, θυσίας Ἀθηναίων ἀναγόντων καὶ πανηγύριος τὰς ἐν τῇσι πεντητηρίαι· γινόμενας, κατεύχεται ὁ κήρυξ ὁ Ἀθηναῖος· ἅμα τε Ἀθηναίοισι· λέγων· γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι· τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν<sup>8</sup> τῷ Μαραθῶνι, ἐγίνετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας<sup>9</sup>, καὶ ταύτῃ ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ<sup>10</sup> κέρας ἐκάτερον ἑρρώτω πλήθει. (112) Ὡς δὲ σφι διετέτακτο<sup>11</sup>, καὶ τὰ σφάγια ἐγίνετο καλὰ, ἐνθαῦτα, ὡς ἀπέθισαν<sup>12</sup> οἱ Ἀθηναῖοι, δρόμῳ<sup>13</sup> ἔιντο ἐς τοὺς βαρβάρους. ἦσαν<sup>14</sup> δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι, ὀρέωντες δρόμῳ ἐπιδόντας, παρεσκευάζοντο ὡς δεξόμενοι· μανὴν τε τοῖσι Ἀθηναίοισι ἐπέφερον<sup>15</sup>, καὶ πάγχυ ὀλεθρίην<sup>16</sup>, ὀρέωντες αὐτοὺς ἐόντας ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους, οὔτε ἵππου<sup>17</sup> ὑπαρχούσης σφι, οὔτε τοξευμάτων.<sup>18</sup> ταῦτα μὲν νυν οἱ βάρβαροι κατείκάζον· Ἀθη-

7. ἐν τῇσι πεντητηρίαι] Both the Delia and the Panathenæa were celebrated every fifth year: the latter festival is here meant. *LR.*

9. ἐπὶ τάξις ὀλίγας] 'few ranks deep.' The centre was composed only of the tribes of Leontis and Antiochis; the former commanded by Themistocles, the latter by Aristides. *LR.* Miltiades, δέκατος αὐτὸς [s. vi, 103, 35;] στρατηγήσας, μόνος, ὡς εἰπεῖν, ὀνομάζεται, καὶ ταῦτα Ἀριστείδου τοῦ Λυσιστάχου παρόντος, Aristid. t. iii, p. 286. *FK.*

10. τὸ μὲν . . . τὸ δὲ] *MA*, 288, obs. 2.

11. σφι διετέτακτο] A verb is sometimes put impersonally in the passive with a dative of the subject; ἐπειδὴ αὐτοῖς παρεσκεύαστο, *Thu.* i, 46; *MA*, 296. or τὸ στρατόπεδον may be implied in the verb itself. *MA*, 294, 1.

13. δρόμῳ] The dative expresses the manner of an action: hence the datives of substantives are often put adverbially; *MA*, 404, 5. as πανστρατῇ (for πανστρατί), i, 62, 59; πανοικίῃ, vii, 39, 3; for πανοικί, *Æsch.* S. de Div. i, p. 36. *LR.* S. vii, 39, 3.

14. ἦσαν] αἱ Θῆβαι Αἰγυπτὸς ἐκαλέετο, ii, 15. In each of these instances the verb agrees not with the subject, but with the predicate. *MA*, 304.

It must be recollected that when verbs (signifying 'to be, to be called, to appear,' &c;) come between two nominatives, that which follows the verb in construction is the predicate, and that which precedes the verb is the subject. The subject in these cases is known by its having the article prefixed, as Θεὸς ἦν ὁ Λόγος, 'the Word was God,' *St John* i, 1. When both nouns have articles, they are convertible terms.

15. μανὴν ἐπέφερον] viii, 10; μωρίην ἐπιφέρειν, i, 131; αἰτῇν ἐπενείκας, iv, 166. *STG.*

16. ὀλεθρίην] ὀλεθριος is an adjective, ὀλεθρος a substantive. *SW.*

17. ἵππου] The Athenians used to take into their pay Thessalian cavalry; v, 63: but Thessaly was now in the hands of the Persians, and, moreover, was favourable to the Pisistratidæ. *LR.*

18. τοξευμάτων] *Æschylus*, who is said himself to have fought at Marathon, at Salamis, and at Plataea, advert frequently to the difference of weapons: (ἑρέτης) ἐπάγει δουρικλῶτοις ἀνδράσι τοξόδαμον Ἀρην, *P.* 87; πότερον τόξου ῥῥμα τὸ νικῶν, ἢ δορικράνου λόγχης ισχυρὸς κεκράτηκεν; 152; Atossa asks πότῃ τοξουλὸς αἰχμὴ διὰ χειρῶν αὐτοῖς πρόπει; to which

ναῖοι δὲ, ἐπεὶ τε ἄθροοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγῳ. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν ἡμεῖς ἴδμεν, δρόμῳ ἐς πολέμιους ἐχρήσαντο<sup>19</sup> πρῶτοι δὲ ἀνέσχοντο<sup>20</sup> ἐσθλητά τε Μηδικὴν ὀρέωντες, καὶ τοὺς ἀνδρας ταύτην ἐσθθημένους· τέως δὲ ἦν τοῖσι Ἑλλήσι καὶ τὸ οὐνομα τὸ Μήδων φόβος<sup>21</sup> ἀκούσαι. (113) Μαχομένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσῃ τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ ῥήξαντες, ἐδίωκον<sup>22</sup> ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιεῖς. νικῶντες δὲ, τὸ μὲν τετραμμένον τῶν βαρβάρων<sup>23</sup> φεύγειν ἔων· τοῖσι δὲ τὸ μέσον ῥήξαι αὐτῶν, συναγαγόντες τὰ κέρα ἀμύφερα, ἐμάχοντο<sup>24</sup>, καὶ ἐνίκων Ἀθηναῖοι.<sup>25</sup> φεύγουσι δὲ τοῖσι Πέρσῃσι εἴποντο, κόπτοντες, ἐς δ, ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἶτεον<sup>26</sup>, καὶ ἐπελαμβάνοντο τῶν νεῶν.<sup>27</sup> (114) Καὶ τοῦτο μὲν<sup>28</sup>, ἐν τούτῳ τῷ πόνῳ<sup>29</sup> ὁ πολέμαρχος Καλλί-

the Chorus answers οὐδαμῶς· ἔγχε σταδία, καὶ φεράσπιδες σαγαί, 244. MT, vii, 4. TX.

19. δρόμῳ ἐχρήσαντο] Long before this, according to Pausanias, the Messenians δ. ἐς τοὺς Λακεδαιμονίους ἐχρῶντο, iv, 8. Not so the more ancient Greeks, Hom. Il. Γ, 8. WE. The practice was afterwards generally adopted; many examples of it may be found in Xen, A. Cæsar highly approved of the method, and adopted it with success in his war against Pompey, who was averse to it. LR.

20. ἀνέσχοντο] τότε πρῶτον Ἑλληνες ὑπέστησαν σχῆμα δεῦσθαι Μηδικὴν, Schol. on Ar. M. VK. σοῦνται τοξοδῶμαντές τ' ἢδ' ἱπποδάται, φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην, Æsch. P. 25. BL.

21. φόβος] for φοβερὸν, the abstract for the concrete. MA, 307, b.

22. ἐδίωκον] "The known abilities of Miltiades, and his acquaintance with the temper and formation of the Persian army, added to the circumstances of the action, would almost warrant a conjecture, that the flight of his weak centre was intended, purposely to lead the flower of the enemy's forces out of the battle, and fatigue them with unprofitable pursuit;" MT, vii, 4. TX. Liv. xxviii, 42, 5.

23. τὸ τετραμμένον τῶν β.] Instead of the adjectives being considered as epithets of the substantives, and put in the same case with them, the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive, and the adjective, or participle, most commonly in the neuter gender. MA, 442, 3. In such cases it is usual to understand μέρος. BO, 156 &c. DAL. s. iii, 9, 22.

24. ἐμάχοντο] This battle was fought about the 17th of August.

25. Ἀθηναῖοι] ἐλθόντων Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιοῦντων τὰς Ἀθήνας, ὑποστήναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς, Xen. A. iii, 2, 7; Nep. i, 5. HU.

26. πῦρ αἶτεον] viz. to burn the fleet. WE. Herodotus appears to have had in his mind οἷστέε πυρ, νῦν ἡμῶν πάντων Ζεὺς ἄξιον ἡμᾶρ ἔδωκεν, νῆας ἐλεῖν, Hom. Il. O, 718. SW.

27. τῶν νεῶν] pugnatum est tanta virtute, ut hinc viros, inde pecudes putares: victi Persæ in naves confugerunt; ex quibus multe suppressæ, multa capta sunt, Jus. ii, 9. HU.

29. πόνῳ] Procopius often imitates this expression, ἀνὴρ ἀγαθὸς ἐν τούτῳ τῷ π. γινόμενος, B. P. ii, 25; in ipso

μαχός διαφθείρεται<sup>30</sup>, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' <sup>31</sup> ἔθανε τῶν στρατηγῶν Σησίλειος<sup>32</sup> ὁ Θρασύλειος· τοῦτο δέ, Κυναίγειρος<sup>33</sup> ὁ Εὐφορίωνος ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων<sup>34</sup> νηὸς, τὴν χεῖρα ἀποκοπεῖς πελέκει, πίπτει· τοῦτο δέ, ἄλλοι Ἀθηναίων πολλοὶ τε καὶ ὀνομαστοί. (115) Ἑπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιοῦτ' Ἀθηναῖοι· ἧσι δὲ λοιπῇσι οἱ βάρβαροι, ἔξανακρουσάμενοι<sup>35</sup>, καὶ ἀναλαβόντες ἐκ τῆς νήσου, ἐν τῇ ἔλιπον, τὰ ἐξ Ἑρετρίης ἀνδράποδα<sup>36</sup>, περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ. (116) Οὗτοι μὲν δὴ περιέπλων Σούνιον Ἀθηναῖοι<sup>37</sup> δέ, ὡς ποδῶν εἶχον<sup>38</sup>, τάχιστα ἐξοήθεον<sup>39</sup> ἐς τὸ ἄστυ,

*belli labore ac periculo deseruit nos Philippus*, Sosicr. transl. by Rutil. de F. S. p. 3. WE.

30. *διαφθείρεται*] An absurd story is told, that, in consequence of the number of arrows and javelins with which he was pierced, *ἔμενεν ἐν τῇ τῆς στάσεως σχηματι*, καὶ ἐδόκει ἰσταναι, πεσεῖν μὴ δυνάμενος, Polemo O. i, p. 2. WE.

32. *τῶν στρατηγῶν* Σ.] *MA*, 354, 6, a.

33. *Κυναίγειρος*] The brother of Æschylus, WE. and Aminias, viii, 84, 72. ED. His exploit has been exaggerated by later writers: *post pralii innumeras cades, cum fugientes hostes ad naves egisset, onustum navem dextra manu tenuit, nec prius dimisit, quam manum amitteret; tum quoque, amputata dextra, navem sinistra comprehendit; quam et ipsam cum amisisset, ad postremum morsu navem detinuit: tantam in eo virtutem fuisse, ut non tot cædibus fatigatus, non duabus manibus amissis victus, truncus ad postremum, et veluti rubida fera, dentibus dimicaverit*, Jus. ii, 9. LR.

34. *ἀφλάστων* τῶν ἔκρον τῆς πρύμνης. ΓΛ. It was the elevated part of the stern, composed of large curved planks, so called ἀπὸ τοῦ μὴ βράβειος φλάσθαι, i. e. ἰστανθαι; Eust. LR. Ἐκτὼρ δὲ πρύμνης νεὸς ἤφατο· Ἐ. δὲ, πρύμνηθεν ἐκεῖ λάβειν, οὐχὶ μεθίει, ἔφλαστον μετὰ χερσὶν ἔχων, Hom. II. O. 704. SW. Flags &c. were hung on this part of the ship, which appears to have served as a shelter for the steersman. LAU. PC, iii, 15.

Herod. Vol. I.

35. *ἔξανακρουσάμενοι*] literally, 'after beating back out' of the fight; i. e. 'after getting off by the prompt and vigorous use of their oars.' SW. If ἐκ πρύμνης is understood, it will mean 'backing out of the fight;' or 'retreating by backing water.' LR. The depth of water along this coast is not six feet, for about the distance of a stone's throw from the land; a fact ascertained by personal examination. Had the vessels therefore been drawn up, as was customary, with their heads to the shore, the Athenians might easily have waded out far enough to reach the sterns and surround the ships. LAU.

36. *τὰ ἀνδράποδα* τοὺς ἀνδραποδισμένους ὁ αἰχμαλώτους, vi, 119. WE.

37. Ἀθηναῖοι] Aristides remained on the field with his tribe to guard the prisoners and the booty; in the execution of this duty he displayed his characteristic integrity. LR.

38. *ὡς ποδῶν εἶχον*] WE shows that we must not supply the ellipsis by *ταχυνήτα*, or *δύναμιν*, (BO, 260, and 74;) but by *ἑωυτοῦς*; SH. 'as they had themselves (i. e. were) with respect to their feet:' i, 119, 73; *cetera classis, prætoria nave amissa, quantum quæque remis valuit, fugerunt*, Liv. xxxv, 26. VK.

39. *ἐξοήθεον*] *Miltiades, quum ingentem Persarum multitudinem apud Marathona fudisset, Athenienses circa gratulationem morantes compulsi, ut festinarent ad opem urbi ferendam, quam clavis Persarum petebat: quumque præcurrisset, impletsetque mænia*



καὶ ἔφθσαν τε ἀπικόμενοι, πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ ἐστρατοπεδεύσαντο, ἀπικμένοι ἐξ Ἡρακλήτου<sup>40</sup> τοῦ ἐν Μαραθῶνι, ἐν ἄλλῳ Ἡρακλήτῳ τῷ ἐν Κυννισάργει.<sup>41</sup> οἱ δὲ βάρβαροι, τῇσι νηυσὶ ὑπεραιωρηθέντες<sup>42</sup> Φαλήρου· τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων· ὑπὲρ τοῦτου ἀνακωχέυσαντες<sup>43</sup> τὰς νῆας, ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην. (117) Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων κατὰ<sup>44</sup> ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας<sup>45</sup>, Ἀθηναίων δὲ ἑκατὸν ἐννενήκοντα καὶ δύο.<sup>46</sup> ἔπεσον μὲν ἀμφοτέρων τοσούτοι.

(119) Τοὺς δὲ τῶν Ἑρετριέων ἀνδραποδισμένους<sup>47</sup> Δᾶτις τε καὶ Ἀρταφέρνης, ὡς προσέσχον ἐς τὴν Ἀσίην πλείοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρείος, πρὶν μὲν αἰχμαλώτους γενέσθαι τοὺς Ἑρετρίεας, ἐνεῖχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης προτέρων τῶν Ἑρετριέων· ἐπεὶ τε δὲ εἰδὲ σφεας ἀπαχθέντας παρ' ἑωυτῶν, καὶ ὑποχειρίους ἑωυτῷ ἔόντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἀλλὰ σφεας τῆς Κισσίας χώρας κατοίκησε ἐν σταθμῷ<sup>48</sup> ἑωυτοῦ, τῷ

*armatis, Persæ rati ingentem esse numerum, et alio milite apud Marathonæ pugnatum, alium pro muris suis opponi, circumactis extemplo navibus, Asiæm repetierunt.* Fron. St. iv, 7, 43. LR.

40. Ἡρακλήτου] vi, 108, 71; und. *temneos.* LR.

41. Κυνισάργει] so called from a 'White or Swift Dog,' which appeared and stole part of a sacrifice to Hercules. It was celebrated for the Gymnasium, where the Cynics established their school. LR.

42. ὑπεραιωρηθέντες] *μετεωρισθέντες* ὑπέρ. ΓΛ.

43. ἀνακωχέυσαντες] *ἀναχωρήσαντες.* ΓΛ.

45. ἑ. καὶ τ. ἄνδρας] This number was afterwards immensely exaggerated, as in the distich, Ἑλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι ἔκτειναν Μῆδων ἑννέα μυριάδας. WE. *cecidit et Hippias, tyrannus Atheniensis, auctor et concitor ejus belli, diis patriæ ulioribus pænas repetentibus.* Jus. ii, 9; *nefarius Hippias, Pisistrati filius, qui in Marathoniam pugna cecidit, arma contra patriam ferens.* Cic. A. ix, 10. LR. In the following anecdote the writer appears to have forgotten that Callimachus was among the slain: Καλλιμάχος, ὁ πολέμαρχος, λέγεται

εἶλασθαι τῇ Ἀρτέμιδι τοσαύτας βοῦς δῖσαι, ὅσους ἂν φονεύσῃ βαρβάρους ἐν Μαραθῶνι· ἐπειδὴ δὲ πολλοὶ ἐφονεύθησαν, μὴ δυνάμενος τοσαύτας βοῦς δῖσαι, ἔθυσσε χιμαῖρας, Schol. on Ar. Eq. 658; εὐξάμενοι τῇ Ἀρτέμιδι, ὅσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῇ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔθοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας δόειν καὶ ἑπὶ καὶ νῦν ἀποθόουσιν, Xen. A. iii, 2, 7; Agath. ii, p. 46. HU.

46. ἑ. καὶ δύο] "The small proportion of the Athenian slain perhaps appears least consistent with the other circumstances. Yet it is countenanced by authentic accounts of various battles in different ages, and particularly by those in our own history, of Crecy, Poitiers, and, above all, of Agincourt. When indeed the whole front of the soldier was covered with defensive armour, slaughter seldom could be great, but among broken troops, or in pursuit," MT, vii, 4. TX.

47. ἀνδραποδισμένους] Of 780 prisoners, 400 only reached Susa alive, including 10 women; Philost. L. of Ap. i, 24. LR.

48. σταθμῷ] At the σταθμοὶ were 'royal post-houses,' where the king lodged on his journey. LR.

οὐνομά ἐστι Ἀρδέρικα<sup>49</sup>, ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίους ἀπέχοντι. ἐνθαῦτα τοὺς Ἐρετριέας κατοίκησε βασιλεὺς Δαρείος· οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν ἀρχαίην γλῶσσαν. τὰ μὲν δὴ περὶ Ἐρετριέας ἔσχε οὕτω.

(120) Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχιλίοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν<sup>50</sup>, οὕτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι<sup>51</sup> δὲ ἀπικόμενοι τῆς συμβολῆς, ἰμείροντο ὅμως θεήσασθαι τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα, ἐθεήσαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὀπίσω.

(132) Μετὰ δὲ τὸ ἐν Μαραθῶνι τῷμα<sup>52</sup> γενόμενον, Μιλτιάδης, καὶ πρότερον εὐδοκιμῶν παρὰ Ἀθηναίοισι, τότε μᾶλλον αὐξέτο. αἰτήσας δὲ νέας ἐξδομήκοντα καὶ στρατιὴν τε καὶ χρήματα τοὺς Ἀθηναίους, οὐ φράσας σφί, ἐπ' ἣν ἐπιστρατεύεται χώραν, ἀλλὰ φὰς 'αὐτοὺς καταπλουτιεῖν<sup>53</sup>, ἦν οἱ ἔκωνται· ἐπὶ γὰρ χώραν τοιαύτην δὴ τίνα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἀφθονον οἴσονται' λέγων τοιαῦτα, αἶτεε τὰς νέας. Ἀθηναῖοι δὲ, τοῦτοισι ἐπαρθέντες, παρέδσαν. (133) Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὴν, ἔπλεε ἐπὶ Πάρον, πρόφασιν ἔχων, ὥς οἱ Πάριοι ὑπῆρξαν πρότεροι στρατευόμενοι τριηρεῖ ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα<sup>54</sup> λόγου ἦν· ἀτὰρ τίνα καὶ ἔγκοτον εἶχε τοῖσι Παρίοις διὰ Λυσσαγόρεα τὸν Τισίω, ἔοντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσῃ. ἀπικόμενος δὲ, ἐς τὴν ἔπλεε, ὁ Μιλτιάδης τῇ στρατῇ, ἐπολιόρκει Παρίους, κατειλημένους<sup>55</sup> ἐντὸς τείχεος· καί, ἐσπέμπων κήρυκα, αἶτεε ἑκατὸν τάλαντα, φὰς, 'ἦν μὴ οἱ δῶσι, οὐκ ἂπαναστήσειν<sup>56</sup> τὴν στρατιήν, πρὶν ἢ ἐξέλῃ σφέας.' οἱ δὲ Πάριοι, ὅκως μὲν τι δώσουσι Μιλτιάδῃ ἀργύριον, οὐδὲν<sup>57</sup> διενοεῦντο.<sup>58</sup> οἱ

49. Ἀρδέρικα] half-way between Susa and Babylon. The Eretrians were still there at the commencement of the Christian era; Philost. i, 24; 36. *LR*.

50. καταλαβεῖν] viz. τοὺς Πέρσας. *STG*.

51. ὕστεροι] τῇ ὕστεραίᾳ τῆς μάχης, *Pla. Mx.* 10. *WE*.

52. τῷμα] und. Πέρσῃσι. *SW*.

54. πρόσχημα] αἴτιον μὲν οὐκ αἰτία π. τοῦ λόγου ἐγένετο, iv, 167. *STG*.

55. κατειλημένους] 'who had been driven together and cooped up;' ix, 31, 88; ἐπεὶ τε κατειλήθησαν ἐς τὸν Παρησῶν οἱ Φωκέες, viii, 27; com-

pare 32; *WE*. ix, 70, 62; 107; *ED*. Πάρον καθεζόμενος ἐπολιόρκει πολλὴν χρόνον, τῆς δαλάρτης ἐργων, Ephor. urbem operibus clausit, omnique com-  
meatu privavit, Nep. i, 7. *VK*.

56. οὐκ ἂπαναστήσειν] 'that he would not draw off.' This sense in the active is rare, but occurs, *Dion. A. R.* v, 53: s. ix, 86, 45. *BF*. literally 'to raise or make to get up from a place;' hence it may have for its subject either 'one's own forces,' as in the above instances, or 'the enemy;' i.e. 'to force them to raise the siege,' *Thuc.* ii, 70; (*BF*). App. iii, 4, 1.

57. οὐδὲν] for οὐ. *MA*.

δὲ, ὅπως διαφυλάξουσιν τὴν πόλιν, τοῦτο ἐμνηχανῶντο· ἄλλα τε ἐπιφραζόμενοι, καὶ τῇ μάλιστα ἔσκε<sup>59</sup> ἐκάστοτε ἐπίμαχον<sup>60</sup> τοῦ τείχεος<sup>61</sup>, τοῦτο ἅμα νυκτὶ ἐξήρετο διπλήσιον τοῦ ἀρχαίου. (134) Ἐς μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἕλληνες λέγουσι, τὸ ἐνθεῦτεν δὲ αὐτοὶ<sup>62</sup> Πάριοι γενέσθαι ὥδε λέγουσι· ‘Μιλτιάδῃ ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, εἰσὺσαν μὲν Παρίην γένος, οὖνομα δὲ οἱ εἶναι Τιμοῦν· εἶναι δὲ ὑποζάκορον<sup>63</sup> τῶν χθονίων Θεῶν.<sup>64</sup> ταύτην, ἐλθοῦσαν ἐς ὕψιν Μιλτιάδεω, συμβουλεύσαι οἱ, εἰ περὶ πολλοῦ ποιεῖται Πάρον ἐλεῖν, τὰ ἂν αὐτῇ υποθῇται, ταῦτα ποιεῖν. μετὰ δὲ, τὴν μὲν ὑποθέσθαι· τὸν δὲ, ἀπικόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλεως εὐντα, τὸ ἔρκος<sup>65</sup> Θεσμοφόρου Δήμητρος ὑπερθορέειν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι· ὑπερθορόντα δὲ, ἰέναι ἐπὶ τὸ μέγαρον<sup>66</sup>, ὃ τι δὴ ποιήσοντα ἐντός, εἴτε κινήσοντά τι τῶν ἀκινήτων<sup>67</sup>, εἴτε ὃ τι δὴ ποτε<sup>68</sup> πρήξοντα· πρὸς τῇσι θύρῃσι τε γενέσθαι, καὶ πρόκα<sup>69</sup> τε φρίκης αὐτὸν ὑπελθούσης<sup>70</sup>, ὅπως τὴν αὐτὴν ὁδὸν ἴσθαι· καταθρόσκοντα δὲ τὴν αἰμασίην, τὸν μηρὸν σπασθῆναι· οἱ δὲ αὐτὸν τὸ γόνυ προσπταῖσαι’ λέγουσι. (135) Μιλτιάδης μὲν νυν, φλαύρως ἔχων<sup>71</sup>, ἀπέπλεε ὅπως, οὔτε χρήματα Ἀθηναίοισι ἄγων, οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἐξ καὶ εἴκοσι ἡμέρας, καὶ δηῖώσας τὴν νῆσον. Πάριοι δὲ, πυθόμενοι, ὡς ἡ ὑποζάκορος τῶν Θεῶν Τιμῷ Μιλτιάδῃ κατηγήσατο, βουλόμενοί μιν ἀντὶ τούτων τιμωρήσασθαι, Θεοπρόπους πέμπουσι ἐς Δελφοὺς, ὡς σφεαὺς ἡσυχίῃ τῆς πολιορκίης ἔσχε.<sup>72</sup> ἔπεμ-

58. ὅπως... διανοεῖντο] δ. followed by a verb with a conjunction, instead of an infinitive mood. *MA*, 531, obs. 2. s. v, 30, 54.

59. ἔσκε] for ἦν. *MA*, 212, obs.

60. ἐπίμαχον] ᾧ φόντο μάλιστα αὐτοὺς προσκομιεῖν [vi, 17, 97;] τὴν μηχανήν, καὶ ἦν ἐπιμαχάτατον, (und. τὸ τεῖχοςμα,) πύργον ξύλινον ἀντέστησαν, iv, 115. *VK*.

61. τοῦ τείχεος] Before these words, may be understood τι, or μέρος, *SW*. or χωρίον, as τῇ ἦν ἐπίμαχον τὸ χ. τῆς ἀκροπόλεως, i, 84. *WE*.

62. αὐτοὶ] μόντοι. *LR*. *SH*, on *BO*, 177. s. vii, 49, 59.

63. ὑποζάκορον] ‘a priestess,’ who was probably subordinate to the νεώκορος. *LR*.

64. Θεῶν] Ceres and Proserpine. *VK*.

65. ἔρκος] περιβολον, *Pla*. *Cris*. 11;

π. Θεῶν ἱερὸν τῶν μεγάλων, *Pau*. viii, p. 664; ἐντεῦθεν ἐς τὸν i. π. τῆς δεσπομένης ἐστὶν εἰσόδος, p. 675. *VK*. The same as αἰμασίην below. *STG*. s. v, 89, 4.

66. μέγαρον] ‘sanctuary;’ *STG*. s. i, 34, 82.

67. τῶν ἀκινήτων] τούτων, ἃ οὐκ ὀρεῖται ἐστὶν κινεῖν. *STG*.

68. ὃ τι δὴ ποτε] ὃ τι ἂν εἴη. *MA*, 483.

71. φλαύρως ἔχων] ‘being in a pitiable state;’ *BF*. s. vi, 94, 92.

72. ἡσυχίῃ ἔσχε] This is one of the nouns, with which ἔχειν admits of a reciprocal construction; as ἡσυχίῃ ἔσχον, ii, 45; vii, 150; *HGV*, on *VG*, v, 7, 15. φάτις μὲν ἔχει, is another phrase which admits of interchange of cases; vii, 3, 14; τούτους τοιαύτῃ φ. εἰ viii, 94; ἵνα λόγος σε ἔχη, vii, 5;

πον δὲ ἐπειρησόμενους, 'εἰ καταχρήσονται τὴν ὑποζάκρον τῶν  
'Θεῶν, ὡς ἐξηγησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν, καὶ τὰ  
'ἐς ἔρσενά γόνον ἄρρόητα ἰρὰ ἐκφύνασαν Μιλτιάδην;' ἡ δὲ Πυθίη οὐκ  
ἔα, φάσα, 'οὐ Τιμοῦν εἶναι τὴν αἰτίην τούτων· ἀλλὰ<sup>73</sup>, δεῖν γὰρ  
'Μιλτιάδεα τελευτᾶν μὴ εὔ, φανῆναί οἱ τῶν κακῶν κατηγεμόνα.'  
Παρίοισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε. (136) 'Ἀθηναῖοι δὲ ἐκ  
Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον<sup>74</sup> ἐν στόμασι, οἳ τε ἄλλοι,  
καὶ μάλιστα Ξάνθιππος ὁ 'Αρίφρονος. δς, Θανάτου<sup>75</sup> ὑπαγαγῶν<sup>76</sup>  
ὑπὸ τὸν δῆμον Μιλτιάδεα, ἐδίωκε τῆς 'Αθηναίων ἀπάτης εἵνεκεν.<sup>77</sup>  
Μιλτιάδης δὲ, αὐτὸς μὲν παρεὼν, οὐκ ἀπελογέετο· ἦν γὰρ ἀδύ-  
νατος<sup>78</sup>, ὥστε σηπομένου τοῦ μηροῦ· προκειμένου δὲ αὐτοῦ ἐν  
κλίνῃ, ὑπεραπολογέοντο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι  
γενομένης πολλὰ ἐπιμεμνημένοι, καὶ τὴν Λήμνον αἵρεσιν<sup>79</sup> ὡς  
ἔλων Λημνόν τε, καὶ τισάμενος τοὺς Πελασγούς, παρέδωκε 'Αθη-  
ναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ  
Θανάτου, ζημύσαντος δὲ κατὰ<sup>80</sup> τὴν ἀδικίην πεντήκοντα τάλαντοισι,  
Μιλτιάδης μὲν μετὰ ταῦτα, σφακελίσαντός<sup>81</sup> τε τοῦ μηροῦ καὶ  
σαπέντος, τελευτᾷ· τὰ δὲ πεντήκοντα τάλαντα ἐξέτισε ὁ πάϊς<sup>82</sup>  
αὐτοῦ Κίμων.

26; ἐχθρὰ φάλαριν κατέχει φ. Pin. P. i, 187; and, on the other hand, ἔχει τινα φάτιν ἄπονοσφάνης, ix, 84; τὸ ἐμὸν δνομα μαφίδιον φ. Eur. Hl. 250. WE. Another instance occurs in αἰτίη φ. τινα, v, 70; 71; and αἰτίην φ. τις, v, 70; LAU. *Corydonis habet te cura*, Vir. E. vii, 40; *Ausonia curam gentis habere deos*, Ov. T. v, 2, 48.

73. ἀλλὰ] ἀλλ', ἡ κρίνασα δεῖς μὴ εἶδ' τελευτῆσαι τὸν μέγαν Μιλτιάδην, αὐτὴ τοῦτο τὸ κακὸν ἐπεμψε, Liban. l. i, p. 486. WE.

75. Θανάτου] The punishment is sometimes in the genitive, yet seldom any word except θ. MA, 347, obs. 3.

76. ὑπαγαγῶν] followed by ὑπὸ occurs vi, 72; STG. 82; 104. WE.

77. ἀπάτης εἵνεκεν] The genitive of

the crime is often accompanied by some other word, on which it depends. MA, 347, obs. 1.

78. ἀδύνατος] 'a cripple'; ὁ πεπηρωμένος τὸ σῶμα, Suid. Harp. ἀδύνατος τοῖς ποσίν, Acts xiv, 8; ἀνάπηρος. SS. s. vi, 16, 90.

79. τῆς μάχης καὶ τὴν αἵρεσιν] As ἐπιμεμνημένοι governs either a genitive or accusative, Herodotus here affords an instance of anacoluthia, in his sudden transition from one construction to the other. SW.

80. κατὰ] 'according to, in proportion to.' SW. *pecunia multatus est, eaque lis quinquaginta talentis aestimata est, quantus in classem sumtus factus erat*, Nep. i, 7.

82. παῖς] MA, 27. vii, 5.

## EXAMINATION QUESTIONS.

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### BOOK VI.

1. What is the anomaly in *μεμετιμένος*?
2. Explain the metaphor in *ὑπόδημα* and *ἔρραψας*.
3. What made it the more easy to persuade the Ionians that it was the intention of Darius to remove them to a distant region?
4. What is said as to the present state of Miletus and the neighbouring island of Lade?
5. What case is required after verbs signifying 'to cease, to make to cease,' &c.?
6. What is a peculiar force of the enclitic *τις* in exhortations and commands?
7. With what pronoun is *quisque* very commonly connected in Latin? What Latin word may express the *καί*, which is sometimes redundant after a relative?
8. What is observable as to the absolute use of adjectives in *-ικός*?
9. Explain the opposition of *ἰρὰ* and *ἴδια*.
10. What is the motive of *ἐπηρεασμός*, according to Aristotle?
11. Under what circumstances is *ἐν δὲ δὴ καί* used? How is the preposition here put?
12. Explain the metaphor *ἐπὶ ξυροῦ ἀκμῆς*. Who first used it? What variation is made in the expression by subsequent writers?
13. What is the emphasis of *καὶ ταῦτα* in a climax? Will the Latin language admit of any thing parallel?
14. Explain the nautical terms *ἐπὶ κέρας*, *διέκπλους*, *ἐπιβάται*, *αἰρασθαι*, and *καταδύναι*.
15. What was the complement of *ἐπιβάται* to each trireme, at different periods? How is the alteration in the number of them to be accounted for?
16. Explain the difference of *τὸ λοιπὸν* and *τοῦ λοιποῦ*, of *ἐπὶ ξείνια* and *ἐπὶ ξεινίᾳ*. n. 89.

17. State what the practice was in a Greek fleet when no enemy was immediately in sight.

18. What does *ἔχομεν* denote with the aorist participle?

19. Can any instance be given in English of a pleonasm similar to that by which *μᾶλλον* is put after *κρέσσον*?

20. Does the plural *φέρετε*, or *ἄγετε*, occur the more frequently in exhortations?

21. Did the Greek ships go into action with their sails set?

22. Explain the phrases *πατρόθεν ἀναγράφεσθαι*, *κατ' ἄκρην αἰρέειν*, and *ἔαν χαίρειν*.

23. Mention what compounds of *φεύγειν* signify 'to escape,' and whether the simple verb admits of the same sense.

24. By whom, and in honour of whom, were the Thesmophoria celebrated?

25. In what two different meanings does *ὥς εἶχε* occur? Supply the ellipsis in each.

26. How does *γανλος* differ in sense according to its accent?

27. Do the words *Διδύμοις ἄλλοισι* agree together in *vi*, 19? or what is the construction by which they are in the same case?

28. How would you render 'in the light of enemies' in the phraseology of Herodotus, and in that of Livy?

29. Were Opis and Ampe different names of the same place?

30. What was the proper designation of the Samian nobles?

31. Explain the phrases *ἔχοντες* and *οὐκ ἔχοντες*: supply the ellipsis: give instances (if there are any) of *habere* bearing a like signification.

32. Why was Zancle so called? What other town received a name from the same circumstance?

33. How many different branches of Locrians were there?

34. To what degrees of comparison may *μέγα* be attached adverbially?

35. Explain the metaphors in *περιβάλλεσθαι*, and *ἐς γόνυ βάλλειν*.

36. What was called *ὁ Πόντος*, *κατ' ἐξοχήν*? Explain the meaning of the words *κατ' ἐξοχήν*. n. 86.

37. In what places were there districts bearing the name of 'the Hollows'?

38. What are the two explanations that may be given of *φιλέει προσημαίνειν*? and of *ἐν γνώμῃ γεγονώς*? n. 8.

39. Give the difference of *ἀπολαμβάνειν*, *ἐπιλαμβάνειν*, and *ὑπολαμβάνειν*. Who has imitated Herodotus in the use of these three verbs?

40. Is the phrase *γλῶσσαν μετιέναι* correct Greek, or no?

41. What humane law was in force among the Persians relative to capital punishment?

42. Give instances of the gratitude of Darius to foreigners, and of his clemency.

43. Can you show that εὔ may be connected either with *περιστειλαντας* or with *θάψαι* in vi, 30?

44. What is *σαγήνη*? What English word is derived from it?

45. Of what pastime does Minucius Felix give an entertaining description?

46. When a word, which expresses the accompaniment of an action, has *αὐτὸς* with it, what is observable with respect to the construction?

47. What expressions are opposed to *ἐπ' ἀριστερά*? and what expression is synonymous with it?

48. How would you express in Greek 'on the right as you enter'?

49. Give the etymology of Selybria, Proconnesus, and Cardia.

50. What important mistake is made by the Scholiast on Aristides, in relating the elevation of Miltiades to the rank of tyrant?

51. What do the English mean when they speak of 'the Peninsula'? What did the Romans understand by the same word?

52. In missions to consult oracles, what persons were generally employed? and what was the name, which denoted 'a person sent to consult an oracle'?

53. By what criterion did the Athenians estimate the nobility of a family?

54. What difference is to be noticed, generally, in the adverbial use of comparative, and of superlative, adjectives?

55. Give the several phrases which are synonymous with *Ὀλύμπια νικᾶν*; and supply the ellipses.

56. Why did Pisistratus patronize the expedition of Miltiades to the Thracian Chersonese?

57. Explain *ἀποτειχίζειν*.

58. Give the synonymes of *δηλέσθαι*.

59. Mention instances of the defence of countries, from invaders, by the construction of walls.

60. What definition does Pollux give of *αἰχμήν*? By whom is *cervix* used in the same sense?

61. How can you show that the sacrifices offered to heroes differed from those offered to gods? Where was Brasidas honoured as if he had been the founder of the city?

62. What races are meant by ἀγών ἱππικός?
63. Is a similar catastrophe to that which befell Stesagoras, recorded of any Roman?
64. What is θερμός synonymous with, and what is it opposed to?
65. Mention what was customary among the ancients on the loss of a near relation, and what was customary on occasions of particular good or ill fortune.
66. Was Thucydides in any way connected with the family of Miltiades?
67. Is the penult of all proper names in -πίλη and -φύλη the same in quantity?
68. Is any thing remarkable in the form τέσσερσι?
69. Is κατατιθέναι χάριν used in prose and in verse indifferently?
70. Is there no inconsistency in saying παραπλέων τὴν Ἀσίην, ἀπῖκετο εἰς τὴν Ἰωνίην?
71. What motive could Mardonius have had for deposing the Ionian tyrants?
72. Is it probable that Darius had any reasons, which he did not choose to avow, for undertaking the invasion of Greece?
73. What is πέρην originally? and ἐθελοντήν?
74. What is the modern name of Mount Athos? and why?
75. Express τὰ Θηρία, and θάλασσα Θηριώδης, in the words of Horace.
76. How is the change of Φρύγες into Βρίγες to be accounted for?
77. What do the nouns θάνατος, δουλοσύνη, &c. sometimes resemble in construction?
78. Upon what principle does Matthiæ account for the expression, ἐκ τῶν ἐκ Σκαπτῆς ὕλης μετάλλων?
79. On what occasions do Greek writers make use of the word δασμός and its compounds?
80. Explain the difference between νῆες and πλοῖα; between μάχαιρα and ξίφος; between the use of παραθήκη and that of παρακατάθηκη.
81. How are we to know when a Greek appellative is to be considered as a proper name?
82. What expressions may be given as synonymous with ἐξ ἐπιστολῆς?
83. What compound verbs does Herodotus use, which are similar to καταχαλκοῦν in their formation?
84. Give instances of a play upon names from the Greek tragedians, and from Latin writers.
85. What particulars are mentioned of the γυμνοπαῖδαι? and



of the *Θεωρία*? How often was the latter festival kept? Was any other feast celebrated at similar intervals? n. 7.

86. How was it customary for persons to conceal their grief?

87. To what in Latin does the future participle in Greek often correspond? What particle is frequently inserted before this participle?

88. What compound verb is generally used to signify 'to deposit'? Does Herodotus use this verb?

89. Who were the Helots? Is *εἰλωτέων* or *εἰλώτων* more correct? and why?

90. Give the modern name of Sunium, and its etymology.

91. By what means were ambassadors distinguished, according as they were employed in a religious, or in a civil, mission?

92. Explain the difference between *πενταδράχμους*, and *πέντε δραχμῶν*, *νέας εἰκοσι ἀποδόσθαι*; between *ἄγειν* and *φέρειν*; between *ὀρμίζειν* and *ὀρμίζεσθαι*.

93. Why was Ceres called *Θεσμοφόρος*?

94. What is *ἐπισπαστήρ*? Give a synonyme for it.

95. Of what did the pentathlon consist? What were the original exercises? What addition to them was afterwards made?

96. What was the early, and what the later, signification of *φλαῦρος*? What distinction may we generally observe between *φλαῦρος* and *φαῦλος*? n. 71.

97. What construction does *ἰθὺ* admit of?

98. Why is it very probable that Thucydides refers to the same earthquake at Delos as Herodotus does?

99. What mineral production was found at Carystus? and why was the mineral so called?

100. In what manner is removal from one place to another frequently expressed?

101. Give instances in Latin of plural neuter adjectives being put in apposition to proper names, both in the singular, and in the plural.

102. What is the regular signification of *ἦκειν*?

103. Upon what principle is it, that sometimes the name of the town stands first, and at other times the name of the country?

104. Why are verbs of 'accusing,' &c. followed by the name of the crime in the genitive?

105. How is the apparition of Pan to Phidippides to be accounted for?

106. What particulars are mentioned relative to the temple of Pan?

107. Describe the torch-race.

108. What is the signification of certain adjectives in -αῖος? Are they properly numerals?

109. At what time only used the Lacedæmonians to march on an expedition? Why so? What was the object of such a regulation?

110. Give instances of litotes formed by the combination of οὐ with other words? What is the force of οὐ in such expressions?

111. Who were 'the twelve Deities'?

112. When ολίγοι precedes an infinitive, what is the enallage? and what is the ellipsis?

113. Who was the polemarch? What was his office? Why had he a vote as well as the generals? What was his post in action?

114. Who was the *eponymus*? and why so called?

115. Mention the number of the Athenian generals, and their mode of acting.

116. To what borough did Harmodius and Aristogiton belong?

117. Why does φύλοπις signify battle? What observation is made on the custom from which this use of the word originated?

118. What other eminent Athenian generals, besides Miltiades, were engaged at Marathon? and where were they posted? Who remained on the field after the action to guard the prisoners and the booty?

119. Explain the meaning of subject, and predicate. How are they to be distinguished in Greek?

120. Was it the ancient custom to advance at a rapid pace against the enemy's line, or otherwise? Did Cæsar and Pompey agree as to their practice in this respect?

121. Is it at all probable that Miltiades anticipated the rout of the Athenian centre?

122. Why is the adjective sometimes followed by the substantive in the genitive, instead of agreeing with it?

123. When was the battle of Marathon fought?

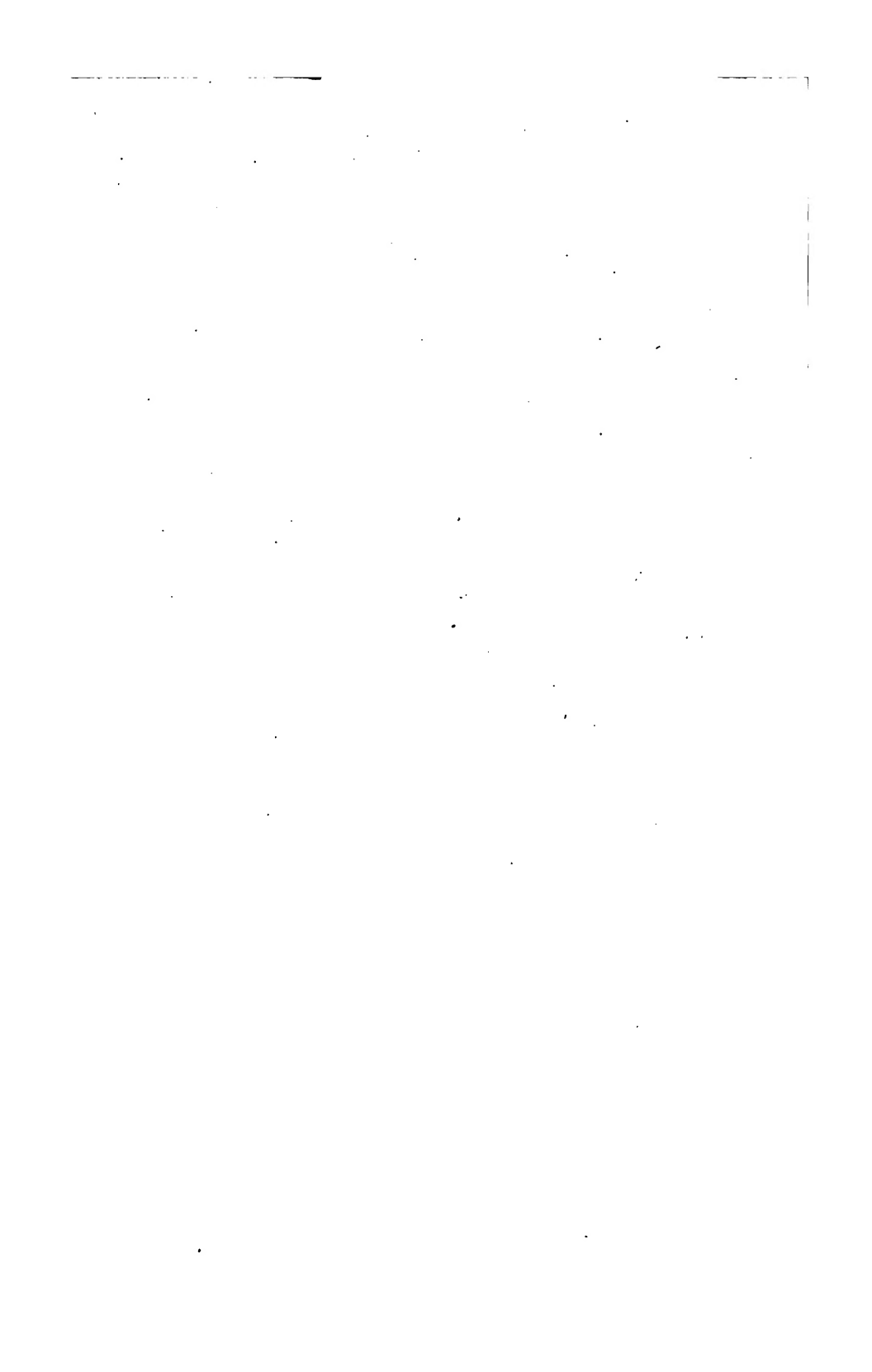
124. What absurd story is told relative to the death of Callimachus?

125. How does Justin exaggerate the exploit of Cynægirus? Who was he?

126. Give the etymology and signification of ἀφλαστον. Describe the manner in which vessels were usually moored to the shore; and the mode in which ἐξανακρούεσθαι may be interpreted, with reference to the nature of the coast in the vicinity of Marathon.

127. How is the ellipsis to be supplied in ὡς ποδῶν εἶχον?
128. Why was the Cynosarges so called? and for what was it celebrated?
129. What particulars are remarkable with respect to the numbers of the slain at Marathon?
130. State the number of Eretrian captives, and how many of them reached Persia.
131. What is probably the difference between ὑποζάκορος and νεώκορος?
132. Give an instance in which ἔχειν admits of a reciprocal construction, taking the same noun either as a nominative before it, or as an accusative after it.
133. When the punishment is expressed in the genitive, what is the noun used?
134. How is the conjunction of τῆς μάχης and τὴν αἵρεσιν to be accounted for?
135. How much was Miltiades fined? Why was that sum fixed upon?

END OF THE FIRST VOLUME.



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